F. 5. 49

A DISCOURSE Concerning The OPERATIONS OF THE Holy Spirit:

WITH

A CONFUTATION of ſome part of Dr. OWEN's Book upon that Subject.

LIBRARY CAMBRIDGE

In THREE PARTS.

By *WILLIAM CLAGETT*, Preacher to the Honourable Society of *Graies Inn*, and one of His Majeſties Chaplains in Ordinary.

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The First Part.

The Second EDITION.

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THE PREFACE.

AMongſt other things, which are uſually aimed at in a *Preface*, one is to invite the Reader to the *Book*. The Author of this Book does not think it worthy of every man's peruſal, into whoſe hands it may chance to come; and therefore does not commend it to All.

It was written principally for their ſake, who have been made to believe that the Miniſters of the Church of *England* have departed from the Scriptures in their Doctrine concerning the *Operations*, and Grace, *of the Holy Spirit*; which is one of thoſe prejudices that have been inſtill'd into the diſſenting party by their Leaders, to confirm them in their Separation. The Author thinks he has made it plain, that they do not onely accuſe us

very wrongfully; but that they themſelves are guilty of that Crime which they lay to our charge.

And he hopes their Followers cannot think it an unreaſonable requeſt that they would impartially conſider what is ſaid on both ſides, and judge accordingly. But if he ſhould be miſtaken in *that*, he has this ſatisfaction however; that he has done his Part, by giving them a fair occaſion ſo to do.

If ſome of them ſhould be inclined, by the weightineſs of the *ſubject*, to read the *Diſcourſe*; and yet be tempted on the other hand to throw it aſide, merely becauſe it pretends to be a Confutation of ſome of Dr. *Owen's* Principles; Dr. *Owen* himſelf will help to cure *them* of ſo unreaſonable a prejudice.

For he has told you long ſince, in a Book of his, called, *The duty of Paſtors and People diſtinguiſhed*, that you are not to take any Doctrine of Religion on the credit of his Authority. *Alas*, ſays he,

P. 44. *you are in a miſerable condition, if you have all this while relied upon the Authority of men in Heavenly things: He that builds his Faith upon Preachers, though they preach nothing but truth, and he pretend to believe it, hath indeed no Faith at all, but a wavering opinion, built upon a rotten Foundation.*

Now

Now you know the Authority of the Doctor is no more than the Authority of a *Man*; and therefore you have his own word for it, that to build your Faith upon his Authority, is to build it upon a *rotten Foundation*. Whether you have ſo done *all this while*, I cannot ſay; but if you have, he tells you that *you are in a miſerable condition*: and if you have not, you will eaſily be perſwaded to take this opportunity now offered to you, of examining his Doctrine by the Word of God; to which the Author does appeal as heartily as the Doctor himſelf can do.

I confeſs I am not altogether of his minde in the fore-mentioned paſſage; for it ſeems to imply, that all men are in a ſtate of Damnation, who rely upon the honeſty and wiſdom of their Spiritual Guides in matters of Faith. But I doubt there are ſome perſons incapable of inquiring much further; and I hope ſome of theſe do ſo firmly believe the truth, upon the teſtimonie of God's Miniſters, as to live according to it; which if they do, God forbid that I ſhould ſay they are in a damnable condition.

But you ſee in what ſtrict terms the Doctor admoniſhes every one of you, not to rely upon the Authority of men; but to examine their Doctrines by the

Word of God. Possibly he means no more, than that this is a duty to be discharged by all Christians according to the measure of those *Means*, Abilities, and Opportunities which God has been pleased to give them: and this surely is a great truth. But then I desire you to consider that every one of you are more concerned, to look to it, that you omit not this duty, than many other Christians are; and that for this reason, because you have withdrawn your selves from the communion of the Lawful Guides of this Church, to follow those that take upon them to lead you without any known Authority by which they do so. For if you follow these your *Leaders* into errour, it will be no excuse for you, to say, *they* led you into errour; because you set them up to your selves against the will of your rightful Superiours both in Church and State. Whereas if the Christians of our Communion should be led into some great mistake, (as I am perswaded they are not) by relying upon the Authority and Wisdom of their Pastors; though it would not totally excuse them, yet it would be some mitigation of their fault, that they were misled by those Guides and Ministers which God had set over them.

The

The Doctor himſelf tells you in that Book, *that the people are bound to hear thoſe who poſſeſs the place of teaching in the Church.* And, that *if the Law accounts onely ſuch Aſſemblies to be Conventicles, where the Aſſemblers contemn and deſpiſe the ſervice of God in publick, he had not ſpoken one word in favour of them.* P. 44. P. 52.

You do not wonder I ſuppoſe at theſe paſſages; for, you know, this Book was written by him above thirty years ſince, when he was a *Presbyterian*, as he there ſolemnly declares himſelf to be, and engaged by the Intereſt of his Party, to contend for ſome *Church-decency and Order*, as he there does after *his* manner. Indeed ſince that time he turned *Independant:* But however, you have no reaſon to conclude from thence that he has changed his minde in that other point alſo, of the peoples being *bound to examine* by the Word of God, the Doctrines of thoſe Teachers whom they are *bound to hear*; or that he believes that all that is ſaid in *Conventicles*, or written by thoſe *Aſſemblers that deſpiſe the ſervice of God in publick*, may be taken upon truſt. P. 42. P. 46,47.

No, though he has chang'd his Party, he may ſtill be of this minde, that, *unleſs Miniſters* (as he tells you) *will anſwer for* P. 45.

all

all thoſe Souls they ſhall miſ-lead, and excuſe them before God at the day of Tryal, they ought not to debar them from trying their Doctrine. Now this they cannot do; for if the blinde lead the blinde, both ſhall fall into the pit of deſtruction. Now unleſs he excepts himſelf from a poſſibility of *miſleading* you, thus far I would not deſire a fairer *Adverſary*; and if you think he ought not to except himſelf, I cannot wiſh more equal *Judges* than your ſelves.

Sure I am, the Doctor muſt either explain himſelf further, or he muſt not *debar you from trying his Doctrine*, and enquiring whether he himſelf be not a *blinde* Guide, whom you may follow *into the pit of deſtruction.* For what he ſaith in general, may be applyed to him in particular; that if he *ſhould miſlead* you, he *cannot excuſe* you *before God at the day of Tryal.*

Now the truth is, although he does not ſay in plain terms that he is infallible, yet in that Book which I have taken the pains to conſider, he lays claim, as you will ſee, to ſuch an *Illumination* of minde, by *the Holy Spirit*, as differs very little from that kinde of *Inſpiration* which the Apoſtles had.

But this will not hinder you from trying the Doctor's *Spirit* and way of teaching,

ing, if you conſider what he very well obſerved in the fore-mentioned Book, *viz.* that *the* Bereans *were highly extoll'd for ſearching whether the Doctrine concerning our Saviour, preached by St.* Paul, *were ſo or no:* For he muſt not deſire to be believed more haſtily than St. *Paul* did, who, we are ſure, ſpake by an infallible Spirit. P. 44.

The more highly any man pretends to the divine Spirit, the better Teſtimonies he had need to produce for the truth of his pretence. No wiſe man will lightly take up that belief of another, which if he once gives way to, he muſt believe him in all things elſe. The brighter thoſe Illuminations are, which any Teacher boaſts of, the leſs reaſon you have to take his bare word for it; and if he be not willing that you ſhould examine his Doctrines, he gives you great cauſe of ſuſpition, that they will not abide the Tryal.

Beſides, the Doctor takes notice that what was praiſed in the *Bereans*, is commended in the Scripture: *Beloved, believe not every Spirit, but try the ſpirits whether they be of God; becauſe many falſe ſpirits are gone out into the world,* 1 Joh. 4. 1. *Prophets then,* as he goes on, *muſt be tried before they be truſted: now the reaſon of this holds ſtill; there are* P. 44.

ma-

many falſe Teachers abroad in the world, wherefore try every one, try his ſpirit, his ſpiritual gift of Teaching, and that by the Word of God.

I will onely adde, that the reaſon holds more ſtrongly now: for if *falſe Teachers* pretended to an infallible Spirit, even whilſt the Apoſtles were alive to contradict them, and diſcover them; much more likely are they to do ſo now, when they think they may do it more ſecurely; and therefore we had need to uſe the more diligence in trying thoſe Teachers that pretend loftily, by that Word of God which the Apoſtles have left us in their Writings.

Now if the Doctor would have you to ſhut your own Eyes, and then truſt to that *New ſaving Light*, by which he pretends to explain Goſpel-Truths; this were enough to make you ſuſpect, that *the Light that is in him is Darkneſs.* Or if he meant to except himſelf from being tried, when he bad you *try the Spirits*; for that reaſon *he* is leaſt of all to be excepted.

I have obeyed the Apoſtles advice, and tried *him*, as you may ſee in the following Book, which I was willing to make publick, becauſe thoſe *Reaſons* which ſatisfie me, that he is very much out of the way in diſcourſing upon *ſpiritual things*,

may

may poſſibly ſeem as clear to you as they do to my ſelf.

If there be any Sophiſtry in *them*, or *carnal Reaſoning*, or perverting of Holy Writ, 'tis more than I know; and I ſhall thank the Doctor for making the diſcovery; which I think he is bound to do, if he can, not onely for your ſake, but for mine too. For ſo far as I underſtand my ſelf, I am not leſs deſirous to retract any errour of my own, than I am to convince you of his; And therefore, if he be as willing as I am, I ſhall in all probability hear further from him. In the mean time I deſire you to believe neither of us, but to try us both.

If the Doctor's friends ſhould be troubled to find him charg'd with Nonſence in the following Book, the Author has this to ſay for himſelf, that he knew no other name ſo fit as *Nonſence* to call Nonſence by. And he believes that he has not onely ſaid, but prov'd alſo that the Doctor is guilty of Nonſence, where he has charged him with it.

He hopes alſo that they will not be offended with him, for taking occaſion ſometimes to rebuke this man for thoſe rude Words, and unjuſt Reproaches which he has poured forth, for whole Pages together, upon his Adverſaries of the Church of *England*. For (if it be poſ-

poſſible) he ſhould be taught at laſt to manage controverſies in Religion in a more Chriſtian manner than he has done hitherto.

And now the Author will onely ſay in behalf of himſelf, that his deſign in this Book was to clear the *Truth* of that Queſtion which he has undertaken, to every ordinary underſtanding, and thereby to promote the *power of Godlineſs*. And the beſt thing he can ſay of the Book it ſelf, is, that it hath been thought by men of far better judgment than he can pretend to, not to be altogether improper for that end. And, if they are not miſtaken, may the All-wiſe and good God proſper the deſigne of it with his Bleſſing.

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THE INTRODUCTION.

SECT. I.

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The forcibleneſs of this Motive lies principally in this Suppoſition, that as they upon whom the aids of the Holy Spirit, which are promiſed in the Goſpel, are beſtowed, may fulfil the conditions of obtaining Eternal Life; ſo withal they may miſcarry through their own negligence; and then their ſin becomes more inexcuſable, and their

puniſhment will be more heavy: And this is a clear reaſon, why even thoſe in whom God worketh both to will and to do, are yet exhorted to work out their Salvation with *fear and trembling*.

Heb. 10. 29. Upon this Suppoſition the Author to the *Hebrews* doth earneſtly exhort Chriſtians to perſeverance in the profeſſion and practice of the Goſpel: For ſaith he, *Of how much ſorer puniſhment, ſuppoſe ye, ſhall he be thought worthy, who-- hath done deſpite to the ſpirit of Grace?* which he ſaith plainly for this end, to excite them to an effectual care in improving thoſe ſpiritual Aids whereby they were able to perſevere. This I think will eaſily be granted, unleſs we can imagine that the Apoſtle talks at as ſtrange a rate as Dr. *John Owen* frequently doth in his Book concerning the *Holy Spirit*, where he often threatens them with the day of Judgement, that look upon him, and divers of his notions in Divinity, to be *ſenſeleſs* and *fanatical*. For we ſhall ſee that his threatnings have not that charitable meaning in them, which the admonitions of the Apoſtle have. He tells us that *Thoſe by whom Regeneration, (i.e. his notion of it) is expoſed to ſcorn, will one day underſtand the neceſſity of it, although, it may be, not before 'tis too late to obtain any advantage by it.* Now one would think it to be the Doctor's opinion, that thoſe who ſhall *one day* be damned, might by a timely care have prevented it; and that he intended this warning to make them careful to *underſtand the neceſſity of Regeneration before it be too late.* But if you think ſo, you are much miſtaken, and you do not yet underſtand this man's Principles: for throughout his whole Book he ſuppoſes a *certain powerful illumination of the Holy Ghoſt*, given to none but thoſe that *are abſolutely Elected*, to be neceſſary in order to a ſaving knowledge of Regeneration.

ΠΝΕΥΜΑΤΟΛΟΓΙΑ. Or, a Diſcourſe, &c. *J. O.*

P. 254.

And

And as for the reſt, *the darkneſs that is in them is no leſs effectual to binde them in a ſtate of ſin, than it is in the Devils themſelves.* Now I do not underſtand how the Doctor's Warnings could be of any uſe to the *Devils themſelves*: And I do as little underſtand why he makes ſuch frequent excurſions as he doth, to threaten his Adverſaries with the day of Judgement, unleſs (as one would be tempted to believe, by the inſulting language that goes along with it) it be ſome refreſhing to a man, ſo *naturally vindictive*, to think he ſhall *one day* ſee 'em damn'd. P. 228.

This is one great exception I have againſt this Man's Book, that whereas he contends ſo fiercely for his Opinions, as he doth all along, pretending in particular, That it is *of the higheſt importance to us to enquire into, and ſecure unto our ſelves the promiſed workings of the Spirit*; yet, ſuppoſing his notions thereof to be true, it is no matter whether *they* be *enquired* into or no: for neither can we have a true underſtanding what *they* are, nor if we could, would that excite our endeavours to ſecure them: for according to him, it is impoſſible for a man to underſtand a ſpiritual Truth, or do any thing that is ſpiritually good, unleſs he be enabled by ſuch an Almighty Power, as leaves it on the other hand impoſſible for him to be *ſpiritually blinde and dead* any longer: For this power, he ſaith, is irreſiſtible, and he affirmeth it to be *falſe that the Will can make uſe of that Grace for Converſion which it can refuſe.* Now the Doctor confeſſes, that this kinde of blindneſs and deadneſs, with reſpect unto ſpiritual things, is *a matter which the World cannot endure to hear of, and is ready to fall into a tumult upon the mention of it.* And if he ſays true, I am very glad on't, becauſe if the world could not endure to hear ſuch Doctrines as P. 164. P. 262. P. 206.

theſe are, we might hope to ſee a great many men wiſer and better than they are: for he hath ſtated the Doctrine of the *Operations of the Spirit* in that manner, that inſtead of exciting men thereby to hearty endeavours after true Goodneſs, he hath laid down Principles that will excuſe them, if they be never ſo careleſs; and ſo hath betray'd this great encouragement of the Goſpel into the hands of lazy and wicked men.

I ſhall therefore endeavour to give a better account of what the Holy Scripture teacheth us in this matter, than I think he hath done; and I ſhall withal examine thoſe Arguments wherewith he pretends ſo to demonſtrate his notions, that *the proudeſt and moſt petulant of* his Adverſaries *ſhall not be able to return any thing of a ſolid anſwer thereunto.* P. 206. For my part, I do not think that Pride and Petulancy qualifie men either to maintain Arguments, or to anſwer them; the Doctor ſeems to be of the opinion that they do, and much good may his advantage do him. But this I ſee, that Pride and Petulancy are good helps towards the writing of a *Great* Book: For if this man had ſpar'd himſelf the pains of charging his Adverſaries with *Pelagianiſm*, *Ignorance*, *Impudence*, *and ill Manners*, and his frequent Tautologies into the bargain, the bulk of his Book had been taken down ſo conſiderably, that the ſmalneſs of the *Volume* would have carried an even proportion to the truth and the profitableneſs of his *Diſcourſe*. And how much of that is to be allowed to him, I will leave the indifferent Reader to judge.

SECT.

SECT. II.

MY deſigne, as I have ſaid, is to treat of the Operations of the Holy Spirit: but before I enter upon this work, it will be neceſſary to remove one prejudice, which the Doctor hath laid in every man's way, that ſhall pretend to write againſt him concerning this, or any other Divine Subject. And that is, that no man's reaſonings about ſpiritual things are to be heeded, till his minde be illuminated by an Almighty work of the Holy Ghoſt; (*i. e.*) till he be regenerated. This is the clear conſequence of his affirming that without ſuch illumination *a man cannot underſtand ſpiritual things ſpiritually*, i. e. as they ought to be underſtood: For if he himſelf cannot underſtand them ſpiritually, neither can he explain them ſpiritually to others; and then let him ſay what he will, he is not fit to be regarded.

And there is a very great advantage he makes by this pretence; for when he is not able to anſwer the Objections that lie againſt him, he deſpiſeth them under the name of *carnal Reaſonings*; and when he hath run himſelf upon manifeſt abſurdities, he comes off with pretending that they are Myſteries not to be underſtood without the illumination of the Spirit; and therefore *Natural* men underſtand them not, becauſe they are not enlightened. 'Tis true, he makes uſe of Scripture very often, and he makes a ſhew of Reaſoning alſo, *i.e.* of propounding difficulties, and giving their ſolutions, and the like; but then if you make it never ſo plain that he argues weakly, and that he alledges Scripture impertinently, this will not

ſerve your turn; for you muſt know that you have not yet received that *new ſaving Light* he ſpeaks of, which can onely make you to underſtand ſpiritual things ſpiritually: for without the addition of this new Light, which onely the Regenerate have, the uſe of Reaſon and Scripture is utterly inſufficient to give you a ſpiritual underſtanding of them: ſo that you can neither be convinced that another underſtands them ſpiritually, till ſecurity be given you that he is a regenerate man; nor when you are certain of that, is he able to make you underſtand them ſo, till you are regenerated your ſelf.

Now if this be true, then I have a very ſtrange task, for then I cannot confute Dr. *Owen* till I can prove him to be an unregenerate man; nor can I convince any man that what I am to ſay is true, till I have proved the truth of mine own Converſion: (both which Arguments I take to be very improper for a Book) for though I ſhould argue from Principles common either to all Chriſtians, or to all men, with never ſuch appearance of reaſon, it might yet be replied, that all this is but carnal reaſoning, which the Doctor and his ſanctified Friends diſcover to be no better, by that illumination, which becauſe I have not, I cannot underſtand *ſpiritual Myſteries ſpiritually.*

But for this reaſon, you will ſay our Author ought conſonantly to his Principles, to have proved himſelf a regenerate man, before he could reaſonably expect, that we ſhould ſurrender our Belief to his Diſcourſes of Spiritual Myſteries. You muſt know therefore that he hath done ſomething towards it in divers places of his Book: for he ſuppoſes that whoever underſtands Goſpel-myſteries in that ſpiritual manner wherein he hath explain'd them, is thereby proved one that hath

received

received the ſpecial Illumination of the Holy Ghoſt, and conſequently regenerate. So that if you ask how a man is qualified to underſtand and teach ſpiritual things ſpiritually, you are told, *by the eſpecial illumination of the Holy Ghoſt*: But if you would then be ſatisfied that the Doctor (ſuppoſe) is thus illuminated, you muſt know it cannot be otherwiſe, becauſe *he underſtands and teaches ſpiritual things ſpiritually*; which I take to be a ſhameful Circle. Now whether I have injured the Doctor in any thing that I have hitherto charged him with, let the Reader judge by a few of many paſſages to that purpoſe, which lie up and down in his Book.

He ſaith, that *without an effectual powerful work of the Holy Spirit creating, and by his Almighty power inducing a new ſaving Light into the mindes of men, they are not able to diſcern, receive, underſtand, or believe ſavingly ſpiritual Truths, or the Myſteries of the Goſpel:* P. 209. And again, *ſuch is the darkneſs of their* [unregenerate] *mindes, that they are powerfully, and as unto any light of their own,* (*i. e.* till the Almighty creating work is done) *invincibly kept off from receiving ſpiritual things in a ſpiritual manner.* P. 236. Now I ſhall ſhew, by two or three inſtances, that the Doctor makes his way of underſtanding *ſpiritual things* to be a mark of Regeneration, and an Argument that the irreſiſtible work hath been upon a man's minde.

When he undertakes to ſhew why God doth require Holineſs and Righteouſneſs of us, and affirms, that he doth not require it in order to our Juſtification, he tells us, *carnal Reaſon cannot diſcern of what uſe it ſhould be, if it ſerve not to this purpoſe*, or one of thoſe which he there rejects. P. 334. Now that Holineſs is neceſſary, is one of the *ſpiritual things* of the Goſpel, and this carnal Reaſon may

understand: but if you understand this Doctrine spiritually, you must understand that it is not necessary to the purpose of Justification; and this forsooth *carnal Reason cannot discern.* But what follows makes it plainer yet: *But the first saving Light that shines, by the Gospel, from Jesus Christ into our Hearts, begins to undeceive us in this matter.* So that he who believes, that God hath required Holiness of us as an indispensible condition of our being justified, *hath had no saving Light shining into his Heart by Jesus Christ*; for he hath not had the *first* of all: and this clearly shews how the Doctor makes the rejecting of his Notions to be a mark of an unregenerate man. He saith further, *And there is no greater evidence of our receiving an Evangelical Baptism, or of being baptized into the Spirit of the Gospel, than the clear compliance of our Mindes with the wisdom of God herein.* This is full and home to the purpose: for you see, that on the other hand, to discard the necessity of Holiness under that consideration, is a clear compliance with the Wisdom of God, and a mark of Regeneration. I take this to be a competent instance of the Doctor's proving himself to be regenerated, by his spiritual understanding of things; but how he came to understand them so spiritually, you heard before, *viz.* by an Almighty Power, which induced a new saving Light into his minde; for I suppose he has not a way by himself of arriving at this Felicity. This now is very plain, That if you spiritually understand the necessity of Holiness, you must not understand it to be necessary to Justification: But if you ask the Doctor why you cannot understand it as he doth, his Answer is, Because you are not enlightned and regenerated by the irresistible Work: For where this Work is not, that spiritual thing cannot

Ibid.

be

be ſo underſtood; and where it is, 'tis impoſſible but it ſhould be ſo underſtood. Now then, if you ask how the Doctor proves himſelf to be a regenerate man, he proves it clearly, by his underſtanding the neceſſity of Holineſs in that ſpiritual manner wherein he underſtands it. And at this rate I think a man may prove any thing.

Thus the Doctor tells us how *the purifying vertue* P. 401. *of the blood of Chriſt is applied to us by Faith*, but in ſo myſtical a manner, that he is forced to confeſs it himſelf; and therefore, ſays he, *when you underſtand theſe things, you will not think it ſo ſtrange, that God ſhould appoint this way of believing onely, as the means to intereſt us in the purifying vertue of the Blood of Chriſt.* For, the truth is, before he had done with that point, he had made it ſo unintelligible, that he had nothing to keep up his Readers in heart withal, but by promiſing them, *that when they underſtood* thoſe things, *they would not think them ſtrange*, *i. e.* when that new ſaving Light is once *darted* into their mindes, by which the Doctor diſcerns ſpiritual Myſteries. In the mean time, he cautions them againſt thoſe that pretend the *believing* he ſpeaks of, to be no more than a work of the fancy, in theſe words: *Deſpiſe their Ignorance; for* Ibid. *they know not what they ſay; when men come to the real practice of this Duty*, the practice of believing that the Blood of Chriſt, without any more ado, will cleanſe them from their ſins, *they will finde what it is to diſcard all other ways and pretences of cleanſing*, viz. a ſincere reformation of Heart and Life; *what it is to give unto God againſt all difficulties and oppoſitions*, i. e. though it be never ſo abſurd to imagine this makes for the Glory of God, *the glory of his Attributes in finding out this way for us.*

Again, after he had given ſuch a deſcription of

of Gospel-holiness, as any one would be asham'd to own, that pretends to an intelligible Religion, he hopes to make up all with saying, *The thing it*

P. 421. *self, as hath been declared, is deep and mysterious, not to be understood without the aid of spiritual light in our mindes.* So that if you do not understand what the Doctor says, the reason is plain, because you have not the Spirit: and at this rate any man may write nonsense safely enough, and put it off for a Gospel-mystery when he has done: For the thing may be understood, though you do not understand it; for it may be understood *by the aid of spiritual Light*: And if you understand it not, 'tis because you rely upon carnal Reason, and have not the Light of the Spirit. For thus the Doctor tells us, *The reason why men* have other notions of Holiness than he has, *is their ignorance and hatred of the onely true real principle of Evan-*

Ibid. *gelical holiness which we have described; for what the world knoweth not in these things, it always hateth, and they cannot discern it clearly, or in its own light and evidence; for it must be spiritually discerned. This the Natural man cannot do,* 1 Cor. 2. 14. *and in that false light of corrupted reason, wherein they discern and judge it, they esteem it foolishness and fancy.* So that 'tis to no purpose what the Natural man (a man that useth the best means he can to finde out the meaning of the Scriptures) says in these matters, till that new Light be created in his minde; by the help whereof, this Author, as it should seem, talks of sublime mysteries, which we use to call Nonsense, and yet are blamed for it, though he confesses, 'tis impossible that we should do otherwise.

Now the Doctor is as safe as may be, if he can thus make his Reader believe, that to understand the Doctrines of the Gospel spiritually, is to understand

derſtand them according to his apprehenſions of them, and that to contradict him, is an infallible ſigne of one that wants the ſpecial illumination of the Holy Ghoſt: For, upon theſe terms, whoever goes about to write againſt him, muſt do it at the peril of being reckoned an unregenerate man, and then the Doctor is ſecure: for we have often ſeen (as it is ſaid by him) that ſuch a man, becauſe he wants ſpecial illumination, cannot underſtand the Myſteries of the Goſpel ſpiritually, and then he cannot diſcourſe of them ſpiritually, and then I think he may as well hold his tongue for any good he is likely to do with his carnal Reaſon.

And this is that prejudice which I am in danger of lying under with the Doctor's party, while I treat concerning the aſſiſtance of the Holy Spirit: for he uſes the ſame artifice to ſupport his notions in this matter. Thus he tells us, *A Command they ſuppoſe leaves no room for a Promiſe, at leaſt ſuch a Promiſe as wherein God ſhould take upon himſelf to work in us what the Command requires of us; and a Promiſe they think takes off all the influencing authority of the Command. If Holineſs be our duty, there is no room for Grace in this matter; and if it be an effect of Grace, there is no place for Duty: But all theſe arguings are a fruit of the wiſdom of the fleſh.* P. 336. Now, as I ſhall ſhew hereafter, in theſe words he injures thoſe whom he writes againſt; for they *ſuppoſe* no ſuch matter as he talks of: But the Doctor, as we ſhall ſee, doth in other places mean by Grace, an irreſiſtible force upon the mindes of men, though he conceals it here diſhoneſtly to ſlander his Adverſaries. Now that *ſuch a Grace* is conſiſtent with the Commands of God in Scripture, may be ſo evidently argued, that he hath nothing to ſay againſt it, but to call ſuch arguing

guing *a fruit of the wisdom of the Flesh*, which is his perpetual refuge. But to be short, he expressly

P. 187. tells us, *The whole work of the Spirit is rationally to be accounted for by and unto them who believe the Scriptures*, that I like very well, *and have received the spirit of Truth*; but there we are all spoil'd again; for we know what he means by *having received the spirit of Truth*, viz. being illuminated by an Almighty work of the Spirit: so that none but the Doctor and his enlightned ones can possibly either give or receive a rational account of the workings of the Spirit; and then if we reject his talk, 'tis because we want that *spiritual power*, without which the minde cannot receive it. If you ask yet further what this spiritual Power is,

P. 432. he gives you an admirable description of it: *The spiritual power of the Minde, consists in a spiritual light and ability to discern spiritual things in a spiritual manner.* So that spiritual Light is spiritual Power, and spiritual Power is spiritual Light.

P. 433. *This men in the state of Nature are utterly void of; but any one that is truely sanctified, hath light enough to understand the spiritual things of the Gospel in a spiritual manner; for we have received the Spirit of God, that we may know the things that are freely given us of God.*

What others may think of this, I know not; but methinks it would grieve any Christian heart to observe the Gospel of our Saviour, that divine means of making men truely wise and good, thus debased and dishonoured by such a senseless use of Scripture-phrases as this man makes of them, who writes himself D.D. For that which sets off all this wilde and confused talk of his, which is enough to puzzle any man at the first blush, is his perverting the true use of these Phrases, *viz. the Natural man*, and *the state of Grace*; *spiritual things*,

and

and *diſcerning them ſpiritually*; with which he rings the Changes ſo often in his Book, leaving a noiſe of the words in the fancies of his Readers, inſtead of the true, *i. e.* the Scriptural Notion belonging to them, imprinted on their Mindes. That I may therefore reconcile the Reader to an opinion that I may poſſibly write of the Operation of the Holy Spirit with more truth than this man hath done; I ſhall prepare my way by enquiring into the ſence of this Text of St. *Paul*, *The natural man receiveth not the things of the ſpirit of God; for they are fooliſhneſs unto him; neither can he know them, becauſe they are ſpiritually diſcerned.* 1 Cor. 2. 14. For it is chiefly upon this place (as far as I can underſtand) that the Doctor builds his confidence that we cannot ſpiritually diſcern Spiritual things; and as by expounding thereof, the uſe of thoſe Phraſes, and ſuch as are equivalent to them, will be underſtood: ſo the underſtanding of them will be conducible alſo to the main deſigne of this Book.

I ſhall firſt examine the Doctor's interpretation of this place of Scripture, and then offer that ſence of it, which I take to be truer than his. Before I attempt either of which things, I muſt beg his pardon, if I do not think it fit to follow him, as oft as he is pleaſed to leave the Argument, and fall a railing againſt thoſe that have other thoughs of the Text than he has, eſpecially where he ſpends almoſt two whole Pages upon nothing elſe, charging his Adverſaries with the want of thoſe Vertues particularly enumerated by him, *which they greatly praiſe and extol*, and accuſing them of *Pride*, *Ambition*, *Covetouſneſs*, *Vanity*, *and Profaneneſs*, and I know not how many Vices more. Now what is all this, and a great deal more of the like ſtuff, which he hath ſwelled his P. 222, 223.

Diſcourſe

Diſcourſe withal, to the explanation of St. *Paul's* Text, which he was endeavouring? Suppoſe I had a minde to retaliate, having ſo large a Subject as Dr. *Owen's* Pranks, from the year 1648, to this preſent time, to expatiate upon; what goodly work were here for the Reader? Therefore all I ſhall ſay to this matter is, that whereas his lewd and notorious Practices againſt the Church and State have been expoſed in Print, and theſe charged upon him, not from Tales pickt up in the Streets, and at Goſſiping-meetings; but from his own publick Actions and Writings: He hath no way to be revenged upon the Gentleman that hath done him this kindneſs, but by letting fly upon his whole Order, with all ſorts of Calumnies and Reproaches; though 'tis very likely he is not able to faſten his Accuſations upon any one of thoſe whom he thus beſpatters, ſince his plentiful rage againſt them might ſatisfie any man that his Will was not wanting. Wherefore, it being to as little purpoſe to attempt the confutation of ſuch looſe and general Calumnies, as it had been to have anſwered the Doctor, if he could have ſatisfied his implacable malice with being at a word, and calling us once for all Rogues and Villains; I ſhall leave him in the quiet poſſeſſion of his Talent at *Defaming*, and ſhall now onely try whether his Reaſonings be as unanſwerable as his Railings.

SECT.

SECT. III.

I Often finde it very difficult to faſten any meaning upon ſo ſlippery a Writer as this; but to my beſt underſtanding he thus explains the Phraſes of the Text.

1. By *the Natural man*, he means *one that hath the uſe of all his rational Faculties*, or *every one that is ſo*, and *that is no more than ſo*; *that is*, *every one who is not a ſpiritual man, is not one who hath received the ſpirit of Chriſt, one that hath the ſpirit of a man enabling him to know things Natural, Civil, or Political*; but not the Spirit of Chriſt to know things ſpiritual: So that the Natural man is one who is not a Spiritual man, but a Natural man onely, as the Spiritual man is one who is not onely a Natural man; or thus: the Natural man, concerning whom the Apoſtle ſaith, *that he cannot know the things of the Spirit of God*, is one who hath not the Spirit, and cannot know the things of the Spirit of God. And if the Doctor had reſted in this Explication, I think he had been ſafe enough for ever being confuted. But he hath a farther meaning, which diſcovers not it ſelf till we come towards the end of his Comment: For he tells us, the reaſon why the Natural man hath no ability to diſcern ſpiritual things is, *becauſe the Light it ſelf, whereby alone ſpiritual things can be ſpiritually diſcerned, is created in us by an Almighty Act of the Power of God*; ſo that at laſt this is his notion of a Natural man, (which agrees with the reſt of his Book) that he is *one in whoſe minde ſpiritual Light is not created by the Almighty Power of God.* P. 217, 218. P. 224. Sect. 38.

2. By

P. 218. Sect. 26. 2. By *the things of the Spirit of God*, he understands *the mysteries of the Gospel, which depend wholly on supernatural Revelation*; and I think this is the onely Phrase he understands right: If he means honestly by *supernatural Revelation*, viz. that Revelation which was communicated to the World by Christ and his Apostles; and not any particular Revelation made to himself and his Party, by an irresistible work of the Spirit upon their mindes. But such a custom he has gotten to confound every thing, that within two Pages he understands by it all the Commands of God whatsoever: For through two whole Sections he discourses concerning the impotency of Man to perform the Commands of God, and makes it equivalent to an inability of receiving Spiritual things, and quotes *Rom.* 7. 8. *The carnal minde is not subject to the Law of God*; as if it were a parallel place to the Text in hand. For my part I cannot tye these incoherent things together; if the Doctor can, let him: He had told us in plain terms, *that moral Duties to be observed towards God, our selves, and other men, were not the things here peculiarly intended*; and that is right: *but the Mysteries depending on more Soveraign Supernatural Revelation, and that wholly.* And in this notion I shall understand him; for I cannot understand him in both together.

Sect. 28. 3. He explains *receiving* of these *things*, by receiving them *spiritually*; and sometimes by receiving them *as they are in themselves*; and by other Phrases that are equivalent according to him. But what means he by *Spiritually*? he tells you the Natural man *may so receive them as to assent to their truth*; but that which he *cannot do, is to assent to them under an apprehension of their conformity to the Wisdom and Holiness of God*; *nor can*

he

he diſcern their ſuitableneſs unto the great ends, for which they are propoſed as the means of accompliſhing. So that this it is to diſcern them *ſpiritually, and as they are in themſelves.* He likewiſe tells us, Sect. 42.
the proper meaning of receiveth not, is, he cannot know them; and that impotency is double. 1. *A Natural impotency*, that of the *Underſtanding*, in reſpect whereof, *he is abſolutely unable ſo to do, without an eſpecial renovation by* [an irreſiſtible work of] *the Holy Ghoſt*; *and this impotency*, he ſays, *is abſolutely and naturally inſuperable.* And 2. *A moral Impotency*, *that of the Will and Affections.* Sect. 38, 39, 40, 41.
The ſhort of it is, he neither will nor can if he would know them ſpiritually; ſo that his meaning of theſe words, *The natural man receiveth not the things of the Spirit of God*, is this; That a man in whoſe minde an *Internal* Light is not created by the Almighty Power of God, although the Doctrines of the Goſpel be propoſed to him with that evidence, that he aſſents to the truth of them; yet he neither can nor will underſtand them to be agreeable to the Wiſdom and Holineſs of God, and ſuitable to the ends of the Goſpel, the Glory of God, and the Salvation of Man.

4. This clauſe, *They are fooliſhneſs unto him*, he hath perplexed with various interpretations. After giving ſeveral accounts on which a thing may be eſteemed *fooliſhneſs*, he tells us, *For one or other, or all of theſe reaſons, are ſpiritual things fooliſhneſs to the natural man*; which is as much as to ſay, there is ſome reaſon why they are ſo, though he cannot directly tell us what it is. If any of his Reaſons will ſerve, let us take one for inſtance: That is looked on as fooliſh *which contains means and ends diſproportionate*: Now he had told us, ſpiritual things *are fooliſhneſs in the nature of the things themſelves with reſpect unto the minde.* I Sect. 31.

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think he means thus, that ſuch is the nature of them, that a natural man muſt needs look upon them to be a means unſuitable and diſproportionate to the ends of God's Glory, and Man's good; and then his interpretation runs thus: The Natural man is one who, for want of the irreſiſtible Light, cannot diſcern the ſuitableneſs of the Goſpel to thoſe ends, becauſe he cannot diſcern it is ſuitable to them. But it may be his Inſtances will make his minde more plain: One is that of the Philoſophers of old, to whom the Goſpel was fooliſhneſs: now ſays he, *If ſpiritual things had been ſuited to the reaſons of natural men, then thoſe who had moſt improved their mindes would more readily have received them than others:* By which I perceive he underſtands, by *theſe things being fooliſhneſs to the natural man*, their unſuitableneſs to their mindes, who had moſt improved them, or *were wiſeſt and knew moſt*. But that which is ſomewhat ſtranger, is his telling of us that things *of any worth in nature and morality, are ſooneſt embraced by ſuch perſons. But here things fell out quite otherwiſe; they were the Wiſe, the Rational, that made the longeſt oppoſition to ſpiritual things, i.e.* (if the Doctor's inſtance be pertinent) that ſuch is the nature of thoſe things, that it could not be otherwiſe: ſo that the unſuitableneſs of ſpiritual things to our mindes doth at laſt conſiſt in this; that the more wiſe and knowing a man is, the more unapt he is to receive them. But then his other inſtance of thoſe to whom the Goſpel is
Sect. 33. (as he ſays) fooliſhneſs, *viz.* That of his preſent Adverſaries, is to a quite contrary purpoſe; for he chargeth them with *profound Ignorance and Confidence*, which cannot be *ſufficiently admired or deſpiſed*; and certainly then their minds are not very much improved: Now I think he ſays concerning

cerning theſe, *that they look upon the ſpiritual things of the Goſpel as fooliſh and unſuited to the rational principles of their mindes.* So that all the light we have gained by the Doctor's inſtances to diſcern his meaning of this clauſe is, that the ſpiritual things of the Goſpel are in themſelves unſuitable to the mindes of thoſe who have the beſt improved reaſons, and they are look'd upon to be unſuitable to the rational principles of their mindes, *whoſe Ignorance and Confidence can never be ſufficiently deſpiſed.* And here I deſire the Doctor to make my peace with the Reader for carrying him along with me to grope after his meaning in ſuch a tedious Labyrinth as he hath contrived to loſe us in. But I do not ask the Doctor's pardon, if I have miſs'd of his meaning at laſt, ſince if he pleaſe, he may write more perſpicuouſly; if he cannot, his Friends would do well to finde out a more natural employment for him.

5. *Becauſe they are ſpiritually diſcerned*, he explains thus; becauſe they are diſcerned by a ſpiritual light. What light is that? he tells you, *the light it ſelf, whereby alone ſpiritual things can be ſpiritually diſcerned, is created in us by an Almighty act of the Power of God.* Sect. 38.

Now from the examination of his Notions concerning the ſeveral Phraſes, his ſenſe of the whole ſeems to be this: That a man in whoſe minde a ſpiritual Light is not created by an Almighty act of the power of God, neither can, nor will underſtand the revealed Doctrines of the Goſpel to be agreeable to the attributes of God, and fit to procure man's Salvation; becauſe ſuch is the nature of thoſe Doctrines, that he cannot but look upon them to be diſagreeable to the one, and unfit for the other: or, becauſe they are unſuitable, or are looked upon as unſuitable to the ra-

tional Principles of the Minde; and 'tis utterly impoſſible he ſhould diſcern that agreeableneſs and fitneſs without that new Light created in his minde, becauſe ſuch is the manner whereby they muſt be diſcerned, that 'tis impoſſible to diſcern them, without that new Light. And now that I have taken this pains to bring the Doctor out of the clouds, I challenge him to ſhew that this Paraphraſe is not the juſt ſum of his talk concerning the Text before us. Now although the naked repreſentation of this Paraphraſe were enough to expoſe it; yet becauſe this is the Text, which theſe men perpetually rely upon, when they ſet themſelves to *cant* down the uſe of reaſon in Religion, I ſhall briefly let the Doctor ſee, that his notions of it are either groundleſs, or abſurd and inconſiſtent with themſelves, and incoherent with the Context.

SECT. IV.

1. WHereas he makes the *Natural man* to be one in whom ſpiritual Light is not created by the Almightineſs of God, 'tis altogether groundleſs; for the word ψυχικὸς doth not of it ſelf ſignifie one who wants *that light*: nor doth the word ἐνεργητικὸς denote any Almighty Act, whereby a man comes to be ſpiritually enlightned: Nor can the Doctor ſhew from the circumſtances of the place, any reaſon for this his notion; for thoſe words *Neither can he know them*, do not infer, that a man cannot know them without ſuch an irreſiſtible Light, as he ſuppoſes; nor is there the leaſt mention of any ſuch thing in the whole Context. He tells us indeed that St. *Paul plenti-*

Sect. 38.

fully

fully ſhews elſewhere, that this Light muſt be created in us by Almightineſs; and he inſtanceth in 2 *Cor.* 4. 6. I ſhall in due place prove that St. *Paul* ſhews no ſuch thing in that Text: But admit he did, yet it does not preſently follow that St. *Paul* does in this place mean by the Natural man, one in whom this Light is not created; for 'tis certain he does not ſpeak one word of it throughout the whole Chapter. Wherefore the Doctor ought at leaſt to have proved, by comparing both theſe Texts, that he deſigned the ſame thing in them, which he has not once attempted; and yet this arbitrary ſuppoſal, is the foundation of his whole Comment upon this place. Part 2. cap. 1. Sect. 5.

2. His granting that the Natural man may aſſent to the truths of the Goſpel, and his denying that he can diſcern their agreeableneſs to the divine Perfections, and their fitneſs to promote the ends of the Goſpel, is palpably abſurd: For how is it poſſible that a man who exerciſes his rational faculties about divine things (which he grants the natural man may do) ſhould believe the Revelations of the Goſpel to be divine, and yet ſee no conſiſtency in them with the Divine Attributes, and no ſuitableneſs in them to the ends of God's Glory, and Man's Good? The Doctor, whatever he ſays about thoſe improvements of the *Natural mans* minde, which he allows to him, ſeems rather to take him for a *natural fool*, than a rational man. A great part of that evidence upon which we believe the Doctrine of Chriſt, is, that it is a Doctrine worthy of God, and a means conducible to the recovery of man; and if the literal ſence of the Chriſtian Doctrines themſelves is not more evident to a man that can conſider, than that they are ſo, why may not a conſidering man who believes the Doctrines, believe this of them?

them? Or how can he believe the former without believing the latter? I know not which way the Doctor can hope to escape, but by pretending it is possible for a man to assent to a Doctrine or Proposition, the true reason whereof he doth not discern; For example, that a man may assent to the Creed, upon the Authority of his Spiritual Guide, and not discern the true reasons of those Propositions which are contain'd in it. But this will not serve him; For the natural man is by him granted to be one who may have an *improved Reason*, and may exercise it in the consideration of divine things; and of such a man, *viz.* who is thus improved and considering, I say 'tis absurd to affirm, that he may assent to the revelations of the Gospel, and cannot discern that they are agreeable to the Divine Attributes, *&c.* The reason is, because this is to suppose him as dull and ignorant, as he was allowed to be knowing and rational before: Since 'tis plain that they are agreeable to the Divine Attributes, *&c.* As for those who believe the Christian Doctrine upon that meanest motive, of the Authority of their Teachers; though for want of considering, they do not *discern* its agreeableness to the divine Perfections, yet they do believe it; it being not only unreasonable, but impossible for a man to assent to any Proposition as a divine Revelation, which at the same time he believes to be inconsistent with the Perfections of God. But men that can tolerably well use their Understandings in Divine things, as the natural man may do (to abate the Philosophical Improvements which the Doctor is willing to cast into the bargain) may not onely believe, but discern this Agreeableness; and it is nonsence to suppose they have exercised their Rational Faculties as they might have done in this matter;

matter; and withal to affirm that they aſſent to the truths of the Goſpel, but cannot diſcern that they are conſiſtent with the Divine Perfections. To put this out of queſtion, I will inſtance in theſe Propoſitions of the Goſpel, *That God ſo loved the world, that he gave his only begotten Son, that whoſoever believed in him ſhould not periſh, but have everlaſting life.* This a natural man, according to the Doctor, may aſſent unto: But I demand; This Propoſition being revealed, is it not very diſcernible, that God's giving his Son for Mankinde is very agreeable with his *Goodneſs?* And that his purpoſe of ſaving Mankinde by the Sacrifice of his Sons death, is agreeable with his *hatred of Sin*, and his *Juſtice?* And that the demonſtration of his Juſtice and Mercy, this way, is agreeable to his *Wiſdom?* (2.) That no unrighteous perſon ſhall enter into the Kingdom of God: This alſo the Natural man may aſſent to; But I demand, Is it not very diſcernible that this Doctrine is agreeable with the *Holineſs* and *Righteouſneſs* of God? Is it not diſcernibly agreeable with his *Wiſdome* and *Soveraignty?* And then why may not the wiſe and knowing man, that believes theſe Doctrines to be divine Revelations, diſcern them to be agreeable with the divine Perfections? Take the ſame Doctrines again, and I demand concerning them, Are they not manifeſtly ſuitable to promote the ends of the Goſpel? Theſe ends the Doctor ſays are the *Glory of God, and our deliverance from a ſtate of Sin and Miſery.* As for the Glory of God, they plainly tend to the promoting thereof, becauſe they manifeſt the Divine Wiſdom, Goodneſs, and Holineſs, and the Perfections of God, which was obſerved before. As for our deliverance from Sin; Is not that Doctrine plainly ſuited to that end, which aſſureth us there

is room for Repentance, ſince *God hath given his onely Son*, &c. and which acquainteth us, there is no poſſibility of our *entring into the*, &c. if we are unrighteous? As for the *deliverance from miſery*; Are not thoſe Doctrines diſcernibly ſuited to that end, that are ſuited to deliver us from ſin? And are not all theſe things ſo plain, that 'tis impoſſible for a man who hath an improved minde, and conſiders them as an underſtanding man may, not to diſcern them; much more, if he hath conſidered the *Propoſitions* themſelves, ſo as to aſſent to the truth of them? What Agreeableneſs and Suitableneſs is it which this Doctor means? Is he able to explain it by ſuch-like inſtances as I have uſed? If he be, he ſhall ſee that we are able to diſcern it; if he be not, he *cants* like a *Quaker*, and pretends to know things, which he is not able to make ſence of, when he comes to ſpeak them. But may a Natural man underſtand and aſſent to the truth of the propoſitions of the Goſpel? Yes, ſaith the Doctor, he may: For inſtance, he may aſſent unto this, *That Jeſus Chriſt was crucified*: But now it is another Propoſition of the Goſpel, that to preach Chriſt crucified is to *Speak the Wiſdom of God*, verſ. 7. It is alſo another, that *The preaching of the croſs, to them that are ſaved, is the power of God*, Chap. 1. verſ. 18. Now if he may underſtand and aſſent to theſe Propoſitions, he may believe the conformity of the Doctrine concerning Chriſt crucified to the Divine Attributes, and its efficacy to bring men to Repentance and Salvation; which the Doctor ſays *he cannot*, and thereby revokes his conceſſion, *That the Doctrines of the Goſpel are Propoſitions whoſe ſence and importance any rational man may underſtand, and aſſent to their truth, and ſo be ſaid to receive them.* Again, if the Doctor will take my

word

word for it, I aſſure him that I do aſſent unto the Doctrines of the Goſpel, *Under an apprehenſion of their conformity to the Wiſdom and Holineſs of God, and of their ſuitableneſs to the great ends, for which they are propoſed as the means of accompliſhing.* If a *natural* man can do this, then the Doctor is ſomething miſtaken to ſay, that *he* cannot; if he cannot, then I am no Natural man according to his own Principles, and may I hope pretend to argue with him about Spiritual things.

3. He ſaith, That Spiritual things being fooliſhneſs unto the natural man, is a reaſon why he cannot receive them, taken from *the nature of the things themſelves with reſpect unto the minde.* Now the nature of the things themſelves is perpetually the ſame, but the Mindes of men may apprehend them otherwiſe than they are, in their own nature; as when they apprehend them to be fooliſhneſs, which is the reaſon why they do not receive them; and this reaſon is not at all taken from the nature of the things themſelves, but from the mindes miſtaking the nature of theſe things, as he in effect confeſſeth, when he ſaith, that *in themſelves they are the wiſdom of God.* But that which he means, as we may ſee by his inſtance of the Philoſophers of old, is this, That the more wiſe and knowing any man is, the more unready he is to embrace the Myſteries of the Goſpel. He ſaith expreſly; *Any thing in Nature and Morality of any worth is embraced ſooneſt by them that are wiſeſt and know moſt; but here things fell out quite otherwiſe.* Well, ſuppoſe they did; yet the reaſon why the Philoſophers rejected the Goſpel, was not becauſe they were wiſe and knowing men, but becauſe they

Thus St. Chryſoſtome *upon the place.* Hom. 4. Γίνεται δὲ τοῦτο οὐ περὶ τὴν τῶν πραγμάτων φύσιν, ἀλλὰ περὶ τὴν ἐκείνων νόσον. *This happens not through the nature of the thing, but their diſeaſe.*

they would not admit of Revelation, *as ſuch*, nor yield that to be divinely revealed which was above the reach of mere natural reaſon; and this was their great Pride and Folly. So the Phariſees rejected our Saviour, not becauſe they were Learned and Knowing men; but becauſe their Luſts and Intereſts prejudiced them againſt this Doctrine, as he frequently told them: So that neither thoſe nor theſe, oppoſed the Goſpel, becauſe it was *unſuitable to the rational principles of their minds*, as the Doctor would have us believe, but becauſe it was unſuitable to their unreaſonable prejudices and intereſts, which ſure were none of thoſe Principles. The Writings of *Juſtin Martyr*, *Clemens Alexandrinus*, and divers others, may ſatisfie us, that the Goſpel was early received by Learned Men and Philoſophers; what wiſe men they are that reject it, we may learn from the Doctor. *The principal Myſteries of the Goſpel*, ſaith he, *are by many looked upon and rejected as fooliſh, becauſe falſe and untrue, though indeed they have no reaſon to think them falſe, but becauſe they ſuppoſe them fooliſh.* Now are not theſe excellent Philoſophers, that reject a Doctrine as fooliſh, becauſe 'tis falſe, and then have no other reaſon to think it falſe, but becauſe they ſuppoſe it fooliſh? Is not their rejecting the Goſpel, an admirable *inſtance whereby to demonſtrate* that the Doctrines thereof are fooliſhneſs in the nature of the things themſelves with reſpect unto the minds *of them that are wiſeſt and know moſt?* If that which the Doctor here ſays be true, then if it be neceſſary for a man to be a Chriſtian, 'tis a very dangerous thing for him

Ἡ γὰρ ἐξουσα σοφια ἐ μόνον ἐκ ἐπαίδευσεν, ἀλλα καὶ ἐκώλυσε. The wiſdom that is without did not only not inſtruct men [*in the Myſteries of the Goſpel*] but alſo hinder them, *Chryſoſt.* in Ioc. Hom. 7. *But how it hindered them St.* Chryſoſtome *plainly tells us in theſe words,* ἡ γὰρ καὶ ἔτυχον πεπλεονεκτημένοι εἰσὶν. *For theſe* [*great men who rejected the Goſpel*] *were full of Pride.* Hom. 5.

him, to improve his minde by the exerciſe of his reaſon, ſince fooliſh and credulous perſons are the moſt likely to give any entertainment to it; which was the very charge of *Celſus* and *Julian* againſt Chriſtianity; and if they could have made good this charge, they and the Doctor here had done very well to expoſe it to ſcorn and contempt, as they and he have done, by repreſenting it to be ſuch a Religion, as the more a man exerciſes his reaſon about it, the farther he is from believing it: For this is that which the Doctor means by ſaying, that the Myſteries of the Goſpel are fooliſhneſs in the nature of the things themſelves, with reſpect unto the minde: *viz.* that they are in their own nature ſuch things, that the more wiſe and knowing a man is, the more likely he is to deſpiſe and ſcorn them; which whether it be not *Blaſphemy*, I now leave the Reader to judge.

Here I cannot but remember what the Doctor premiſed in his Preface to the Readers, concerning the reaſonableneſs of Chriſtian Religion. *It is not*, ſaith he, *that I know of, denied by any, that Chriſtian Religion is highly reaſonable.* I ſuppoſe, he means by any Chriſtian. *But now*, as he addes preſently, *the Queſtion is not what it is in it ſelf, but what it is with relation to our Reaſon*; and then he tells us largely, 'tis reaſonable to *Reaſon enlightned*, but fooliſhneſs, i. e. *unreaſonable* to the natural man, whoſe Reaſon is unenlightned by the irreſiſtible work: Say you ſo, Doctor? How comes it then about, *That it is not denied by any, that Chriſtian Religion is highly reaſonable?* Can they not deny it to be highly reaſonable, and yet muſt they neceſſarily eſteem it fooliſh and unreaſonable? He ſaith alſo, *'Tis in vain to diſpute with any about the reaſonableneſs of Evangelical Faith*

Faith and Obedience, until the ſtate and condition of our Reaſon be agreed. Wherefore to ſpeak plainly in the caſe, as we do acknowledge that Reaſon in its corrupted ſtate is all that any man hath in that ſtate, whereby to underſtand and judge of the ſence and truth of revealed Doctrines, &c. *ſo, as to the Spiritual things themſelves of the Goſpel, in their own nature they are foolishneſs unto it.* If the Doctor *ſpeaks plainly* here, then (1.) according to him, it is in vain to diſpute with any whoſe Reaſon is corrupted, about the reaſonableneſs of Evangelical Faith and Obedience. According to him alſo, every mans Reaſon is corrupted whoſe Minde is not renewed by the Holy Ghoſt, *i. e.* enlightned by *an Almighty act of the Power of God*; ſo that 'tis in vain to diſpute with any ſuch perſon about the reaſonableneſs of the Goſpel, for the Spiritual things thereof will ſeem foolishneſs to him, do what he can, till the Holy Ghoſt renews him by his Almightineſs. And thus the Doctor hath proved, that 'tis in vain for him or any man to go about to convince an Infidel of the reaſonableneſs of the Goſpel, for 'tis in vain to diſpute it with him, till the ſtate and condition of their Reaſon be agreed on, *i. e.* till it be agreed to make renewed Reaſon the Judge of the matter in queſtion; but the Infidel hath none of that Reaſon, for all the reaſon he hath to judge of theſe matters by, is *corrupted Reaſon*, as the Doctor himſelf contends, wherefore 'tis impoſſible for him *to agree that their renewed Reaſon* ſhall be the *Judge* in this caſe; Wherefore 'tis in vain (one would think) to diſpute with him at all. The onely remedy in this caſe, is for the Infidel to make the Doctor's renewed Reaſon the judge between them; and when they are agreed upon that, they may fall to diſpute, *i. e.* when the diſpute is at an end; for if the Doctor's

Doctor's Reaſon is to judge of the reaſonableneſs of the Goſpel, the Infidel hath yielded the Cauſe without any more ado. Thus the Doctor hath left no other way for a Chriſtian to convince an Infidel, but this ridiculous one, of perſwading the Infidel to let him be judge of the Controverſie between them: as if he ſhould ſay, Here is like to be a diſpute between you and me, whether the Goſpel be the true Religion; now the Goſpel is indeed the true and reaſonable Religion, but this is onely diſcernible by renewed Reaſon, ſuch as mine is, and yours is not: Wherefore before we diſpute, you muſt agree that my renewed Reaſon, that is, that I ſhould be the judge of the reaſonableneſs of the Goſpel; for till we are thus agreed, *'tis in vain to diſpute about the reaſonableneſs of Evangelical Faith and Obedience.* I do not wonder that the Doctor falls foul upon the *Quakers* in his Book; for they, and ſuch rank Enthuſiaſts as they are, ſeem to be the onely men beſides himſelf that claim the priviledge of this way of arguing: if the Doctor had it by himſelf without any Competitors, (and his weak Cauſe needs it as much as theirs, though, thanks be to God, the Goſpel needs it not) he would in a ſhort time carry the world before him. (2.) 'Tis alſo, according to the Doctor, in vain to diſpute with a man about the reaſonableneſs of the Goſpel, till he be convinced of it already: for, to ſay the truth, though the Infidel ſhould make the Doctor judge in his own Cauſe, he is yet never the nearer; for the Goſpel will be fooliſhneſs to him, till he is himſelf enlightned by the irreſiſtible work: Now when he is illuminated as the Doctor is, he ſhall believe and underſtand the Goſpel to be a wiſe and reaſonable Diſpenſation, as the Doctor doth; but before he is ſo, 'tis in vain to diſpute with him.

him. So that, for ought I can ſee, the regenerate men are e'en left to diſpute it amongſt themſelves, that is, who need not diſpute it at all, becauſe they are already of one minde about it: And thus the Doctor hath proved all diſputing whatſoever upon this matter to be vain and uſeleſs; which makes me wonder why he hath troubled the world with his great railing Book, wherein he hath pretended to prove the wilde Opinions of his Party, to be Goſpel-Myſteries: For if his Reader be enlightned, he is convinced of them already; if he be not, his Arguments cannot enlighten him: And therefore though the Doctor might pity him, yet methinks there is no reaſon why he ſhould rail at him, becauſe his Doctrines are fooliſhneſs unto him, ſince *ſuch is the nature of them with reſpect unto our minds*, that 'tis impoſſible it ſhould be otherwiſe.

4. Whereas he interprets thoſe words, *He receiveth them not*, and *he cannot know them*, by adding *ſpiritually* thereunto, he make the Apoſtle to ſpeak downright nonſenſe; For he makes him to ſay, that the natural man cannot know the Myſteries of the Goſpel ſpiritually, becauſe they are ſpiritually diſcerned or known: for this is as much as to ſay, *that he cannot know them ſpiritually, becauſe he cannot know them ſpiritually*, which I hope the Doctor will grant to be nonſenſe: and this is a defect which runs through this whole Paraphraſe which I have charged him withal; the ſhort of it being no more than this, The Natural man cannot underſtand the things of the Spirit of God, no, he cannot.

5. He doth in effect clear the natural man from all blame, for his not receiving the Doctrines of the Goſpel: For he roundly tells us, that his impotency to diſcern them *is abſolutely and naturally*

Sect. 39.

rally inſuperable. What can be ſaid more fully to prove that a beaſt is not to be blamed for not diſcerning theſe things, than that it is *abſolutely and naturally* impoſſible that he ſhould? But that which is ſtill more abſurd, is, that he doth not only aſcribe his ignorance of theſe Spiritual matters to a *moral impotency* likewiſe, but he makes Sect. 41. the moral impotency to be greater than the natural: for though he had concluded this impotency of the Underſtanding to be abſolutely inſuperable, yet he ſays, the Will and Affections are more corrupted than the Underſtanding, that is, more than moſt of all: For what greater corruption of the Underſtanding as to theſe things can be imagined, than that it is naturally impoſſible for it to underſtand and diſcern them? that is, unleſs I am turned into ſuch a block as he ſpeaks of, by reading his unintelligible Notions, that as to theſe things it quite ceaſeth to be an underſtanding; and a beaſt may be aſſoon made to diſcern them as a man.

Now I freely grant, that there are ſome Opinions which the Doctor would perſwade us are Goſpel-Myſteries, to which this his Interpretation very well agrees; and if he had meant them only, I had not gone about to confute him here; for indeed I look upon them to be as he ſaith, *Unſuitable to the rational principles of the Minde*, unprofitable to man, and diſhonourable to God; but then withal I cannot finde them any where in the Scripture, and therefore (whatever he fancies of a poſſibility to believe that to be divinely revealed, which is not believed to be conſiſtent with the divine Attributes, *&c.*) I do not ſo much as believe them, nor do I ſee any likelihood that I ever ſhall, unleſs ſome irreſiſtible Power makes another thing of me, than I finde my ſelf to be

at

at present. And if this will content the Doctor, I have no quarrel with him: But then if he pretends, that the real Doctrines of our Saviour's Gospel, *viz.* That the Son of God was crucified for us, and that we must be saved by Faith in him, and that God will give his Holy Spirit to them that ask him, *&c.* are as unintelligible, and the usefulness of them as indiscernible, as that of his new-fashion'd Principles; I must beg his pardon, if I cannot believe *that* neither, but reckon on the contrary, that the Doctor hath cast an horrible reproach upon the Christian Religion, while he makes it impossible for a man that bends his minde to consider the Doctrines thereof never so attentively, and useth his reason never so modestly in the examination of them, to assent to them as Doctrines worthy of God and profitable to man. If that be true, then this pernicious Consequence is unavoidable, That it is to no purpose for a man to use any means to satisfie himself concerning the truth of the Gospel; and if it be yet pretended to him, that he ought to be a right Believer, he hath no way but to sit down in a lazy expectation of that *Light* which the Doctor says must be created in his Minde by an Almighty act of God, before he can know and believe the Mysteries of the Gospel, as they are, and as they ought to be known. This is the consequence of the Doctor's interpretation of St. *Paul*'s Text; and let any man but himself judge, whether it doth not infinitely disparage the whole Gospel of our Saviour, and whether it does not offer great wrong to the Souls of men, by betraying them either into a contempt of Christianity, or at least into a sluggish neglect of all that *Consideration* whereby they come to understand and believe it upon its proper grounds.

And

And this is the reaſon, why I have been ſo punctual in finding out, and ſo long in confuting his Notions of this Text, which if they had not been altogether as pernicious as they are falſe, I ſhould have left them to periſh in their own Nonſenſe.

SECT. V.

THe incoherence of his Interpretation with the ſcope of St. *Paul* in that and the former Chapter, muſt be judged of by obſerving what St. *Paul's* deſigne is in them; which I now come to enquire into, and thereby to lay a foundation for the true Interpretation of the Text.

To allay thoſe Contentions that were amongſt the *Corinthians* about their Teachers whom they ſhould follow, *Chap.* 1. *verſ.* 11. St. *Paul* reminds them, how he had preached the Goſpel among them, and by what arguments they had been won to receive it, *not with wiſdom of words*, verſ. 17. and again, *not with enticing words of mans wiſdom*, Chap. 2. verſ. 4. *but in demonſtration of the Spirit and of power* *; *i. e.* not with Rhetorical

* This Text our Author produces in another place, *P.* 260. onely to ſhew his diſlike of the ſence thereof given in the *Friendly Debate*, as any one may ſee by the impertinence of it to his deſign there; For this is all he ſays about it; *Some of late have put in faint and weak exceptions againſt this latter clauſe* (this Slanderer ſhould have ſaid, againſt his interpretation of this clauſe) *viz.* Demonſtration of the Spirit, *&c.* as though *not an evidence of the powerful preſence of the Spirit of God, in the diſpenſation of the Goſpel was intended therein, but the power of working Miracles, contrary to the whole ſcope of the place, and conſent of the beſt Expoſitors.* Now, unleſs the Doctor ſuppoſes that the Power of working Miracles was not an evidence of the powerful preſence of the Spirit of God in the, *&c.* his exception is nonſenſe: But I leave it to the Doctor's ſecond thoughts to conſider, with what modeſty he could call that Authors apprehenſions of the Demonſtration, *&c.* faint and weak exceptions, contrary to the whole ſcope of the place, and conſent of beſt Expoſitors, after that excellent perſon hath vindicated them againſt his Adverſary, by ſuch clear and ſolid Reaſons, and ſuch pregnant Authorities, as neither he, nor any of his friends, nor the Doctor for them, have been able to ſay a wiſe word to. But what can that man want a forehead to ſay, who hath a face to pretend St. *Chryſoſtome* is for his turn in an interpretation of a place of Scripture, wherein he is clearly contradicted by St. *Chryſoſtome* in three or four Homilies together, out of one of which too he tranſcribes a paſſage in favour of his own ſence, as he pretends? Now whether the Doctor be not guilty of this diſhoneſty, I ſhall leave the Reader, and him too, to judge by the following marginal Notes.

Orations, or Philoſophical Diſcourſes, ſuch as the wiſe men among the Gentiles made uſe of, to put off their Opinions to the people withal, he did not go about to perſwade them in this manner; but as it was fit to prove the truth of a divine Revelation, which the Goſpel was pretended to be, he proved it to them by a divine Demonſtration of the truth thereof, *viz.* that of Supernatural Gifts beſtowed now upon Believers; of antient Prophecies; of apparent Miracles wrought by Chriſt and his Apoſtles; and ſuch Teſtimonies of Gods owning the Goſpel to be a Revelation from him, as theſe are. The conſequence whereof was, that *their Faith did not ſtand in the wiſdom of men, but in the power of God*; *i.e.* that their Faith was not grounded upon the Eloquence, or the ſubtle reaſonings of men; but upon the plain Teſtimony of God, declared by Miracles, *&c.* And this was clearly a good conſideration to take them off from contending about the perſons of their Teachers, who never went about to make Proſelytes to themſelves, as *verſ.* 13. by the oſtentation of Learning and Eloquence; but to win them to the Chriſtian Faith, by the demonſtration of the Spirit, and of Power.

But hereupon the Apoſtle takes occaſion to ſhew, (1.) The offence, which they who were moſt in vogue for wiſdom, took at the Goſpel, and the *way* of preaching it: and the prevalency of that *way* notwithſtanding, above all other methods to make men wiſe and good; and this is the ſcope of *chap.* 1. from *verſ.* 18. to the end. (2.) To vindicate this way of preaching the Goſpel, againſt their pretences who rejected the Revelations of the Goſpel; which is the deſigne of *chap.* 2.

That the former is the deſigne of the Apoſtles diſcourſe in the firſt Chapter, is plain from what he

he ſaith *verſ.* 18. and ſo forward. *For the preaching of the Croſs is to them that periſh fooliſhneſs*; And who theſe were, we learn from *verſ.* 20. *Where is the Wiſe? Where is the Scribe?* &c. *i.e.* Let thoſe men who are offended at the Preaching of *Chriſt crucified*, come and compare the Religion they teach, and the Reaſons they bring for it, and the Good they do by it, with our Doctrine, and the Teſtimonies we confirm it withal, and the Advantages which it brings to them that believe it: *For it pleaſed God by the fooliſhneſs* (as they are pleaſed to call it) *of preaching to ſave them that believe*, verſ. 21. *And the fooliſhneſs of God is wiſer than men, and the weakneſs*, &c. *verſ.* 25. *i. e.* Let it be conſider'd, and you will ſee a clear manifeſtation of Divine Wiſdom and power in the Death and Reſurrection of *Chriſt*, to the convincing of men that his Doctrine is true, and the bringing of them to Salvation by it, *verſ.* 24. You will ſee alſo what an infinite diſparagement this wiſe contrivance of God will do to all the methods of humane wiſdom, when they are compared with it. *For God hath choſen the fooliſh things of this world*, thoſe ways of inſtructing and ſaving Mankinde, which are ſo far above all the inventions, and above the expectations of the wiſeſt men, that they now generally reckon them to be fooliſh; *to confound the wiſe*, to put down all that wiſdom of theirs which they ſo much

Τὶς τῶν περὶ τὰς συλλογισμὰς ἰσχυσάντων, τίς τῶν τὰ Ἰουδαϊκὰ εἰδότων ἔσωσε, καὶ τὴν ἀλήθειαν ἐγνώρισεν; Chryſ. *in loc. Hom.* 4. Who of thoſe that are buſied in Syllogiſmes, who of thoſe that are skilled in the Jewiſh matters, have ſaved men, and made known the truth to them? Καὶ ἐκ μὲν τῶν πραγμάτων ὁρᾶν ἔστιν, ὅτι περὶ ἀναγκαίων διαλεγόμεθα, καὶ τῆς εὐσεβείας πολλῆς, καὶ τῆς κατὰ ἀλήθειαν ἐναλλαγῆς, καὶ τῶν μελλόντων κρίσεως, καὶ φιλοσοφίας ἰσχυρᾶς τῶν ἀγγέλων τὸν βίον. Ibid. The Doctrine of the Croſs being a diſcourſe not about any ordinary mean things, but concerning God, and true Piety, and the Evangelical way of living, and the Judgment of the world to come, hath made all Believers Philoſophers, even ruſticks and private men themſelves. Ἡ γὰρ διὰ τῆς ἰσχύος καὶ τῆς σημείων ἀπόδειξις, τῆς διὰ τῆς λόγων πολλῷ σαφεστέρα. Hom. 6. For a demonſtration by *miraculous* works and ſigns, is much more clear, *and convincing*, than that by *Philoſophical* Arguments.

glory in, and thereby to shew that God is infinitely wiser than men, *v.* 27. *That no flesh should glory in his presence*; vers. 29. But the particular reasons, why so few of those persons whose wisdome was in this manner baffled, did embrace the Gospel of *Christ* (*for not many wise men after the flesh are called*, vers. 26.) we finde in vers. 22, 23. *For the* Jews *require a signe, and the* Greeks *seek after wisdom*; *But we preach Christ crucified, to the* Jews *a stumbling-block, and unto the* Greeks *foolishness.* Here are two sorts of men, concerning whom the Apostle speaks; and he shews concerning each of them, why they rejected the Gospel. 1. The *Jews* were offended at it, because it required the belief of a crucified *Messias*; but their pretence was that they wanted a Signe, *i. e.* some Prodigy from Heaven, or some such amazing appearances as accompanied the delivery of the Law to *Moses* upon mount *Sinai*. 2. The *Greek* Philosophers of those days were offended at the simplicity of the Apostles preaching, who nakedly represented their Doctrines, without any such Philosophical Subtleties and Reasonings, as *they* used themselves: For *that which they sought after*, which they pretended to want in the preaching of the Gospel, was *wisdom*, or demonstration from natural Principles; and therefore 'tis of these peculiarly said, that the Gospel was *foolishness* unto them; *viz.* because they looked for Wisdome or

Discourses

Οὐ διὰ μωρίαν------ἀλλὰ διὰ σοφίας τελειοτέρας, καὶ ποιητικῆς, καὶ ὅτι μείζονος Θεοῦ, ὡς ἐκείνην μωρίαν φαίνεσθαι. Hom. 7. *Worldly wisdom was exceeded not by* foolishness, *but by a more perfect* wisdome, *and that so much more perfect, that it seemed* foolishness. Ἀκούω ὅτι ἐσταυρώθη ὁ Χριστὸς, καὶ τὴν φιλανθρωπίαν διὰ τοῦτο θαυμάζω, ἀκούει ἐκεῖνος Θεοῦ καὶ ἀδύνατον νομίζει. *Ibid.* I hear that Christ was crucified, and thereupon I admire his love to mankind. He *that calls this foolishness*, when he hears it, thinks the death of Christ was an *argument* of his weakness, and *inability to save himself.* Ἕλληνες ἀποδείξεων ἡμᾶς ἀπαιτοῦσι λόγων καὶ σοφίαν σοφιστικήν. Hom. 4. The *Greeks* require of us Oratory and Philosophical Arguments. *And this is that which* St. Chrysost. *calls often the* ἔξωθεν σοφία, the wisdom that is without, which prejudiced the Philosophers against the Gospel.

Diſcourſes merely Philoſophical. Now it is plain the Apoſtles chief deſigne in the ſecond Chapter, is to vindicate his way of Preaching the Goſpel, againſt the fault which the *Greeks* found with it. For to this purpoſe he begins directly thus. *And I Brethren, when I came to you, came not with excellency of ſpeech or wiſdom, declaring unto you the teſtimony of God*; *i.e* I anſwered not their expectation, who looked for Eloquence or Philoſophy; *For I determined not to know any thing among you ſave Jeſus Chriſt and him crucified.* v. 2. not to make known unto you any other Doctrines, but thoſe which God had revealed, and particularly that the crucified *Jeſus* was the Son of God. And my Speech and my Preaching was not with enticing words------ but in demonſtration of the Spirit, *&c. i.e.* and theſe Doctrines I proved by Miracles and other Divine Teſtimonies.

Τὸ γὰρ μυςήριον κατασκευῆς ὁ δῆτα ἀλλ' ὅπερ ἐςὶ τῦτο μόνον καταγέλαςαι. For a Myſtery *a revealed Doctrine* needs no *Philoſophical* Argumentation, but 'tis enough that it be barely declared what it is. Hom. 7. Πόθεν; ἐκ λόγε τῦ τὸν διὰ πνεύματ@ παρεχόντ πίςιν; καὶ γὰρ τῦτο ἀπόδειξις ὡμολογημένη. τὶς γὰρ εἶπεί μοι ὀργὴν τυφλὸς ἀνιςαμένης καὶ δαίμονας ἐλαυνομένης ἐκ ἂν καταδέξατο; Hom. 6. What ſhould give men aſſurance of the truth *of theſe things*, but the *Demonſtration of the* Spirit? for this is a clear demonſtration: for who, I pray, could ſee the dead raiſed, and evil Spirits caſt out, and not receive *thoſe Doctrines that were confirmed by theſe works?* That which the Apoſtles confirmed their Preaching withal, were τὰ σημεῖα καὶ αἱ ἐκ τῶν παλαιῶν γεγραμμέναι μαρτυρίαι. Signs and Teſtimonies out of the old Scripture. *Ibid.*

Now this way of proving them the Apoſtle juſtifies, from the nature of thoſe things which he had preached unto them, ſhewing that they had depended altogether upon the free and Soveraign Will of God, and therefore could not be known but by Revelation, and therefore could not be proved to thoſe unto whom they were not immediately revealed, otherwiſe than by ſufficient teſti-

mony, that God had revealed them to others; ſuch as Miracles; and this was enough to ſhew why he rejected *excellency of ſpeech and wiſdom*, viz. becauſe it was an improper way of proving things of that nature which he had delivered to them.

Καὶ γὰρ ἂν διὰλογισμῶν τοίνυν ἀπὸ λογισμῶν, πῶς ἄνθρωπος ὁ θεὸς ἐγένετο ὁ θεὸς, καὶ εἰς μήτραν εἰσῆλθε παρθενικὴν, καὶ μὰ τὴν πίστιν τὸ πρᾶγμα ἐπιτρέψαμεν, μᾶλλον ἂν οὗτοι καταγελάσειαν. Hom. 4. For if we ſhould go about to prove by natural reaſons, how that God was made man, and entred into the Virgins womb, inſtead of leaving theſe revealed matters to faith, i. e. *inſtead of proving them by teſtimonies of divine Revelation*; they would laugh at us more than they do already.

Thus ſaith the Apoſtle, *We ſpeak the wiſdom of God in a myſtery, even the hidden wiſdom which God ordain'd before the world unto our glory*, v. 7. *i. e.* we declare thoſe counſels of God concerning the Salvation of Mankinde, which were concealed from former ages, and which God hath now honoured us with the clear Revelation of; *Which none of the Princes of the world knew; for had they------ But as it is written, Eye hath not ſeen, nor ear heard, neither have entred into the heart of man, what things*, &c. verſ. 8, 9. *i. e.* if it could have been found out by natural Senſe or natural Reaſon that God would ſend his Son into the world, *&c.* the chief men among the *Jews* could not have been ignorant of it; and inſtead of crucifying him, they would have become his Diſciples themſelves.

Τοῦτο δὲ ἐποίησεν, ἡμᾶς τιμῶν ὁ θεὸς οὕτω μυεῖ ἡμῶν ἀκοῦσαι τῆς μυστηρίων. καὶ γὰρ οἷς ἡμεῖς ἂν φιλοῦμεν φίλοις, τοῦτο τεκμήριον φέρομεν τῆς φιλίας, τὸ μηδὲν ἔμπροσθεν εἰπεῖν τοῖς ἀπίστοις. Hom. 7. This Honour has God done to us, that by our means others ſhould hear his Myſteries. For to thoſe whom we make our friends, we give this teſtimony of our friendſhip, that we communicate our ſecrets to them before to any elſe. Εἰ γὰρ οἱ προφῆται ἦσαν, πῶς φησιν οὐκ ἤκουσεν, οὐδὲ ἐπὶ καρδίαν ἀνθρώπου ἀνέβη; ὡς ἀνέβη, φησὶ γὰρ περὶ αὐτῶν μόνων φησίν, ἀλλὰ περὶ πάσης τῆς ἀνθρωπίνης φύσεως------ φησὶ γὰρ ὡς ἄνθρωποι οὐκ ἤκουσεν ἀλλ' ὡς προφῆται. Ibid. If the Prophets ſpake of theſe things; why ſaith he, Ear hath not heard, nor have entred into the heart of man, *&c.*? This is yet true, for he ſpeaks concerning humane nature,---- for they did not hear as men, but as Prophets; i. e. *what they knew of theſe matters they knew by Revelation.*

But God hath revealed them to us by his Spirit, verſ. 10. But theſe things, to the knowledge whereof no man by mere natural Reaſon could attain,

attain, God hath made known to us by revelation of his Spirit; ſo that this contrivance of Divine Wiſdom is no longer hidden now, being revealed to us by the Spirit: *For the Spirit ſearcheth all things, yea the deep things of God*; for the Spirit of God is acquainted with all the ſecret Counſels of God; and we may therefore be ſure, that we are acquainted with as many of them, as the Spirit reveals unto us: *For what man knoweth the things of a man, ſave the ſpirit of man which is in him? even ſo the things of God knoweth no man, but the ſpirit of God*, verſ. 11. *i. e.* what man knows the ſecret purpoſes of another man, till he thinks fit to diſcover them himſelf? So the things of God, *i. e.* his Counſels concerning the Salvation of man, which depend merely upon his own Will and Choice, none can know but the Spirit of God. And that theſe are the things which the Apoſtle means, is plain from the Argument which he uſeth here; for thoſe things of a man which are common to humane nature, one man may know concerning another, without being acquainted by him what they are: In like manner, without particular Revelation, a man may underſtand the Natural perfections of God, and thoſe divine Truths which by the mere uſe of Reaſon may be thence inferred: wherefore the things of God here meant, are thoſe intentions and deſignes of God, which by natural Reaſon cannot be inferred, from the conſideration of the divine Perfections; becauſe they depend onely upon the Will and Pleaſure of God, and are therefore onely to be known by Revelation. And this is farther expreſſed by the Apoſtle in the 12 verſ. *We have received the ſpirit which is of God, that we may know the things which are freely given to us of God*; to inſtruct men in the knowledge of thoſe things,

that could not otherwiſe be known. *Which things alſo we ſpeak, not in the words which mans wiſdom teacheth, but which the Holy Ghoſt teacheth, comparing ſpiritual things with ſpiritual*; i. e. there is then no reaſon why they ſhould be offended, that we pretend not to prove theſe divine matters by Philoſophical Arguments, but by ſuch Arguments only as are proper to prove them by. The truth of our Revelation we prove by the demonſtration of the Spirit and of Power, *verſ.* 4. The ſence of Revelation we prove by comparing Spiritual things with Spiritual; *i. e.* one divine Revelation with another; the Revelations of the Old Teſtament, with the Revelations of the New.

Ὅταν πνευματικὸν ᾖ ἀπορον ἢ, λύτο τῶν πνευματικῶν τὰς μαρτυρίας ἀγομεν. οἷον λέγω ἀνάστη ὁ χριστὸς, ὅτι ἐκ παρθένου ἐγεννήθη. παρέχω μαρτυρίας καὶ τύπους, καὶ ἀποδείξεις τῦ ἰωνᾶ πῶς τὸν κῆτος διετέλεσεν. Hom. 7. When a Spiritual Doubt ariſeth, we bring teſtimonies from Spiritual things; for inſtance, I ſay that Chriſt aroſe from the dead, that he was born of a Virgin: Then I produce theſe Teſtimonies, Types, and Demonſtrations; *viz. Jonas* his tarrying three days in the Whale, *&c.*

Then the Apoſtle addes, *But the natural man receiveth not*, &c. which is the Text to be explained. Now if we will allow the Apoſtle to ſpeak conſiſtently, we are [1.] By the *Natural man* to underſtand one who rejects Revelation, not excluding him that never had it offered to him. But

'Tis true that the word ψυχικὸς doth not always ſo ſignifie, for in St. *Jude*, verſ. 19. the ψυχικοὶ are ſenſual men, men addicted to their Luſts, not thoſe that reject Revelation, becauſe they are there ſuppoſed to be Profeſſors: and ſo the πνεῦμα μὴ ἔχοντες, are not thoſe who are oppoſed to the πνευματικοὶ in 1 *Cor.* 2. who were taught by the Revelation of the Spirit; but to the πνευματικοὶ mentioned *chap.* 3. who were meek peaceable Chriſtians. They therefore in St. *Jude*, were ſuch as did not walk after the Spirit, wanted thoſe Chriſtian Virtues of Love, Meekneſs, Peaceableneſs, which are the fruits of the Spirit. It is not unuſual for the holy Writers, to uſe the ſame word under different ſignifications; and then the ſence they intend by ſuch a word is to be determined by the Context. Now that ψυχικὸς in St. *Jude* ſignifies the ſenſual man, who though a Chriſtian, was yet wanting in Chriſtian temper and practice, is not more clear from the Context there, than that here it ſignifies one that is no Chriſtian at all, or one that rejects the Revelations of the Goſpel, is clear from the whole ſcope of the Apoſtle in this Chapter. Here it will not be unfit once for all to obſerve a like variety in the ſignification of the word πνευματικὸς uſed by the Apoſtle, *Chap.* 2. 3. Πνευματικὸς in the ſecond Chapter is oppoſed to ψυχικὸς, and therefore ſignifies one that admits of Revelation, and is

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thereby acquainted with the Will of God. And concerning him it is that the Apoſtle ſaith, *verſ.* 15. ὁ δὲ πνευματικὸς ἀνακρίνει μὲν πάντα, which the ψυχικὸς was not fit to do, becauſe he rejected the onely proper way, whereby the τὰ τοῦ πνεύματος were to be known. But in the third Chapt. πνευματικὸς is oppoſed to σαρκικὸς, as when the Apoſtle ſaith, *verſ.* 1. I could not ſpeak unto you ὡς πνευματικοῖς, ἀλλ' ὡς σαρκικοῖς. now the σαρκικοὶ were νηπίοι ἐν χριστῷ, and conſequently thoſe who had received the Revelations of the Goſpel, but by reaſon of their unchriſtian temper, being given to ſtrife and debate, could not be ſaid to be grown Chriſtians, but were only babes in Chriſt, very imperfect Chriſtians. Wherefore πνευματικὸς in oppoſition to them ſignifies, not onely one who hath received and believed the Revelations of the Goſpel, but whoſe minde alſo is throughly conformed to the Chriſtian Doctrine, and ſo is the ſame with τελειος, Chap. 2. Verſ. 26. where the Apoſtle ſaith, σοφίαν λαλοῦμεν ἐν τοῖς τελείοις, *i. e.* amongſt thoſe improved Chriſtians, who were by their good temper qualified to receive higher knowledge concerning the Myſteries of the Goſpel, which the σαρκικοὶ mentioned *Chap.* 3. were not able to bear. Thus St. *Chryſ.* tells us, that the σαρκικοὶ were thoſe who did ἐν τοῖς πνευματικοῖς τὸ ἴλαρὸν κατέχειν, &c. Hom. 8. who were of the loweſt rank among the Spiritual; and this διὰ ὀκνηρίαν τῆς διανοίας, becauſe of their evil luſts: and of theſe he ſaith, τὸ γὰρ εἶναι σαρκικοὺς ἐκ ἀσθένειαν ἀκούειν ἦν ὀλιγωρίαν, their carnality permitted them not to hear higher Doctrines. Moreover he ſaith, *Ye cannot bear them*, is put for, *Ye will not*; for ſaith he, if it were a natural impoſſibility, ἵνα μὴ τις συγγνώμην, a man would pardon them perhaps; but ſince their inability is ἐκ προαιρέσεως, from their own choice, ἀπεστέρηνται πᾶσης ἀπολογίας, they are bereav'd of all excuſe. And it was from their own choice, becauſe it proceeded from their luſts; ὅτι βίου ἀκαθάρτου ἐμποδίζει δόγμασιν ὑψηλοῖς καὶ ἀρρήτοις τὸ διορατικὸν γενέσθαι τῆς διανοίας. For an impure life is an hindrance to ſublime knowledge, &c. and as he excellently ſaith, Χρὴ πάντων καθαρεύειν τῆς παθῶν τὸν μέλλοντα ἅπτεσθαι τῆς ἀληθείας. He ought to purifie himſelf from all luſt, who intends to purſue after truth; and to purge himſelf in particular from the luſts of Strife, and Contention, and Unpeaceableneſs; ſince as St. *Chryſoſtome* well obſerves, The Apoſtle could have told them they were carnal, becauſe of their Fornications, &c. but he chuſeth to tell them they were ſo, becauſe of their Schiſms and Contentions; the luſt whereof makes men as unmeet to labour after the knowledge of Truth, as any other impure affection whatſoever; which *J. O.* and his Brethren, as *ſpiritual* as they ſeem to themſelves, would do well to conſider a little better than I fear they do.

the former ſeems principally to be intended (though upon the matter it comes all to one) *viz.* he who rejects the teſtimonies whereby any thing is proved to be divinely revealed, which is above the reach of *Philoſophical wiſdom.* Thus did the *Greek* Philoſophers, who counted the Doctrine of a *crucified Saviour* fooliſhneſs, as here the Natural man doth the things of the Spirit of God; and it is he to whom the Apoſtle offers *the Demonſtration of the Spirit and of Power*, againſt the excellency of ſpeech and wiſdom; wherefore the *Natural man* is he againſt whom St. *Paul* was proving

proving the neceſſity of Revelation, and the truth of revealed Doctrines by teſtimonies of Revelation; and conſequently the natural man is one who rejects revealed Doctrines. Though, as I intimated before, he may be ſo called that is fain to rely upon his meer natural Reaſon, for want of Revelation, becauſe it was never propoſed to him: For whether a man never had it, or rejects it being offered, he is equally forced to truſt to natural Reaſon in his enquiry after divine Truths.

And therefore if the Doctor by *the ſtate of Nature*, which he makes ſuch a clutter about all over his Book, means the ſtate of the Natural man here ſpoken of; the Scriptural notion thereof (though we do not finde this very phraſe, *The ſtate of Nature*, in the Scripture) is this, *viz.* the ſtate of an heathen man, who either wants or rejects divine Revelation. And thus it is fitly oppoſed to *a ſtate of Grace*, as that ſignifies being a Believer, or a member of the Chriſtian Church. And both are diſtinguiſh'd from the ſtate of Judaiſm, or *being under the Law*. For the Jews did not reject all divine Revelation, believing that which came by *Moſes*, and ſo were not in a meer ſtate of Nature, as the Heathens were. But as many of the Jews as would not receive the Goſpel were *under the Law*, but *not under Grace*, as the Apoſtle ſpeaks, *Rom.* 3. *i. e.* they were not in *a ſtate of Grace*; not as the phraſe is taken now adays; but, as it ſignifies no other thing, than the receiving of the Chriſtian Faith, which thoſe Jews who received not, were *under the Law*; thoſe Heathens who received not, were in a ſtate of *nature*, or the *natural men* whom the Apoſtle here ſpeaks of.

2. By the things of God which the natural man rejects, the Apoſtle means, thoſe Doctrines of

of Chriſtianity, the truth whereof is not diſcoverable by natural Reaſon, which *neither eye hath ſeen*, &c. verſ. 9. the hidden wiſdom of God, *v.* 7. but are knowable only by Revelation [*God hath revealed them to us by his ſpirit*, verſ. 10.] being they concern the purpoſes of God that depended upon his Soveraign Will and Pleaſure [even ſo the things of God, *&c.* verſ. 11, 12.] and therefore are to be proved onely by divine Teſtimonies and Arguments [by the demonſtration, *&c.* verſ. 4. *in words which the Holy Ghoſt teacheth, &c.* v. 13.] (3.) *Becauſe they are fooliſhneſs unto him*, ſignifies becauſe they are not proved by *wiſdom which the Greeks ſeek after*, by Philoſophical Demonſtrations from Natural Principles, *chap.* 1. *verſ.* 22. (4.) By *being ſpiritually diſcerned* is meant, their being known, and underſtood, and judged of by the Revelation and Teſtimony of the Spirit, and that external to thoſe who are not immediately inſpir'd, as the Apoſtles were; which is clear from St. *Paul*'s former diſcourſe; for he propoſes this way whereby to judge of the truth of the Goſpel, *viz.* the demonſtration of the Spirit and of Power; he alſo propoſeth this way whereby to judge of the ſence of the Doctrines thereof, *viz.* by comparing Spiritual things with Spiritual, that is, † one divine Revelation with another. Now this had

† It ſhould have been remembred before, that although the Apoſtle had ſaid before, that the Wiſdom of God which he had Preached was hidden till God reveal'd it by Chriſt and his Apoſtles, yet this Wiſdom had been foretold by the Prophets, and their Prophecies were Revelations of it. How then was it hidden? It was hidden in compariſon to that revelation of it, which was made when thoſe Propheſies were accompliſhed. The Propheſies of the Old Teſtament contained the Wiſdom of God ſo as to cover it; but now when theſe Prophecies were fulfill'd, then the meaning of them was made plain. The completion gave light to the Prophecy, when the Prophecy was made good by the completion. And when thoſe Prophecies were clearly fulfilled, and the wiſdom hid in them was now manifeſted, it was a very convincing method, which the Apoſtles took, to compare one divine Revelation with another, that of the Old Teſtament with that of the New, in order to the demonſtration of their true meaning by their agreeableneſs to one another. Thus St. *Chryſoſtome* clearly, Τὰ γὰρ μέλλοντα ἀπλᾶ ἦτο, καὶ διηγόρευτο ὡς ἐκ σκιᾶς τοῖς προφήταις ἵνα ὅταν ἔλθῃ ταῦτα παραγινόμενα. Hom. 7. The future things *of the Goſpel* were by ſuch reſemblances, and deſcriptions, as it were ſhadowed out; that when they came to paſs, they might be believed.

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been utterly vain, if those to whom that evidence and this help was proposed could not possibly know spiritual things, without such an internal and immediate Revelation of them as the Apostles had themselves.

The Doctrines of the Gospel are revealed to the world, not immediately by the Spirit, but by the Apostles who had the Spirit of Christ, and have left us the Doctrines of Christ in their holy writings. They proved that the Spirit of God had revealed those Doctrines, by the demonstration of the Spirit; they proved the sence of them, by comparing one divine Revelation with another. And this way of Conviction St. *Paul* clearly opposeth to Philosophical Demonstrations; which it had been ridiculous to do, if he had not meant an external means of Conviction by it, *i. e.* a means by which one man may convince another: which the Doctors irresistible Light cannot with any face be pretended to be; wherefore *to be spiritually discerned* doth, according to the clear scope of the Apostle, signifie to be discerned and understood by the external Revelations and Testimonies of the Spirit. As things that are *naturally discerned* are things discernable by Sense, or meer natural Reason; so things that are *spiritually discerned* are those which be discernible only by the revelation of the Spirit, *i. e.* by the testimony of the Spirit, in the miracles of Christ and his Apostles, as to the *truth* of them, and by comparing one divine Revelation with another, as to the *meaning* of them. So that the Apostle's argument is this: A natural man cannot understand those things which are to be known

This is exactly according to St. *Chrysost.* Note upon the place, Τυτ' ἐστιν, ὅτι πίστως δέονται τὰ λεγόμενα, καὶ λόγως αὐτὰ καταλαβεῖν οὐκ ἰσχύει. Hom. 7. *Because they are spiritually discerned*, i. e. because the Doctrines preached *by the Apostles* must necessarily be received by Faith; and because they cannot be assented to from *meer* reasonings: *or*, because they cannot be proved by Philosophical discourses; if they be assented to at all, it must be upon the account of Divine Revelation.

known by revelation from the Spirit; becauſe they are ſpiritually diſcerned, *i. e.* becauſe there is no way of knowing theſe things, but by Revelation and Teſtimony of the Spirit, which he rejects.

Now he whoſe Faith is grounded upon this Revelation, the Apoſtle calls a *Spiritual man*, v. 15. in oppoſition to the *Natural man*; and he ſaith concerning him, *that he judgeth all things, yet he himſelf is judged of no man*, *i. e.* either (according to Saint *Chryſoſtom*'s excellent Note) he judgeth both the Doctrines that may be known by meer natural Reaſon, and thoſe which cannot be known but by Revelation: For he hath the Principles of Natural Reaſon, equally with the Natural Man; and moreover he hath further knowledge by Revelation, which the other hath not. Or, He judgeth all things of that nature, whereof the Apoſtle was ſpeaking, *viz.* Goſpel-Myſteries. He is able to prove the truth of theſe things, by proving that they are divinely revealed, and thereby to confute their pretences who reject them, becauſe they cannot be known by meer natural Reaſon; but no man can confute him whoſe knowledge of theſe things is grounded upon ſufficient evidence that they are divinely revealed. *For who hath known the minde of the Lord?* Who can pretend to know the minde of God better than God himſelf doth? and yet thoſe muſt do ſo, who contradict what is proved by the demonſtration of the Spirit; and therefore this is the certain foundation of our knowledge, which muſt ſtand when all the Wiſdom of the wiſe men ſhall

Οὗτος καὶ τῶν τοῦ μὲν ἡμέτερα, καὶ τὰ τοῦ ἀπίστου πάντα ἴσμεν· ἡμεῖς, τὰ δ' ἡμῶν ἐκεῖνοι λοιπὸν οὐκ οἶδε. Hom. 7. We know both our own things, and all thoſe of unbelievers; but they know not ours.

Τὰ ἐν τῷ νῷ τοῦ Χριστοῦ ταῦτα ἡμεῖς ἴσμεν, καὶ ἅπερ αὐτὸς βέλεται, καὶ ἀπεκάλυψεν, Hom. 7. We know thoſe things that are in the minde of Chriſt; *viz.* whatever it was his will we ſhould know, and which he hath revealed.

periſh,

perish, *that we have the minde of Christ*; that we are instructed by Christ himself, who came from God.

Thus have I largely shewn the designe of the Apostle in these two Chapters, and that sence of the Text in hand which makes the Apostles Discourse clearly consistent. And now I leave it to the unprejudiced Reader to judge whether the Doctor's interpretation of it, which I have already shewn to be absurd in it self, be not also utterly impertinent to the Apostles main designe: for supposing the natural man to be one in whom spiritual Light is not created by an almighty work of God upon his minde, how strangely must the Apostle have wandered from his purpose, which was to shew that revealed truths could onely be known by God's revealing them to us, and the truth of such Revelation by Miracles, Prophecies, and such Arguments as he opposed to those natural Demonstrations, and ways of proving things which the Philosophers used? And how justly might they have derided the Apostle for finding fault with them, because they rejected revealed Religion, for its not being knowable by mere natural Reason; if, after so long a flourish about an higher and better way of demonstrating those divine Truths he spake of, than from natural Principles, he had concluded that no man could understand their truth and sence, as they ought to be understood, till God made him to understand them by an irresistible work upon his minde, which is the Doctor's sence of those words, that they are *spiritually discerned*?

I put it also to the Reader to judge whether this following Paraphrase upon these words, which the Doctor carps at, be as he calls it, *a wresting of the Scripture at pleasure*: "But such things as

"these,

"theſe, (*matters of Divine Revelation*) they that "are led onely by the Light of humane Reaſon, "the learned Philoſophers, &c. do abſolutely de- "ſpiſe, and ſo hearken not after the Doctrine of "the Goſpel; for it ſeems folly to them, *Chap.* 1. "*verſ.* 28. nor can they by any ſtudy of their "own come to the knowledge of them; for they "are onely to be had by underſtanding the Pro- "phecies of Scripture, and other ſuch means "which depend on divine Revelation, the Voice "from Heaven, deſcent of the Holy Ghoſt, Mi- "racles, &c. This is the Paraphraſe of the Re- verend Dr. *Hammond*, and it fully expreſſeth that ſence, which by the Context I have proved to be- long to the Text. Our Author brings it in at laſt to examine it by his own Comment, which ſince I have diſproved, I might ſpare my ſelf a- ny farther trouble in defending the ſence of that Paraphraſe. But let us ſee what he hath to ſay a- ginſt it.

1. He ſays that *the Apoſtle by the Natural man intends not onely the learned Philoſophers, but every one of what ſort and condition ſoever, who hath not received the Spirit of Chriſt.* To ſee what a man will ſay when he is ſet to wrangle! Dr. *Owen* him- ſelf, more than once, gives his meaning of the Natural man in ſuch expreſſions as theſe; *One which hath the uſe and exerciſe of all his rational faculties*; the things of the Goſpel *were foolish- neſs to the learned Philoſophers of old, and the wiſe, knowing, and rational, made the longeſt oppoſition to them.* And he ſays himſelf in the very next ex- ception, *The Apoſtle gives an account why ſo few wiſe and learned men receive the Goſpel.* But if Dr. *Owen*'s offence be taken that they *onely*, are in- tended by Dr. *Hammond*, this offence is unreaſo- nably taken; for the Doctor intends, as his words

are

ate very plain, *all thoſe*, of whatſoever ſort they be, *that are led onely by the light of humane Reaſon*, i. e. who either want or reject Revelation.

2. He diſlikes the paraphraſing of *he receiveth not* by *he abſolutely deſpiſeth* the things of the Spirit; and yet this is ſometimes his own Paraphraſe, as where he gives the reaſon why the natural man doth not receive them, he ſays; *the Apoſtle tells them the Goſpel is the fooliſhneſs of God, and that to caſt a contempt upon the wiſdom of men by whom* it is deſpiſed: And in divers other places he uſeth the ſame liberty. But his chief exception againſt this part of the Paraphraſe is, becauſe *it doth not expreſs the reaſon given by the Apoſtle, why the natural man doth not receive*, &c. and that reaſon is his *diſability to receive them*, i. e. becauſe it doth not expreſs that which the Apoſtle could not poſſibly intend; for he that barely ſays, that any one believes or receives not ſuch a Doctrine, will not (unleſs he be a Fool) pretend that by ſaying ſo he gives a reaſon why he doth not. But Dr. *Hammond* gives a reaſon why the natural man receiveth not the things of God, where St. *Paul* gives a reaſon, who ſaith, he doth not receive them *becauſe* they are fooliſhneſs unto him; and he cannot, becauſe they are ſpiritually diſcerned.

His fifth Objection is to the ſame purpoſe with this; for he ſaith, the proper meaning of *receiveth not* is given in the enſuing reaſon and explanation of it, *he cannot know them*; which is nonſence: for not to know a Doctrine is one thing, and not to be able to know it is another; and therefore the latter cannot be the proper meaning of the former; nor do I underſtand how the *meaning* of a Propoſition can be ſaid to be given by the reaſon of it: for I always thought that the meaning of

a Sentence muſt firſt be underſtood, before the reaſon or truth of that meaning can be known. It were much to be wiſhed, that though Dr. *Owen* takes no care to ſpeak truth, he would yet make ſome conſcience of ſpeaking ſence.

3. He ſays, *The Apoſtle treats not of what men could finde out by any ſtudy of their own; but of what they could not do; they could not receive the ſpiritual myſteries of the Goſpel.* Which exception I am amazed at; becauſe neither Dr. *Hammond* ſpeaks of what they could finde out, but of what they could not finde out by any ſtudy of their own: but ſays *J. O. they could not do it, when the Goſpel was propoſed, declared, and preached to them*; and ſo the Doctor ſuppoſes too; and any man in his wits muſt ſuppoſe it likewiſe: for how elſe could they have called the Goſpel fooliſhneſs, if it had never been known to them?

4. *The Goſpel was preached to them by the teſtimonies of Prophecies, Miracles, and the like, in the ſame way and manner as it was to thoſe that believed.* What then? why you may go look: for he has onely left us to gueſs at the deſigne of this exception: But at the end of his fifth exception, he ſays concerning the things of the Goſpel being *ſpiritually diſcerned*; *To wreſt this unto the outward means of revelation, which is directly deſigned to expreſs the internal manner of the mindes reception of things revealed, is to wreſt the Scripture at pleaſure.* I anſwer, 1. If the word *ſpiritually* is deſigned to expreſs not the means, but the manner of receiving Goſpel-Myſteries, then Dr. *H.* does *wreſt* the Scripture by making it to ſignifie the *outward* means of diſcerning them, *viz.* Miracles, Prophecies, *&c.* But then withal, Dr. *Owen wreſts* the Scripture too, by making it to ſignifie the *inward* means of diſcerning them, *viz.* the irre-

ſiſtible Light, by which he diſcerns them: for *inward* means of doing a thing, are oppoſed to the manner of doing it equally with *outward* means: And if Dr. *Owen* ſaith, that the internal manner of the Mindes reception is expreſſed by his ſaying, that they are diſcerned by irreſiſtible Light; I ask him why I may not ſay too, that the internal manner of the Mindes reception of them is expreſſed by Dr. *Hammond*'s affirming, that they are diſcerned by Miracles, Prophecies, *&c.* The true difference between Dr. *H.* and Dr. *O.* in this matter, is not whether the manner or the means of receiving Spiritual things be ſignified by the word *Spiritually*: but whether it is deſigned to expreſs thoſe means which Dr. *H.* affirms, *viz.* external Teſtimonies of divine Revelation, or thoſe which Dr. *O.* contends for, *viz.* the internal and irreſiſtible operations of the Spirit upon a mans minde. But 2. I have ſhewn by the clear ſcope of the Apoſtle, that the outward means are here to be underſtood. This I ſee is our Author's great trouble, that Dr. *H.* ſuppoſes the true cauſe why the Natural man cannot know the things of the Spirit, is becauſe he will onely be led by his natural Reaſon, and will not attend to Revelation, and the outward means whereby revealed Doctrines may be proved: Whereas *J. Owen*'s meaning is, that he cannot receive them; becauſe the New Light is not yet created in his minde by an Almighty act of the Spirit. The truth of Dr. *Hammond*'s ſence, and the abſurdity of Dr. *Owen*'s, I have already ſhewn; and ſhall onely adde this to help our Author's underſtanding, *viz.* That the propoſal of the external evidences of a divine Revelation made equally to thoſe who rejected the Goſpel, with them who received it, is no argument that they who rejected

jected it could not receive it, becauſe their mindes were not enlightned by an omnipotent act of the Spirit: For another reaſon may be given why they could not, *viz.* the Apoſtles reaſon; becauſe they ſought after *mans Wiſdom*, and would not admit of that for truth which was not proved by Philoſophical diſcourſe.

By the Authorities he brings to confirm his own expoſition, and to confront Dr. *Hammond*'s, we may gueſs how pertinent the reſt are, that his Book is ſtuffed withal. He produceth that ſaying of St. *Chryſoſtome*; "A natural man is he who "lives by the Fleſh, and hath not his minde yet "enlightned by the Spirit, but onely hath that "connatural humane underſtanding, which the "Creator of all things hath endued the mindes "of men withal. This Expoſition which he calls *better* than Dr. *Hammond*'s, is clearly to the ſame purpoſe with it: for here is not a word about that irreſiſtible Light which *J. O.* contends for; and *to be led onely by the Light of humane Reaſon*, which are Dr. *Hammond*'s words, is perfectly the ſame with *having only the connatural humane underſtanding*, &c. The following paſſage of *Chryſoſtome*, which he quotes, is to the ſame effect. I ſhall only adde that citation out of the ſame Writer, which he brings in at the beginning of his Expoſition: "The Natural man is one that aſcribes all to the "*reaſonings of his own minde*, and doth not think "that he ſtands in need of aid from above; *which* "*is madneſs*; for God hath *given the Soul*, that it "ſhould learn and *receive what he beſtows*, or what "is *from him*, and not ſuppoſe that it is ſufficient "to it ſelf. Eyes are beautiful and profitable, "but if they would ſee *without light*, this beauty "and power will not profit but hurt them; and "the Minde, if it would ſee without the Spirit of

" God, it doth but entangle it ſelf. This is clearly againſt him: For that which God is here ſaid *to beſtow*, is not that irreſiſtible Light the Doctor ſpeaks of, but the Light of Revelation, which I have been diſcourſing of, *i. e.* revealed Truths, which St. *Chryſoſtome* ſaith the Soul is to learn; but to *learn* that Light *he* talks of, is nonſence: St. *Chryſoſtome* is ſo far from ſuppoſing, that it is impoſſible for a man to receive what [Revelations] God beſtows, unleſs the Almighty Power of God neceſſitateth him to do it, that he ſays God hath given the Soul *that it might receive them*, when they are beſtowed: And he reckons it *madneſs* for a man to think he needs no divine Revelations, and conſequently to reject them, when they are offered with ſufficient evidence. Now the only reaſon, according to *J. O.* why he rejects them is, becauſe the Almighty work hath not been yet upon his minde: If St. *Chryſoſtome* had thought ſo too, he had been a mad man himſelf for accuſing them of Madneſs, that fail'd of doing, what no power leſs than Almighty could enable them to do; which is in effect to accuſe them of Madneſs, becauſe they were not Almighty themſelves. St. *Chryſoſtome*'s ſimilitude is very pertinent: For as *Light* is to bodily Eyes, ſo is *Revelation* to the Minde in reſpect of revealed Truths; which are ſuch, as none but the Spirit of God could diſcover: And therefore whoever refuſeth to attend to his revelation of them, muſt needs be ignorant of them, and will finde himſelf entangled in many difficulties, which he might have underſtood by hearkning to Revelation. This Similitude St. *Chryſoſtome* uſeth elſewhere to the ſame purpoſe; for he ſaith, *As no man with his naked eyes can learn the appearances in the heavens, ſo the Soul alone cannot learn*

learn the things of the Spirit, i. e. they are not to be learned by meer natural Reaſon, without the aid of Revelation.

Ὥσπερ γὰρ τοῖς ὀφθαλμοῖς τὰ τοῖς ὠσὶν ἂν τις εἰ τοῖς ἐφεξῆς. Hom. 7.

τοῖς, καταμάθοι τις καὶ ψυχὴ μὴν τὰ τῆς πνεύματος.

I now leave the Reader to judge with what Conſcience this man could pretend the Authority of St. *Chryſoſtome*, to countenance his own Expoſition of this Text of St. *Paul*; and this is all I ſhall ſay to the Doctor's Authorities, which any one may ſee are as convincing as his Reaſons.

And now at length, I deſire him to take notice, that it will be to no purpoſe for him, to reject what I have to ſay concerning *ſpiritual things*, contrary to his notions of them, under pretence that I am *a Natural man*: for I thank God I am a Chriſtian; and ſo long as I have the Scriptures by me, I enjoy the means of underſtanding what Revelations God hath made known to us by his Son: For they contain thoſe Doctrines, which were proved by the demonſtration of the Spirit and of Power. Theſe Doctrines are ſo far from being fooliſhneſs to me, or rejected by me, becauſe they are not knowable by meer natural Reaſon; that I ſhould be guilty of *inexcuſable madneſs*, if I ſhould not ſurrender up my belief unto them. Though I could not poſſibly finde them out, nor have known them, unleſs they had been revealed; yet being revealed, I diſcern the great Wiſdom and Goodneſs of God towards us in them; ſtill acknowledging that I know but in part, and that there is a depth of Wiſdom in the Myſteries of the Goſpel, which my underſtanding cannot reach. * But the truth of theſe Revelations I learn prin-

* Καὶ οὐδὲ νῦν ἀπὸ συλλογισμῶν πείθομεν, ἀλλ' ἀπὸ τῶν θείων γραφῶν, καὶ ἀπὸ τῆς τότε σημείων τὴν πίστιν ὧν λέγομεν, παρεχόμεθα, καὶ οὐ τοι δὲ τότε καὶ σημείοις ἔπειθον μόνοις ἀλλὰ καὶ διαλεγόμενοι. Hom. 6. 1 Cor. And neither do we now perſwade by Syllogiſms; but, we prove what we ſay, from the divine Scriptures, and the Miracles wrought at firſt. And the Apoſtles perſwaded not only by Signs, but diſcourſing alſo; *i. e.* they reaſoned and argued from thoſe Miracles they wrought: whereby it appears that the λόγοι and συλλογισμοὶ, which St. *Chryſoſt.* ſo often rejects, are not ſimply all Reaſonings and Syllogiſms, but ſuch only as admit not of Revelation, as the ground of them: theſe being altogether improper, when revealed Doctrines are inquired into.

cipally from the teſtimonies given to them, and the ſence of them (not excluding other ſubordinate helps) by comparing one divine Revelation with another: and the Doctor hath no other means, to qualifie him, for the diſcerning of theſe things aright, but that *new Light* which he pretends to, but which the Apoſtle ſpeaks never a word of; and let him make his beſt advantage of it.

But if the Doctor be reſolved to Cant on ſtill in his own defence, and call this Expoſition of St. *Paul*'s Text, which I have offered, *carnal Reaſoning*, and the *Wiſdom of the Fleſh*, (and perhaps he will finde little elſe to ſay againſt it) there will be ſmall hope left of doing any good upon him; nor is any thing to be done with him, but to turn him over to the *Quakers*, and with them at preſent I leave him.

PART.

PART I.

An Account of what we are taught in the Holy Scriptures concerning the Operations of the Holy Spirit.

CHAP. I.

The general Subject of the following Diſcourſe ſtated.

SECT. I.

THrough the Aſſiſtance of that *Holy Spirit*, whoſe *Operations* I intend to treat of, I ſhall endeavour the performance of theſe two things.

Firſt, to lay down as clearly and methodically as I can, what I finde the Holy Scriptures have taught us concerning his *Operations*; and as I go along, to remove thoſe *erroneous*, and, as I am yet perſwaded, *dangerous* Opinions of Dr. *Owen* and his Brethren concerning this matter, which may ſeem needful to be debated in order to the preſent clearing of the Truth; and this ſhall be the work of the *Firſt Part*.

Secondly, to confute ſome other pernicious Doctrines of his, relating to the ſame ſubject; the conſideration whereof may be fitly enough reſer-

ved till we have concluded what the holy Scriptures affirm in this matter; and that will be my deſigne in the *Second Part* of this Diſcourſe.

I ſhall begin the Firſt Part with ſtating the general ſubject of my intended Diſcourſe as plainly as I can.

Amongſt other ſignifications of the word *Spirit* that may be met with in the Scripture, it will be ſufficient for my preſent deſigne, to take notice of theſe that follow.

1. It is ſometimes uſed to ſignifie the *Minde* of man, as in *Joh.* 4. 24. to worſhip God in *Spirit*, is to worſhip him with our Souls: and in *Gal.* 6. 18. and *Col.* 2. 5. and in divers other places. This is ſo plain, that it needs onely to be mentioned; for where the word is uſed in that ſence, the Context does eaſily lead a man to the right underſtanding of it.

2. It ſometimes ſignifies the Temper and Diſpoſition of a man's minde. Thus we are to underſtand that *ſpirit of Faith* mentioned by St. *Paul* 2 *Cor.* 4. 13. which the Chriſtians and God's Servants alſo in former times had, *viz.* the ſame pious *temper* of Minde, in bearing afflictions for God's ſake, and looking for deliverance and reward from him. So likewiſe, *God hath not given us the ſpirit of Fear, but of Power, of Love,* &c. 2 *Tim.* 1. 7. contrary to that timorous cowardly temper of being afraid to endure Perſecution for Righteouſneſs ſake. *Hereby,* ſaith St. *John, we know that we dwell in him, and he in us; becauſe he hath given us of his Spirit.* And what that *Spirit* is, we ſee plainly by the former words, *Chap.* 4. *verſ.*

2 *Joh.* 4. 13.

verſ. 12. *If we love one another, God dwelleth in us.* It is that ſpirit of Love, that Benignity and charitableneſs of minde whereby we become like unto God.

3. By the Spirit, we are frequently to underſtand *the Holy Spirit* of God, the third perſon in the bleſſed Trinity, as in 1 *Joh.* 5 7. *There are three that bear record in heaven, the Father, the Word, and the Holy Ghoſt, or Spirit.* So alſo when St. *Paul* ſaith, *There are diverſities of gifts, but the ſame Spirit,* 1 Cor. 12. 4. we are by *Spirit* to underſtand the *Holy Ghoſt*; for *verſ.* 6. he ſaith *it is the ſame God which worketh all in all*; which compared with *verſ.* 11. *But all theſe worketh that one and the ſelf-ſame Spirit, dividing to every man ſeverally as he will,* makes it plain, that by *the Spirit* here St. *Paul* underſtands God *the Holy Ghoſt.* This is the ſence wherein I underſtand the word *Spirit*; when I ſpeak of the operations of the Holy Spirit in us, I mean the *perſon* of the Holy Ghoſt. But we muſt obſerve,

4. That *the Holy Spirit* is frequently uſed to ſignifie his *Operations*, or thoſe *Effects* which are wrought by his Operations. Thus *the pouring out of the Spirit*, mentioned *Acts* 2. plainly ſignifies his beſtowing ſupernatural gifts in great meaſure upon the Apoſtles and Diſciples of *Chriſt.* So, *Received ye the Spirit, i. e.* the Gifts of the Spirit, *by the works of the law, or by the hearing of faith?* Gal. 3. 2. Thus alſo are we to underſtand that promiſe made to the Apoſtles of *ſending the Holy Ghoſt*, Joh. 14. 26. For this being *the promiſe of the Father*, mentioned *Acts* 1. 4. which was foretold in theſe words, *I will pour out of my Spirit upon all fleſh*, Acts 2. 16, 17. muſt needs ſignifie the

the ſame thing with *pouring out of the Spirit*;
P. 87. which phraſe, as Dr. *Owen* truely notes, *hath reſpect unto his Gifts and Graces.* So likewiſe the Phraſe of *giving the Spirit*, Luke 11. 13. is explained in *Matth.* by *giving good things*, i. e. ſuch good things as the Spirit of God is the Author of to Believers. Indeed nothing can properly be ſaid to be given to us, but what is capable of becoming our own; therefore when the Holy Spirit is ſaid to be given, ſome ſpiritual *good* or *benefit* is meant, which accrues to us by the *Operation* of the Holy Spirit. But the Doctor tells us,
Ibid. that *where the Spirit is given, he is given abſolutely, and as to himſelf not more or leſs; but his Gifts and Graces may be more plentifully and abundantly given, at one time than at another, to ſome perſons than to others.* So that he makes two different things, *of having the Spirit of God given to us*, and *our being partakers of his Gifts and Graces:* For according to him, a man may have *theſe* limitedly; *That* he muſt have abſolutely: *Theſe* more or leſs; *That* not ſo. And this is a myſtery which he hath found out in that expreſſion of *giving the Spirit.* Whatever he intends by this conceit, it is plainly contrary to the uſe of that *Phraſe* in the Scripture; for *John* 3. 34. it is ſaid of our Saviour, that *God gave not the Spirit by meaſure* unto him; from whence it is evident that the Spirit *may be given* in meaſure: Wherefore this *Phraſe* doth not neceſſarily imply, that the *perſon*
P. 80. of the Spirit is properly given, as the Doctor pretends: for he confeſſeth, that *as to himſelf he is not given more or leſs.* Nay, thoſe words of St. *John* Baptiſt imply that the Spirit was given to all other Prophets and Righteous men in meaſure; and conſequently the giving of the Spirit unto men, cannot ſignifie the giving of his Perſon,

or

or the giving of him *abſolutely neither more nor leſs*; for he is always given to them in meaſure, *i. e.* in the ſame meaſure wherein his Gifts and Graces are communicated to them.

The ſame thing is otherwiſe expreſt, *Matth.* 12. 18. *I will put my Spirit upon him*; which being ſpoken concerning our Saviour *Chriſt*, is parallel to Gods *giving the Spirit to him*, mentioned *John* 3. 34. Indeed there is little difference in the expreſſions, if it be obſerved that the paſſage in St. *Matthew* is cited out of *Iſai.* 42. 1. where the words are נתתי רוחי עליו, I have given my Spirit upon him; which is almoſt the ſame expreſſion with δέδωκεν ὁ θεὸς τὸ πνεῦμα in S. *John*; onely עליו *upon Him*, makes the former to allude to the Deſcent of that viſible *Glory* upon our Saviour when he was conſecrated to his Office by the Holy Ghoſt. But the Doctor hath met with an unexpected Secret in the Phraſe of *putting on*; for he doth not onely pretend that it is the *perſon* of the Spirit, which God is ſaid to *put upon* men, but he thinks ſomething more is meant by it, than by *giving* the Spirit. He ſaith, *God doth* P. 85. *not onely give and ſend his Spirit unto them, to whom he deſignes ſo great a benefit and priviledge, but he actually collates and beſtows him upon them. He doth not ſend him unto them, and leave it in their wills and power, whether they will receive him or no; but he ſo effectually collates and puts him in them, or upon them, as that they ſhall be actually made partakers of him.* And again, *As to ſome Gifts* P. 86. *and Graces, God doth beſtow his Spirit where there is ſome preparation and co-operation on our part; but wherever he deſignes to put or place him, he doth it effectually.* This is too ſerious a ſubject to be pleaſant withal, otherwiſe, here would be occaſion enough,

enough. The Doctor it ſeems hath diſcovered, that the perſon of the Spirit is beſtowed upon thoſe that are converted, and that their Converſion is by an *irreſiſtible* work; and all this in the Phraſe of *putting the Spirit upon* a man, or *in* him. Now what a goodly Argument is here loſt, if this Phraſe ſhould ſignifie the ſame thing with that of *giving the Spirit!* as I have ſhewn that it doth; unleſs our Author is ſubtle enough, to ſhew ſome real difference between the meaning of theſe Phraſes in *Matth.* 12. 18. and *John* 3. 34. where they are uſed concerning *Chriſt*. But perhaps the force of his Argument lies in the onely word *Put*, and
P. 15. therefore he produces that Text, *Iſai.* 63. 11. where indeed the *Verb* שׂוּם is made uſe of, which properly ſignifies *to Put*. The words are, *Where is he* שָׂם *that put his Holy Spirit in the midſt of them? i. e.* whoſe *Spirit* was preſent with the *Iſraelites*, to ſave them from their Enemies: For the Context plainly ſhews this to be the meaning, *Where is he that brought them up, out of the Sea? where is he that put*, &c. *that led them by the right hand of* Moſes, &c.? verſ. 12. Now certainly the work of the Spirit, in ſaving the *Iſraelites* from the *Ægyptians*, doth not imply that the very perſon of the Spirit was put upon them; and without all queſtion, 'tis of a very forraign nature from that work, for which, as he pretends to prove from this place, the Spirit is irreſiſtibly *put upon* men. And therefore this Text is every way impertinent to his purpoſe.

To conclude; The reaſon of theſe and the like Expreſſions, may be eaſily underſtood, by comparing them with that plain Text of St. *Paul*, 1 Cor. 12. 4. *There are diverſities of Gifts, but the ſame Spirit; for to one is given by the Spirit, the word*

word of wiſdom, to another, &c. *All theſe worketh that one and the ſelf-ſame Spirit, dividing to every one ſeverally as he will*, verſ. 11. For becauſe it is the perſon of the Holy Spirit that beſtowed theſe ſeveral gifts, therefore by an uſual *Metonymy*, they who received theſe gifts were ſaid to receive the Holy Spirit, 1 *Cor.* 2. 12. And in like manner the Spirit of God is ſaid to be *given*, and *ſent*, and *poured forth*, and *adminiſtred*, and *put upon* thoſe in whom his Operations are, and upon whom his Bleſſings and Benefits, his Gifts and Graces are beſtowed. There are other ſignifications of this word *Spirit* in the holy Scriptures, which I have not noted, as being too forrain to my preſent purpoſe of ſtating the ſubject of this Diſcourſe, to which I now proceed.

SECT. 2.

Firſt of all, by the *Operations of the Holy Ghoſt*, I underſtand thoſe, which the *Minde of man* is the *object* of; and therefore I do not intend to ſay any thing of the work of the Spirit, in the *creation* of *Man*, in the forming of his *Body* and his *Soul*, and in enduing him with *Intellectual* and *Moral Abilities*; much leſs in the Creation of the *World*, the *Heavens* and the *Earth*, &c. which Dr. *Owen* hath taken great pains about. But I cannot think this needful to the deſign which I have, of diſcourſing about the Actions and Operations of the Holy Spirit upon our *mindes*; for they are hereby ſuppoſed to have been created, and to be what they are. Thus the firſt ſignification of the word *Spirit* is proper to the *Object*, about which *thoſe* Operations of the Holy Ghoſt *that* I mean are converſant. Ch. 4. B. 11

Second-

Secondly, I *intend* thoſe Actions of the Holy Ghoſt upon our mindes, which are proper to cauſe *certain Qualities* in them, whereof they are capable Subjects; for inſtance, ſuch as are contained under the ſecond ſignification of the word *Spirit*, viz. *Faith*, and *Charity*, and *Meekneſs*, and the like. But I do not mean, nor is it requiſite for me to ſay any thing of the Operation of the *Spirit*, whereby our mindes or any other created beings, are ſuſtained in their Natures; eſpecially, becauſe
Ibid. the Doctor hath taken care not to omit that *Subject*.

Thirdly, I mean thoſe Operations of the Holy Spirit onely, the promiſe whereof is contained in the Goſpel of our Saviour; by which limitation of the Subject, you ſee I am not like to trouble you with any enquiry concerning the Operations of the Spirit upon the minde of Man before the *Fall*: for the promiſe of the *Holy Spirit* in the Goſpel is made to Faln Creatures; and what his Operations upon our Mindes are ſince the Fall, cannot be known but by Revelation; becauſe it depended altogether upon God's free Will and Pleaſure to beſtow the *Spirit* upon us. Neither ſhall I diſcourſe of the nature and degrees
Ch. 1. B. 2. of the *Spirit of Prophecy*, as it was communicated before the coming of the *Meſſias*: Nor ſhall I at preſent examine our Author's Learning in that point; becauſe I intend to confine my ſelf to thoſe promiſes of *the Spirit* which may be met withal in the Goſpel. For the ſame reaſon I ſhall altogether omit to take notice how by the Operations of the Spirit men grow skilful *Politicians*; in which matter if any one hath a minde
P. 116, 117. to be informed, he may conſult Dr. *Owen*. Nor laſtly, do I think my ſelf concerned to ſay any thing

thing of the work of the Holy Spirit, *in and upon the humane nature of Chriſt*; which the Doctor hath likewiſe ſpent above a long Chapter upon: Ch. 34. B. 2. for that is not the work of the Spirit upon our Mindes which *Chriſt* hath promiſed to us, and which we can have no other knowledge of than by his Word, *i. e.* by what he hath been pleaſed to declare concerning it by himſelf and his Apoſtles.

Laſtly, I mean *thoſe Operations* of the Holy Spirit upon our mindes, the *continuance* whereof is promiſed to the Church in *all Ages*; removing thoſe from the matter of our enquiry, which were peculiar to the *firſt*; *i. e.* ſuch as ſhewed themſelves in the extraordinary and miraculous Gifts of the Apoſtles, and the Believers of that time, who were to confirm and eſtabliſh the Chriſtian Doctrine in the world, by *the demonſtration of the Spirit, and of Power*; by ſupernatural effects evident to ſence, and ſuch teſtimonies of divine Revelation. When the Doctrine of the Goſpel was once fully demonſtrated to be divinely revealed, there was no need that God ſhould appear in every age to own it by *new* teſtimonies of Revelation; becauſe the knowledge of *thoſe* that were given thereunto at *firſt*, is conveyed down to us with ſufficient evidence that they were *then* given. Now Miracles and ſuch extraordinary works of the Spirit are ceas'd: But the Scriptures mention ſuch a promiſe of the *Spirit*, which will never be out-dated while the miniſtration of the Goſpel laſts; and this is one of thoſe promiſes made in the Goſpel, which argue the conſtant *bounty* and *affection* of our Heavenly Father towards us. Now they are *theſe Operations* of the Spirit, *viz.* which are continued through all ages of the Church,

Church, to which I ſhall confine my thoughts in the following Diſcourſe. But before I proceed, it may not be amiſs to make this plain Inference, that ſince *theſe Operations* of the Spirit differ clearly in their *nature* and *end* from *thoſe* which were peculiar onely to the firſt Ages of the Church; therefore thoſe places of the holy Scripture, which onely concern the work of the Holy Spirit in gifts *extraordinary* and miraculous, are not to be produced for the proof of any opinion concerning his *ordinary* and *conſtant* Operations. And whatſoever is affirmed concerning thoſe, muſt not preſently be affirmed of theſe, unleſs it can be ſhewn by ſome clear Text, or other good Reaſon, that what is ſo affirmed is common to them both. And therefore to be ſure, ſome care muſt be had, not to miſtake thoſe places of Scripture, which ſpeak of the extraordinary gifts of ſome believers, for Texts which mention thoſe Operations and Graces that are common to all. But as obvious as the difference between theſe things is, I finde Dr. *Owen* frequently confounding them, as if there were no difference to be put between them. Thus after he had recited thoſe promiſes of our Saviour, made to his Diſciples; *The Comforter, which is the Holy Ghoſt, whom the Father will ſend in my name, he ſhall teach you all things, and bring all things to your remembrance whatever I have ſaid unto you. I have many things to ſay unto you; but you cannot bear them now. Howbeit when he the ſpirit of truth is come, he will guide you into all truth: for he ſhall not ſpeak of himſelf; but whatſoever he ſhall hear, that ſhall he ſpeak, and he ſhall ſhew you things to come.* He ſuppoſeth
P. 10. that theſe are inſtances of *that general promiſe of the Spirit, which belongs unto all Believers unto the end of the world*; than which nothing can be more

more apparently falſe, as is plain from our Saviours words themſelves; *He ſhall bring to your remembrance whatever I have ſaid unto you*, &c. and *he ſhall ſhew you things to come*; which and the like expreſſions no ſober man can apply to Believers now. And this the Doctor himſelf is ſo ſenſible of, that he tells us in the ſame breath, *The Holy Ghoſt was beſtowed on the Primitive Chriſtians in a peculiar manner, and for eſpecial ends.* Now I would gladly know of him what other *ends* beſides thoſe that were *peculiar* to the ſtate of the *Primitive* Church, are mentioned in the foreſaid promiſe of the *Holy Ghoſt.*

Many inſtances of this nature might be produced againſt him, were it not for waſting of time: I ſhall onely give the Reader a *Specimen* how he argues from thoſe Texts which ſpeak of the extraordinary gifts of the Spirit.

He tells us, that in ſome *the Spirit works Conviction and Illumination*, without *intending to work ſaving Grace in them*; which *therefore* ſhall never be *effected*; and that the reaſon why ſome Believers are not ſo good as others, is *becauſe the Spirit carrieth on the work to a great inequality.* And this Doctrine he makes a ſhift to countenance, by ſaying, that *the Spirit worketh in all theſe things, according to his own will*; aiming at that place of the Apoſtle to the *Corinthians*, where he ſaith, *The Spirit worketh all theſe things, dividing to every man ſeverally as he will.* Now I think we have as good as his own confeſſion preſently after, that this place belongeth to another matter, *viz.* the diſtribution of the extraordinary gifts of the Spirit. For thus he ſaith: *And this is that which the Apoſtle minds the* Corinthians *of, to take away all* P. 166. 1 Cor. 12. 11.

emulation and envy about ſpiritual Gifts, that every one ſhould orderly make uſe of what he had received to the profit and edification of others. Now either the Doctor alleged this place to no purpoſe, or he muſt be ſuppoſed to argue in this manner: Becauſe the Spirit diſtributed extraordinary gifts for the edification of the Church, *according to his own will*; therefore it is ſometimes the will of the Spirit to *enlighten and convince* thoſe men in whom he *intends not to work ſaving Grace.* That the Spirit of God worketh always according to his own will and wiſdom, there is no queſtion; but we may well queſtion, whether in beſtowing that Grace which is neceſſary to the ſalvation of every Believer, he worketh in the ſame manner and method as he did in conferring extraordinary gifts, that were none of them neceſſary to the ſalvation of thoſe particular perſons on whom they were beſtowed; and therefore that the Spirit of God in the diſtribution of theſe, worked *according to his own will*, can be no proof of the affirmative. And the Doctor might have obſerved the inconvenience of referring to this Text in favour of his opinion, from what he himſelf concludes: *So that it is an unreaſonable thing for any to contend about them*, i. e. about thoſe ſpiritual Gifts: For if what is affirmed truely of the diſtribution of them, be true alſo of *all* the effects of the Holy Spirit upon the minds of men; it is alſo an unreaſonable thing to *contend about* any of *them*, i. e. it is as unreaſonable for the Doctor to reprove any man becauſe he is not converted, or becauſe he hath no more Grace than he has, as it would have been for him that could ſpeak with Tongues to find fault with his Chriſtian Brother, to whom that gift was not imparted.

Again,

Again, it is plain enough that the *promiſe* of the Father, concerning the Spirit which the Apoſtles were to *wait* for, *Acts* 1. 4. and the *power which they received after the Holy Ghoſt came upon them, that they might be Witneſſes*, &c. and the promiſe of the Holy Ghoſt which *Chriſt received from the Father*, Acts 2. 23. peculiarly concerned the miraculous Gifts which were beſtowed after *Chriſts* Aſcenſion: and this, as I conceive, the Doctor acknowledgeth, by ſaying that *Chriſt* ſhed forth what they *ſaw and heard in the miraculous operations and effects of it.* Now ſaith he, *In this promiſe*, viz. *Acts* 1. verſ. 4, 8. *the Lord Chriſt founded the Church it ſelf, and by it he builded it up. And this is the Hinge whereon the whole weight of it doth turn and depend unto this day.* It is indeed certain that the faith of the Church is at this day founded upon the extraordinary teſtimonies that were given to the Goſpel by the Spirit in the firſt ages of the Church. But that which follows is abſolutely falſe: *Take away* this promiſe, *ſuppoſe it to ceaſe as unto a continual Accompliſhment, and there will be an abſolute end of the Church of Chriſt in this world.* For (as he elſewhere confeſſes himſelf) Miracles are ceaſed, and yet there is a Church. He proceeds thus: *No Diſpenſation of the Spirit, no Church; he that would utterly ſeparate the Spirit from the Word, had as good burn his Bible.* Be not ſo haſty; for although this happens to be a truth, yet 'tis more than you have proved. The Operations of the Spirit may now be utterly ſeparated from the Word, for all *Acts* 1. 4. And although you very truly tell us, that the *bare Letter of the New Teſtament, cannot ingenerate Faith and Obedience in the hearts of men*; yet for any thing you have here ſaid, it may: For thoſe Texts upon which you ground your confidence, ſpeak one-

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ly of the miraculous Gifts whereby the Goſpel was confirmed. Now theſe being recorded in the New Teſtament, together with that Doctrine which was proved by them, may be as able to aſſure men of the truth of the Goſpel, and make them obedient to the Law of *Chriſt*, as they were when they were ſeen and heard: and that *of themſelves* too, for any thing you have ſhewn to the contrary from *Acts* 1. though the contrary may well be ſhewn from other Scriptures.

Now I cannot ſee to what end *theſe men*, when they are ſpeaking of the Promiſe of the Spirit, which will in *all ages* be accompliſhed, ſhould fly ſo often as they do to thoſe Texts, which mention thoſe extraordinary gifts of the Spirit, that were beſtowed in the *firſt*; unleſs it be to make their followers believe that the true Miniſters of the Goſpel are inſpired as the Apoſtles were; and that they preach in *the demonſtration of the Spirit, and of Power*, as the Apoſtles did: Which becauſe we do not pretend to, it is left to them who do ſo, to be ſole owners of the Priviledge: Juſt as the *Papiſts* ſupport their pretence to Miracles and Infallibility, by drawing the promiſes peculiarly made to the Apoſtles and firſt Believers, into conſequence for the Church of *Rome* in every age. And I fear by the like device, our Author hath laid his Plot to unchurch us quite and clean, who *conform* to the *Laws*. For, ſaith he, *Let men caſt themſelves into what order they pleaſe, inſtitute what forms of Government and religious Worſhip they pleaſe, let them do it by an attendance according to the beſt of their Underſtandings unto the Letter of the Scripture*, i. e. let their Government and Worſhip be as neer the rule of the Scripture as they

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can

can poſſibly frame it; *yet if the work of the Spirit of God be diſowned or diſclaimed by them*, if they diſown thoſe extravagant pretences to the Spirit which you ſet up, to magnifie your ſelves withal; *If there be not in them, and upon them, ſuch a work of his as is promiſed by our Lord Jeſus Chriſt, there is no Church-ſtate amongſt them; nor as ſuch is it to be owned and eſteemed.* And is this that you have been driving at all this while? you have now found out a *new colour* for your *Schiſm*; and it ſeems the ſeparation from the Church of *England* muſt go forward upon this pretence, that *the work of the Spirit promiſed by our Lord Jeſus Chriſt is not in us and upon us*; which in many places of your Book, alſo, you ſpare not to ſay we *reproach* and *diſavow*. But I beſeech you, dare you ſay that you have *that work of the Spirit in* you and *upon* you, which is ſignified by the fore-mentioned Texts? If you ſay ſo, we ſhall preſently deſire you to convince us of it by Miracles, and ſuch ſignes as the Apoſtles did. If you dare not ſay it, then it ſeems that work of the Spirit is no more *in you* and *upon* you than 'tis in us; and then I hope we are not *unchurched* for not pretending to it, nor fit to be accounted *Reprobates*, becauſe we are not *Liars*. I acknowledge that promiſe of our Saviour mentioned by you in your next *Section*, Matth. 28. 20. *I am* P. 158. *with you always even unto the end of the world*, proves the conſtant preſence of *Chriſt* in his Church, by his Spirit; but then Sir it doth not prove, nor, I think, are you able to prove, that the fore-mentioned promiſe made to the Apoſtles, is the ſame promiſe with that which is here made. Now as to that work of the Spirit, which will indeed continue through all ages of the Church, God forbid that we ſhould *diſown* and *diſclaim* it. But

we *disown* the proving it from such places of Scripture as you lay the great stress of your proof upon; lest we should seem to pretend to those influences of the Holy Spirit, which were *poured forth* upon the Church at her first appearance in the world, to confirm the Christian Faith by signs and wonders; and not being able to make good our pretence, be laughed at for our pains. It would not avail us to say that we pretend not to those measures of the Spirit, *those extraordinary* Gifts which the Apostles and first Believers had: for it would be unanswerably returned upon us, that these Texts cannot be proved to speak of any but these; and thus we should disparage a good Cause, by arguing no better for it. Therefore, Doctor, if *the whole work of the Spirit in and towards the Church it self, be openly derided*, as you
P. 118. complain; you may, I doubt, in great part thank your self, and such as you; who by imprudent Discourses upon this subject, have given profane persons occasion to make a question whether now-a-days there be any work at all of Gods Spirit upon the hearts of men. I shall now endeavour to shew that there is, and *that* by laying together what the Holy Scriptures say concerning it: All which I suppose may be reduced to these three heads.

1. What those effects are, for the producing of which in the mindes of men, God will give the Holy Spirit in all ages of the Church.

2. To whom this promise of the Holy Spirit is made.

3. What is the manner and measure of his Operations.

By

By ſhewing what we are taught in the Scriptures concerning theſe things, I hope the Reader who hath not ſo well conſidered them, may gain a profitable knowledge of this part of Chriſtian Doctrine. And that is a profitable knowledge of it, which will incite him to the ſtudy of Godlineſs and Virtue. For this promiſe is made to encourage men to be good; and the principal end which I aim at in this undertaking, is to make it appear what great reaſon they have to endeavour earneſtly after true goodneſs, ſince God hath promiſed to give his *Holy Spirit*.

CHAP. II.

Concerning those effects, for the producing of which the Holy Spirit is given to Believers.

SECT. I.

DOctor *O.* saith well, that when we treat of the Operations of the Holy Spirit, *we are exercised in such a Subject, as wherein we have no rule nor guide, nor any thing to give us assistance, but pure Revelation.* For I suppose he means by these words, that all our knowledge concerning *this* matter depends upon Revelation: For the promise of *the Spirit* is a branch of the New Covenant, which depended upon the pleasure of God; therefore our knowledge of this part of the Covenant must be grounded upon the Scriptures, which contain the revelation of it. And by God's assistance I shall endeavour to govern my self by that rule, while I am debating those Questions I have propounded concerning the Operations of *the Holy Spirit*;

The first whereof is this, *What those effects are for the producing of which the Holy Spirit is given to men.* And this I the rather begin withal, because the *end* of his Operations, being well understood, we shall be the better able to judge of the meaning of those Texts which tell us who they are *to whom* the Spirit is promised, and what is the *manner* of his Operations.

What

What the effects themſelves are, for which *the Spirit* is given, may be known, 1. In great part from that promiſe of *the Holy Spirit*, which our Saviour made to his Diſciples, *Luke* 11. 13. 2. They may be fully known from thoſe other places of Scripture, which mention the ſeveral Graces of the Holy Spirit.

I begin with the promiſe in St. *Luke*; whereby we may underſtand for what purpoſes the Holy Spirit is promiſed to thoſe that believe in *Chriſt*. The Text is this: *How much more ſhall your heavenly Father give the holy Spirit to them that ask him?* Theſe words deſerve our attention the more, becauſe they are the firſt wherein we finde our Saviour mentioning the Gift of *the Holy Spirit* to his Diſciples; and therefore let us conſider their connexion with the precedent part of the Chap. to come by that means to their true meaning: and hereby alſo we ſhall diſcern the general nature of thoſe effects, for the producing of which the Holy Spirit is promiſed to us in this place.

We finde, *verſ.* 1. that *one of his diſciples ſaid unto him, Lord, teach us to pray*; whereupon he taught them that *Form* of *Prayer*, *Our Father*, &c. Having thus anſwered their deſire, he takes this occaſion to require them to pray fervently and importunately, urging his Commands with this Argument, that if they did ſo they ſhould certainly be heard, and their requeſts ſhould be granted: for thus he ſpeaks to them, *verſ.* 9. *I ſay unto you, Ask and it ſhall be given you; ſeek and ye ſhall find; knock and it ſhall be opened to you: for every one that asketh receiveth*, &c. This argument is enforced by two *ſimilitudes* (whereof the *former* makes way for the *latter* to proceed with more ſtrength)

ſtrength) towards the proving of this thing, that God will *hear* our earneſt Prayers. The firſt is, that of a man that goes to his *friend at midnight* to beg *three Loaves* for the entertainment of another *friend* of his, *verſ.* 5, 6. Now it is here obſerved, that the requeſt was very troubleſome and unſeaſonable, *verſ.* 7. *Trouble me not, the door is now ſhut, and my children are with me in bed*: and withal the *trouble* was ſo great, that the bare friendſhip that was between them would not have prevailed; *verſ.* 8. *he will not riſe and give him becauſe he is his friend.* Yet, on the other ſide, 'tis obſerved, that two conſiderations prevailed with him, *viz.* that of the *neceſſity*, and that of the *importunity* of his friend: *Yet becauſe of his importunity, he will riſe and give him as many as he needeth.* Now from hence our Saviour concludes, *verſ.* 9. that if we *ask* we ſhall *have*, i. e. God will give us whatſoever things we ask of him *importunately*, if thoſe things are *needful* for us. And this with great reaſon; for 1. God is our beſt *Friend*, and greateſt Benefactor. 2. We are never *unſeaſonable* to him; and the giving of what we *ask* is never uneaſie to himſelf. Wherefore if a man will grant to his friend what he is importunate with him for, if it be *needful* for him, though he cannot do it without trouble and uneaſineſs to himſelf; much more will God, who loveth us more than a man can do his friend, beſtow ſuch things upon us as are needful, if we earneſtly deſire him, ſince he can without any *trouble* to himſelf grant our requeſts.

In the next Similitude the Argument is improved: *If a ſon ſhall ask bread of any of you that is a father, will he give him a ſtone? or if he ask a fiſh, will he for a fiſh give him a ſerpent? Or if he*

he ſhall ask an egg, will he offer him a ſcorpion? verſ. 11, 12. Now here, 1. The Son asks of the Father, where on the one hand the natural affection is greater between a Father and his Son; and, on the other, the dependence greater in the Son upon his Father, than in one friend upon another. 2. The Son requeſts food neceſſary to ſuſtein *himſelf*, not for the entertainment of *another*, as in the former Similitude; wherefore ſeeing here is greater love on his part that is asked, greater dependence and neceſſity on his that asks, our Saviour concludes he will prevail: ſo that the Father inſtead of giving that which is *neceſſary*, will not give that which is *unprofitable*, as a Stone inſtead of *Bread*; much leſs will he inſtead of that which is *profitable* give that which is *hurtful*, as a Serpent for a *Fiſh*, and a Scorpion for an *Egg*. From hence our Saviour argues: *If ye then being evil, know how to give good gifts unto your children; how much more ſhall your heavenly Father give the holy Spirit to them that ask him?* The Argument proceeds *à minori*, and the force of it lies in this; That earthly Parents, who may be tenacious towards others, and envy what they enjoy, (for in that ſence πονηρὸς is taken, *Is thine eye evil because I am good?* Mat. 20.), will not yet be ſo towards their Children, when they ask ſuch things as they *need*; much leſs will God, who is in this Similitude affirmed to be our *Father*, as in the former he is ſuppoſed to be our *Friend*, and who is good to all his creatures, who envieth no man's happineſs, who *giveth to all liberally, and upbraideth none*; much leſs, I ſay, will he deny us his *Holy Spirit* if we ask him.

From hence it is evident, that the ſcope of our Saviour in this Diſcourſe, is to perſwade his

Diſciples

Diſciples to pray *fervently* for ſuch things as are indeed *needful* for them; and that by this Argument, That God will grant ſuch requeſts as theſe are: It is alſo evident that our Saviour concludes with this Argument in theſe words, *God will give the Holy Spirit to them that ask him.*

Wherefore I conceive we have gained one *note* of thoſe ſpiritual Effects which the *Holy Spirit* is promiſed to work in our mindes, *viz.* that they are ſuch as are indeed *needful*: For it is plain, that in both Similitudes the things that were asked, either by the *Friend* or the *Childe*, were really ſuch as they ſtood in *need* of, the one for his friend, the other for himſelf; and that this was one reaſon why they prevailed. Now from hence our Saviour infers, that God will much more give the Holy Spirit to them that ask him, *i. e.* for ſuch purpoſes as are *needful*; otherwiſe the Argument will not hold. For we cannot infer from this conſideration, that we are ready to beſtow upon our Children what they *need*; therefore our Heavenly Father will give us the Holy Spirit for ſuch ends as are needleſs. If the demands of Children be not within the limits of Reaſon and Modeſty; if they ask not to ſupply their real needs, but to gratifie their wanton appetites, it is conſiſtent with the goodneſs of a Parent to deny ſuch deſires as thoſe, and to rebuke the folly of them too. And if we ſhould ask thoſe gifts of the Holy Ghoſt which are not *needful* for us, this would be more than we are encouraged to do by the promiſe of *Chriſt*; and the compaſſion of our Heavenly Father may very well conſiſt with the refuſal of ſuch Requeſts as theſe.

SECT. 2.

SECT. 2.

But this *general* Rule, that we are to pray for ſuch effects of the Holy Spirit, as are needful for us, would be inſufficient to direct us what to pray for in *particular*, if we did not alſo underſtand what effects are *needful*. Now to ſatisfie you in this matter, I might preſently produce thoſe places of Scripture where the ſeveral effects of the Holy Spirit upon the Mindes of Believers are mentioned; which work belongs properly to the ſecond way propounded for the reſolution of the preſent Queſtion: But before I come to that, I ſhall try how far we may conclude from our Saviour's promiſe, thus; *This is a needful Grace, therefore we are to pray for it:* and then I ſhall in due place proceed to the ſecond Head, under which thoſe Texts are to be conſidered; from whence we may conclude in this manner: *This Grace we are to pray for, therefore it is needful.* Theſe methods of arguing will indeed bring us to the ſame concluſion, concerning what thoſe effects are for which the Holy Spirit is promiſed in St. *Luke*. But by ſo doing they will afford mutual light to each other, and infer the concluſion with more ſtrength; which I hope will not be judged unprofitable in a matter of ſo great weight for every Chriſtian to be well ſatisfied about.

I begin with arguing from our *needs* to thoſe Graces of the Holy Spirit which we are to pray for. Now becauſe it is ſome *good* or advantage of ours, that is regarded in this promiſe of the Holy Spirit, and in reſpect whereof his Graces are ſuppoſed to be needful; we muſt in the firſt place

place set that *end* before us, by which we are to measure what effects are *needful* to be wrought in us by the Holy Spirit, and then consider what are indeed needful to that end: for so far as we understand this, we shall know what Graces to pray for, since we are to pray for those that are needful; and the needfulness of any thing must be judged of according to that end in respect whereof it is said to be needful.

1. As for the end it self, if we consider that this promise of the Holy Spirit is part of the New Covenant, there can be no reason to doubt, but the ultimate end of this promise, with regard to *our Good*, is our eternal Salvation and Glory: For that which is the last end of the whole Covenant, is the last end of every part of it. Now the state which Christ came to bring us to at last, is that of *seeing* God *as he is*, and living *for ever* in the enjoyment of his Love: For which reason St. *John* tells us, *This is the promise that he hath promised us, even eternal life*, 1 Joh. 2. 25. not as if the Gospel had no other promises; but because the rest are subordinate to this, and consequently that of *the Holy Spirit* must needs be so. Wherefore, in that promise of his Operations to produce all needful effects in our mindes, those are supposed to be such which are needful for our Eternal Salvation. Now

2. We must consider what effects are *needful* to be wrought in us for that end. The needfulness of any means to an end consists either in this, that the end cannot be attained without them at all, or not so well without them. That which is needful in the former sence, is absolutely *necessary*; that which is needful in the latter, is onely *profitable*:

ſitable. Let us therefore *firſt* conſider what effects are abſolutely *neceſſary* to be wrought in us in order to our eternal Salvation: what theſe are, we are plainly told in the Scripture; and they may be compriſed under theſe Heads. 1. Faith in *Jeſus*, or believing him to be the Son of God, and ſo, one upon whoſe Authority we may ſafely rely, as to whatever Revelations he hath made of God's Will: the neceſſity of which Faith, our Saviour hath told us in thoſe words; *If ye believe not that I am he, ye ſhall die in your ſins*: Though indeed the Holy Spirit cannot be ſaid to be promiſed in this place of St. *Luke* for the producing of Faith in this notion, it being apparently ſuppoſed, that whatever is here promiſed, is promiſed to the Diſciples of *Jeſus*, who do already believe him to be the *Chriſt*. 2. So much knowledge of the Chriſtian Doctrine (which is Faith in another notion) as is neceſſary to inſtruct us *in*, and encourage us *to*, that Repentance and Holineſs which the Goſpel requires in order to Salvation.

When we believe in *Chriſt*, our next care muſt be to know what his Will is, and to poſſeſs our mindes with thoſe principles of Obedience, without which *it is impoſſible to pleaſe God*: For if it be neceſſary to Salvation to do the Will of *Chriſt*, it is equally neceſſary to underſtand his Revelations, his Laws, and Promiſes, in that meaſure which is neceſſary to the doing of his Will; and therefore a Believer is encouraged by this promiſe of our Saviour, to ask the Holy Spirit, that he may *uſe the means* of arriving to ſuch needful knowledge, *in that manner* as not to miſs of it. 3. All thoſe Virtues and Graces, which make up practical Chriſtianity, and conſiſt in having our mindes ſet free from the dominion of all ſenſual and worldly

worldly luſts; and in *ſincere* obedience to the Commands of *Chriſt*: So that we make it our greateſt care to keep every one of his Laws, endeavouring to grow *better* in ſome proportion to thoſe means which we enjoy by the good providence of God. What theſe Vertues are in particular, we may know by the Precepts of the Goſpel; and principally by our Saviours Sermon from the Mount, where he directs his Diſciples in the way to everlaſting Bleſſedneſs, obliging all whoſe office it is *to teach*, and all his Diſciples whatſoever, *to do* the very *leaſt of his Commandments* upon pain of being excluded out of *the Kingdom of Heaven.* All thoſe diſpoſitions of Minde therefore, which are ſuppoſed to the keeping of theſe his Commandments, are *effects* neceſſary to our eternal Happineſs, and ſuch as we are to ask of God that they may be produced in us by his Holy Spirit. And look whatever Vertue or Qualification of our Wills and Affections the Goſpel lays ſo great a ſtreſs upon, that if we want it, it is not poſſible for us in that ſtate to ſee the Kingdom of God; that is an effect ſo needful to be wrought in us, that we may be ſure our *Heavenly Father* (ſuch is his compaſſion towards us) will no more deny us his Holy Spirit to that end, if we importunately ask him, than we can refuſe to give our moſt beloved Children *Bread*, or any other good thing as neceſſary for them as that. 4. After we are brought into this ſtate, and thus become the ſincere Diſciples of *Chriſt*, it is equally neceſſary to our eternal Salvation, that we perſevere therein: *For it had been better for us not to have known the way of righteouſneſs, than after* we *have known it* (ſo as to eſcape the pollutions of the world) *to turn from the holy commandment delivered unto us*, 2 *Pet.* 2. 20, 21. And therefore conſtancy

conſtancy and unweariedneſs in well-doing is alſo a Grace, for the obtaining of which we are encouraged by our Saviour's Promiſe to ask the Holy Spirit, that *we may be kept by the power of God through faith unto ſalvation.* I know not any effects that are abſolutely neceſſary to Salvation, which are not plainly implied, and readily deducible from ſome of theſe. And thus much for the former ſort of needful Graces, *viz.* ſuch as without which Salvation cannot be attained at all, being indiſpenſibly neceſſary thereunto.

Secondly, I come to ſpeak of thoſe Graces which are *profitable* to Salvation; and theſe are ſuch as regard our improvement either in *Goodneſs* or in *Knowledge.* Of the former ſort are thoſe degrees of goodneſs, according to which ſincere Chriſtians, who are all careful to avoid *wilful* ſin, and endeavour to *grow in Grace*, do yet excel one another. Theſe degrees conſiſt in being more or leſs free from *ſins of mere infirmity*, an abſolute freedom from which is that which our condition in this world cannot admit of: but every degree towards Perfection which we attain unto in this kinde, muſt needs be ſo much the more profitable by how much greater it is. We are the better able to conclude certainly of our good eſtate towards God, which is a matter of great advantage in the courſe of a Godly Life; whereas a man may be conſcious to himſelf of ſo many of theſe ſins, that it may be a difficult matter for himſelf, or any body elſe, to pronounce certainly concerning his Spiritual eſtate; and therefore the onely good advice that can be given him in that caſe ſeems to be this; to put the matter out of doubt, by uſing more effectual endeavours after a farther amendment. Beſides, the nearer we

come to Perfection, the farther off are we from Apoſtacy, and the leſs in danger of back-ſliding into a wicked courſe of Life; we are the more confirmed in ways of Godlineſs and Vertue, and more likely to perſevere therein to the end. Finally, the degrees towards Perfection, wherein ſome good men excel others, are *profitable*; becauſe they will encreaſe their reward in Heaven: For *God will judge every man according to his works*; and therefore they that have done better, ſhall have a better reward; they that have done worſe than others, ſhall be *beaten with more ſtripes*; and there ſeems to be the ſame reaſon for a proportionable difference in Rewards. When St. *Peter* exhorts us, that Chriſtian Vertues ſhould not be *in us* onely, but *abound*, he gives this reaſon for the Exhortation, *viz.* that *an entrance may be miniſtred unto us abundantly, into the everlaſting kingdom of our Lord*, 2 Pet. 1. 11. Upon all theſe accounts, thoſe degrees towards Perfection, which conſiſt in prevailing againſt ſins of mere Infirmity, are highly profitable in the way of Salvation.

The latter ſort of profitable things, are ſuch degrees of *Knowledge* in divine matters, as are not ſimply neceſſary for Salvation. The more knowledge a Chriſtian hath, the better able he is to avoid all errours that are dangerous; and thus that knowledge which is not abſolutely neceſſary may be *profitable* to *himſelf*. Likewiſe the more a man underſtands in Religion, the more uſeful he may be to *others*, in promoting their Salvation, by reſcuing them from dangerous Errour, and removing Doubts, and many other ways.

If it now be demanded whether we can conclude

clude from our Saviour's promiſe, that if we ask *the Holy Spirit* for *needful* Graces of this ſort, God will grant our Requeſt: I anſwer;

1. It follows in general from our Saviours promiſe, that God will give the Holy Spirit, not only for what is *neceſſary* to Salvation, but alſo for what is profitable and advantageous to us in the way of Salvation. For our Saviour aſſureth us, that God in beſtowing his Holy Spirit will uſe us with the kindneſs and bounty of a Father. Now we know, that although the affection of wiſe and good Parents towards their Children, will not carry them to gratifie their wanton and unreaſonable Deſires, yet neither will they deal ſo ſtraitly and narrowly with them, as to give them what is but barely needful to keep them from periſhing. To this purpoſe we may obſerve, that two of the good things mentioned by our Saviour, *viz.* the *Egge* and the *Fiſh*, which Parents are not wont to deny their Children, are inſtances of that Food which is not abſolutely *Neceſſary*, but *Convenient*, and of ordinary uſe for the preſervation of Life. Now the Affection of our Heavenly Father being *much more* than that of Earthly Parents, it may ſtrongly be concluded in the general, that God will not deny us what is profitable, any more than what is neceſſary to Salvation. But

2. It doth not follow in every particular: That is, I have no reaſon thus to conclude, *This is uſeful, therefore if I Ask, it ſhall be given me.* For you muſt obſerve that our Saviour argues *from* the *Fatherly* Goodneſs of God, that he will grant our requeſt. Now we cannot argue *againſt* that Goodneſs of God, if he doth not grant every particular requeſt of this kinde; 1. Becauſe he may grant me

the effect of my requeſt, which is to obtain ſomething *profitable* for Salvation, though he doth not give me that *particular* which I ask; for he may give me another thing more profitable than that, inſtead of it; and then he is far from being *leſs good* for ſo doing. As if a Childe asks his Parent for ſuch a *Fiſh*, and he gives him a better, or another ſort of Food more proper for him, he is not the leſs bountiful; and though perhaps he doth not pleaſe him ſo well, yet he doth not deny him the effect of his requeſt. Thus I may pray for knowledge in ſome point of Religion, which I would fain be ſatisfied in, while in the mean time I may lie under a greater need than at preſent I am ſenſible of, not having improved that *knowledge*, which God hath already bleſſed me with, to thoſe degrees of *Goodneſs* which I might and ought to have attained by it; and in this caſe the knowledge I ask might probably *puff* me *up* rather than *edifie* me: Wherefore if God doth not bleſs my endeavours after it, with the thing itſelf, but inſtead thereof give me a better *knowledge* of *my ſelf*, helping me to rectifie ſome diſorder in my Will and Affections; he gives me that which is more profitable, than that which I ask in particular. 2. God may grant me all thoſe profitable things which are ſuitable to that *place* and *condition*, which he hath appointed to me; and then I ought not to queſtion his *paternal* goodneſs, if he denies my particular requeſt of ſome profitable thing, which is more ſuitable to anothers condition, than mine own. If a Father ſhould allow a more liberal maintenance to one of his ſons, who ſerves him in a more expenſive employment than the reſt, they are not to take it ill, that he has not made them all equal; but on the other hand to acknowledge his goodneſs, if every one

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of them have a convenient allowance proportionable to their needs. Thus if I, that am but a private Chriſtian, labour to know as much in divine things as my ſpiritual Guide, and pray for Gods bleſſing upon my endeavours, do yet fail of my deſire; I muſt not conclude that God is wanting in his kindneſs to me, if upon my induſtry in ſearching for knowledge with a ſincere intent, he grants me that meaſure of profitable Underſtanding, which is ſuitable to my ſtate, education and calling, and abundantly ſufficient to all the purpoſes of Chriſtian Life, as to my own particular, or for the Government of my Family, if that be my care alſo. To this it muſt be added, that God knows what profitable things are moſt ſuitable to us, better than we our ſelves; Though Children are humbly to *acquieſce* in the allowance of their Parents, yet they may not always be bound to *believe*, that it is made with good judgment, and proportioned wiſely to their needs. But here 'tis otherwiſe; for as we may conclude from the *Goodneſs* of God, that if we are *ſincere* and *diligent*, he will give us ſuch profitable things, as he judgeth to be moſt ſuitable to our condition: So we may likewiſe argue from his *Wiſdome*, that he cannot be miſtaken in judging what that is, though we may, and thereupon ask ſome profitable thing in particular, which his Goodneſs may very well conſiſt with the denial of. Finally, It is conſiſtent with the Fatherly Goodneſs of God, in beſtowing what is *profitable* for Salvation, upon every one that asketh, to uſe his Soveraign Power in giving to one *more* than to another: For though upon my ſincere endeavours and prayers, I may promiſe my ſelf from that his Godneſs, beſides the *neceſſaries*, what is *abundantly profitable* in anſwer to my Needs; I may

not *every profitable* thing which I can think of, or which I see another, of my own rank in other respects, favoured withal. Wherefore I have no reason to complain if I see another man *wiser than his Teachers*, while I need to be instructed by them; or, if I am a *Teacher*, to see my self so far excelled by those of my own Profession, that it is fit for me to be a *Learner* under them. For these Reasons it doth not follow, in every particular, that if I ask something that is profitable, God will grant it. Yet

3. We are to remember, that a great difference is to be put between things *profitable*, viz. between *degrees* of improvement in *Goodness*, on the one hand, and in *Knowledge* on the other. There is this difference between them, that the former do *of themselves* recommend us to the greater Love and Favour of God; the latter not so, but onely as they are the fruit of sincere Love, and study of the Truth, (which is a branch of Righteousness) and accompanied with an upright care to do the Will of God more perfectly. Therefore let a sincere Christian pray for any degree of Righteousness and Holiness which his imperfect condition in this world will admit of, though he cannot conclude that God will grant that particular request, merely because he asks something that is *profitable*; for so is every degree of *Knowledge* too: yet he has this reason to conclude, which is not common to praying for profitable knowledge, that he prays for something which God loves for *it self*, and which he will be the more pleased with him for obtaining. That delight which God takes in the persons of men, is not founded upon the mere improvements of their Understandings, but upon the sincerity of their Obedience, which

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the Scripture doth often witneſs to us in ſuch places as theſe; *The righteous Lord loveth righteouſneſs, his countenance doth behold the upright*, Pſal. 11. 7. *The prayer of the upright is his delight*, Prov. 15. 8. *The way of the wicked is an abomination unto the Lord; but he loveth him that FOLLOWETH after righteouſneſs*, verſ. 9. Whence we may conclude, that the more we grow in Grace and Virtue, the more God loveth us, and therefore that he will give the Holy Spirit to encreaſe all Chriſtian virtues in us, to ſuch degrees towards Perfection, as are proportionable to our Prayers and Endeavours in *Following after Righteouſneſs*.

From which we may ſee what encouragement we have to ſtudy the defects and infirmities of our Wills as particularly as we can, and to obſerve the ſeveral Irregularities of our Thoughts and Affections with our beſt attention; ſince by this means we may employ our care and prayers againſt them more effectually: for the more *particular* and *importunate* we are in ſo doing, the more is God pleaſed with us; and therefore he will not fail to anſwer the ſincerity of our intention with a proportionable gift of the *Holy Spirit*.

But as for *other ſorts of profitable* things, (ſuch as greater meaſures of knowledge) which do not of themſelves recommend us to God, we are not to ask them ſo *particularly*, or if we do, not ſo *abſolutely* as the former. I may, and ought to pray for them in general; and particularly for thoſe degrees of them, which are proper for my condition if I govern a Family; for ſo much knowledge, as may well ſerve me to bring up thoſe that are under me, in the fear of God, and the way of

Salvation; or if I am a Minister, for that understanding in Religion which may best fit me to discharge that duty I owe to God, of guiding those souls to Heaven that are committed to my trust: but if I pray more particularly, for the understanding of such a difficult Point in Religion, which I would satisfie my self or others about, I must not do it absolutely, but with submission to God's wisdom and pleasure.

Thus have I endeavoured to shew what qualifications of minde we are to pray for, under this notion of their being *needful* to Salvation; and consequently what those effects are, for the producing of which, the Operations of the Holy Spirit are promised to Believers, in *Luke* 11. 13. Dr. *Owen* indeed thinks that there is a certain change of the minde, of a very different nature from any that I have named, *necessary* to Salvation; which he makes to be the *Great work* of the Spirit upon the Souls of Believers: I shall not be long before I come to consider what reason he has for it. In the mean time, it may not be amiss to observe what Conclusions may be made from this Promise of *the Holy Spirit*, which we have begun with the Consideration of. And the first is

SECT. 4.

1. That we *ask the Holy Spirit in the Lords Prayer*; which as it may be concluded from the perfection of that Form in general; so more particularly from the coherence of our Saviour's Discourse in this place, upon occasion of that request made by one of his Disciples, that he would

teach

teach them *to pray.* For, to ſatisfie the requeſt fully, he did theſe two things. 1. He taught them what things to pray for, by preſcribing to them the uſe of this Form: *Our Father who art in Heaven,* &c. 2. He taught them in what manner to pray for theſe things that they might obtain them, *viz.* to pray importunately and fervently for them, as 'tis plain from *verſ.* 9. compared with *verſ.* 8. and one reaſon given by him, upon which they may conclude God will grant their requeſts is this, that they ask onely *needful* things.

Now it is very improbable, that our Saviour ſhould have left out ſo needful a requeſt, as that of the Holy Spirit, in that Prayer which he had taught them; for then he did not inſtruct them ſo fully what needful things to pray for, by *preſcribing that Form* as he did, in what manner they ſhould pray for thoſe things, by the *following directions.* But much more improbable is it that he left that Requeſt out of this Form, conſidering that he choſe the gift of *the Holy Spirit*, for an inſtance of what might be obtained by Prayer, *ſo ſoon* after he had commanded his Diſciples to uſe the form which he gave them. For this gift of the Holy Ghoſt is the greateſt bleſſing that is now to be obtained under Heaven; and it is not credible that he ſhould immediately, as it were, tax his own Form of ſo much imperfection, as the want of that Requeſt muſt ſuppoſe in it: Or, that he ſhould let his Diſciples know, there was no other way to obtain *the Holy Spirit* but by asking; though he had not before taught them to ask it in the Prayer which he had given them.

But laſtly, there is no neceſſity of inferring this Conclu-

Concluſion from the coherence of our Saviour's Diſcourſe, ſince the gift of *the Holy Ghoſt* comprehends the gift of all thoſe *Heavenly* Graces which we ask in the Lords Prayer; and therefore the meaning of thoſe words, *God will give the Holy Spirit to them that ask him*, is this, God will give the Diſciples of *Chriſt* ſuch *needful* Graces as he hath taught them to ask in that excellent Form which he gave to his Diſciples. And this indeed makes the coherence of our Saviour's diſcourſe moſt clear and accurate: For upon this ſuppoſition, you ſee that he does at laſt inſtance in ſuch a requeſt, *viz.* that of *the Holy Spirit*, which is a brief Summary of all the moſt conſiderable matters that he had taught them to pray for before. Wherefore obſerve, that

2. We pray for *the Holy Spirit* when we pray for any Grace or Virtue; or for any Diſpoſition of minde which is needful to qualifie us for the Kingdom of God. In the Lords Prayer, wherein the Holy Spirit is asked, the Petition is not *formally* expreſs'd, but contained under other words; for inſtance, under theſe amongſt others, *Thy Will be done, as in Heaven, ſo in Earth*: For in this Petition we pray, That till we come to the perfect heavenly ſtate, we may by the *Divine Spirit* be diſpoſed to ſuch a ſubmiſſive and cheerful performance of the Will of God upon Earth, as may bear ſome reſemblance, and carry ſome proportion to that abſolute readineſs of minde, wherewith the Angels, and the *Spirits of juſt men made perfect*, and wherewith we our ſelves do hope ere long to perform the Will of God in the Kingdom of Heaven. I ſay, although in that Petition we do not *expreſly* ask *the Holy Spirit*, yet *in effect* we do; becauſe we pray for ſuch a temper

temper of minde as may qualifie us for the heavenly Life hereafter. And to ask of God ſo needful a Grace as this is, is, as I have already ſhewn by the plain ſcope of our Saviour's Diſcourſe, the ſame thing with asking the Holy Spirit. Now for the ſame reaſon, in every Petition, wherein we beg of God that we may be able to ſubdue any Luſt, that we may be endued with any Chriſtian Virtue, or grow in any Grace; In every ſuch Petition, I ſay, we ask *the Holy Spirit*; becauſe this is to ask thoſe needful things for which his *Operations* are promiſed to us. Therefore thoſe Prayers of our Church, that *God would make us to have a perpetual fear and love of his holy Name; that he would give unto us the increaſe of Faith, Hope, and Charity; that he would keep us from all things hurtful, and lead us to all things profitable for our ſalvation*; together with all the *yearly Collects*, are Prayers for the gift of the Holy Spirit; *i. e.* for the ſeveral Graces of the true Diſciple of *Chriſt*, which are expreſly aſcribed to the Spirit in that Prayer, that *God would grant to us his Spirit, to think and to do always ſuch things as be rightful; that we who cannot do any thing that is good without him, may by him be enabled to live according to his will.* And this I have by the way obſerved, that you may ſee how fully our publick Prayers agree to that rule of our Saviour concerning what we are to pray for, *viz.* that we are to ask of God to give us the Holy Spirit; which is done both when we uſe the *formal* Petition, and when we pray for any Divine Grace, or Chriſtian Virtue. And when our Souls *breath* after true Goodneſs, when they *hunger* and *thirſt* after Righteouſneſs, when they zealouſly *ſtrive* againſt every evil deſire, and every evil work, *that we may perfect Holineſs in the fear of God*; then do we *importunately* ask the Holy Spirit, we

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do *effectually* invoke him, and *attract* thoſe Divine Aids to our ſelves, which will make us what we deſire to be, the true followers of *Chriſt*, and *holy as he was holy in all manner of Converſation.*

3. And by conſequence the Operations of the Holy Spirit are ſuppoſed in thoſe places of Scripture, where God is ſaid to give or work any Grace or good Diſpoſition in our mindes: for if it be the ſame thing to ask any ſuch *Grace*, and to ask *the Holy Spirit*, then the ſame thing is meant by Gods *giving* the one, and his giving the other; *i. e.* as Dr. *Owen* very often and very truly notes, when God beſtoweth any Bleſſing of this nature, *he doth it by his Spirit.* So that all *thoſe Texts* which aſcribe Chriſtian Vertues to a Divine Operation, and conſequently *thoſe Prayers* of St. *Paul* in behalf of the Chriſtians, that God would make them eminent in all kindes of Goodneſs, are places pertinent to this ſubject, and proper to inform us what we are to believe concerning thoſe Operations of the Holy Spirit, which I am now diſcourſing of. But that which is moſt neceſſary of all to obſerve, is this:

4. That this promiſe of our Saviour concerning the Holy Spirit, does equally regard the Church in all ages, to the end of the world. For thoſe Effects which his Operations are here promiſed to produce, are needful for all Chriſtians; and not onely for thoſe to whom *Chriſt* ſpake in perſon. Now the reaſon why God would give his Holy Spirit to them being this, that they needed thoſe things which he had taught them to pray for, and becauſe God was their Father; it follows that upon the performance of the ſame condition we ſhall obtain the Holy Spirit; for God is our Father too, and thoſe things

things we ask in the Lords Prayer, are as needful for us, and for all Believers, as they could be for them to whom the Promiſe was made at firſt. Therefore the gift of the Holy Ghoſt here promiſed did not determine with the age of Miracles.

Laſtly, it is not improbable, that as by the latter Similitude, where it is obſerved, that Children obtain of their Parents things needful for themſelves, our Saviour doth encourage every one of his Diſciples to ask the Holy Spirit in his *own behalf*; So by the former Similitude, where the man is ſaid to prevail, who requeſted of his Neighbour what was needful for his friend, we are encouraged to pray for *one another*, that God would give us his Holy Spirit to convert us from all our ſins, and to encreaſe his Graces in us. This I conceive may be one intention of our Saviour in that Similitude, *viz.* to excite us to this end of Charity, by letting us know that we fare the better for the earneſt Prayers we make in each others behalf; and it is the more probable, becauſe he uſed that Similitude immediately after he had taught his Diſciples to pray for one another, by preſcribing to them a Form of Prayer, in the uſe of which they could not do otherwiſe.

Theſe things ſeem to be clearly implied in that place of St. *Luke*, which we have been conſidering, and not improper to be obeſerved. And now I ſhould forthwith proceed to thoſe places of Scripture which expreſly mention the ſeveral Graces of the Holy Spirit, and ſhew that thoſe needful effects, for the producing of which the Holy Spirit is here in *general* promiſed to Believers, are elſewhere *particularly* aſcribed to his Operations. But I am ſenſible that I ſhould then leave

leave behind me a great Objection againſt what I have already ſaid, *viz.* that I have given a very lame account of thoſe Qualifications which are *needful* to Salvation. For Dr. *Owen* comes and tells us, that there is a qualification of quite another kinde than any I have named, abſolutely neceſſary to Salvation; and that, as he pretends, is *Regeneration.* Now indeed our Saviour ſaith, *Except a man be born again he cannot ſee the Kingdom of God*, Joh. 3. 3. And this Regeneration our Saviour likewiſe aſcribeth to the Operation of *the Holy Spirit*; *Except a man be born of the Spirit he cannot*, &c. *verſ.* 5. Wherefore God forbid that any Chriſtian ſhould deny Regeneration to be *needful* even in the degree of neceſſity, to qualifie us for eternal Life, or to be an *effect* of the Holy Spirit, wherever it is. But I cannot think it to be ſo unintelligible a thing as our Author repreſents it, who makes it to be ſomewhat diſtinct from believing and obeying the Goſpel of *Chriſt.* Wherefore I ſhall in the next place particularly enquire into the true notion of Regeneration: and becauſe this is not onely a matter of great Conſequence, but the great *Out-cry* which has been long raiſed by the Doctor, and his Brethren of the Separation, againſt the preſent Miniſters of the Church of *England*, is this, that we are not Orthodox in the point of Regeneration; I ſhall throughly conſider what the Doctor hath written *Pro* and *Con* in this Book of his concerning it.

CHAP. III.

CHAP. III.

Of the ſtate of Regeneration.

SECT. I.

THat we are *Regenerated* by the Operations of the Holy Spirit, and thereby qualified for eternal Life, is agreed between us; but I can by no means grant our Authors notion of *Regeneration* to be true; and I think his miſtake in that, may have led him into divers others. To proceed therefore with the more clearneſs, I come to ſhew what it is to be *Regenerate* or *born again*. And here I ſhall be forced to conſider the *Doctors* notion of Regeneration as far as I can underſtand it; becauſe if the principle upon which he goes in ſtating his notion be true, it fundamentally overthrows that which I take to be the true Scriptural notion thereof. For he contends, that theſe Expreſſions, *to be born again*, *to be a new creature*, and *to have a new heart*, and the like, do *properly* and *literally* ſignifie that which is intended by them. I ſay they ſignifie it figuratively: It muſt therefore be debated in the firſt place, whether they be *proper* or *Metaphorical* expreſſions, before we can ſettle the true notion of the words. This muſt be done by inquiring whether to be *born again*, *to have a new heart*, *and to be created anew*, can properly be affirmed of thoſe that are qualified *to enter into the Kingdom of Heaven*; If not, we are next to conſider what *figurative* ſence it is in which theſe expreſſions are to be underſtood.

By

By determining which, according to the Scriptures, we shall come to the right notion of Regeneration.

But (so troublesome a thing it is to deal with a Writer that plays fast and loose) I must yet go farther about to come to the business, and begin with making good my charge against our Author, that he contends for the *proper* use of these *words*. For some passages he hath himself that look another way, and might perswade a man that he did not understand those Scripture-expressions
P. 180. *literally* and *properly*, but *figuratively*. Thus he tells us, *This new creature therefore doth not consist in a new course of actions, but in renewed faculties, with new Dispositions, Power, and Ability, to them and for them.* These *Dispositions* he saith are the *Divine Nature* spoken of by St. *Peter*, a *divine principle of operation*; and hereunto, saith he, St. *Paul* exhorts in these words, *Be ye renewed in the spirit of your mindes.* If now the new Creature, the state of Regeneration, consists in the *renewing of our Faculties*, our Wills and Understandings, that is, in furnishing them with *new Dispositions, Power, and Ability for a new course of Actions*; then it is not *literally* true of that man, who is thus fitted for the Kingdom of God, that he is a new creature, but onely *figuratively*, i. e. that he is the old creature still, onely bettered; hath the *same* Will and Understanding that he had before, but these *renewed* and made *better* than they were before; and that God doth not properly give a man another Understanding, or another Heart which he had not before, when he is said to Regenerate him, but that he reforms the old, furnishing them with *new Abilities and Dispositions.*

Again,

Again he ſaith in the ſame Section, that the *New Creature conſiſts in the univerſal Change of the whole Soul, as it is the principle of all Moral and Spiritual Actions.* If that be true, then here is the ſame Soul there was before, onely it is changed from *bad* to *good*; and whereas it was hitherto diſpos'd to evil Actions, it is now byaſſed by better Principles than it was before, and diſpoſed to thoſe Actions that are good, and pleaſing to God. Conſequently it is not true, in the Literal ſence, of that man who is fit to ſee the Kingdom of God, that he is Born again, and is a New Creature, and hath a new Heart, Will and Underſtanding.

Now theſe, and other ſuch paſſages in the *Doctor*'s Book, were either inſerted by him, that he might the more fairly retreat, in caſe he ſhould be forced to quit the *Literal and proper ſence*, or elſe (which ſometimes happens) he ſpake the truth againſt his will. For whatever he hath ſaid to this purpoſe, he earneſtly contends, that thoſe expreſſions of the *New Creature* and *Regeneration*, are to be underſtood in their proper ſence. And even in this very Section he tells us, *It is called the New man, becauſe it is the effect of Gods creating Power, and that in a way of a new Creation. Now the object of a creating Act is an Inſtantaneous production; whatever preparations there may be for it, the bringing forth of a New Form and Being by creation is in an inſtant.* Which words plainly ſuppoſe that there is a New being properly created in man, when he is ſaid to be *Born again*, and to become a *New Creature*; and he argues from the Literal ſence of Creation, to prove that a man is made a New Creature in an inſtant, for *the Object of a creating Power is an Inſtantaneous production.* Sect. 21.

P. 183. Again he saith, *The new creature is produced in the Souls of men by a creating Act of the Power of God, or it is not a Creature; and it is superinduced into the essential Faculties of our Souls, or it is not a New Creature: for whatever is in the Soul, of Power, Disposition, and Ability, or inclination unto God, or for any moral Actions by Nature, it belongs unto the Old creation, it is no New creature; And it must be something that hath a being and subsistence of its own in the Soul, or it can be neither New, nor a Creature.* This passage is strangely perplexed; for by what our Author saith concerning the disposition and inclination of the Soul to God, one would guess he was for the *Metaphorical* sence, and all the rest carries it clearly for the *Literal*. But that we might know his meaning, he falls foul upon them, that say the expression is *Metaphorical*, and consequently that the *New creature is a Moral man that hath changed his course and way*; and in a triumphant manner tells us, *This is good Gospel, at once overthrowing Original Sin, and the Grace of our Lord Jesus Christ*. I may in time convince the Reader, that he is neither to trust this Author what those Doctrines are, which *overthrow* these things, nor what the Judgement of our *Conformable Divines* is in these matters. At present my business is to fix this man to a certain sence, and to make it good, that what I charge him with is his opinion. He saith plainly, that the New creature *hath a being and subsistence of its own in the Soul*, and 'tis *superinduced into the essential faculties of the Soul, otherwise it could not be New, nor a Creature*; that is, literally and properly so, for it may figuratively; so that, besides the heart which the Sinner had before, he hath now another, and then I grant the expression is not *Metaphorical*. He tells us, *That which is born of the Spirit, is a new spiritual being, creature,*

P. 173.

nature,

nature, life, as ſhall be declared. Now he *declares* what his meaning is by theſe expreſſions very ſolemnly, where he renounceth at large that opinion, which makes them to be *Metaphorical*, and hath theſe remarkable words among the reſt: *So long as we can obtain an acknowledgement from men that the writings of the* New Teſtament *are true, and in any ſence the word of God, we doubt not but to evince that the things intended in them, i. e.* the things ſignified by *Regeneration, New creature*, &c. *are properly expreſſed, i. e.* by thoſe Phraſes; *ſo as they ought to be*, which no body denies, *and ſo as they are capable to be expreſſed; i. e.* (if he be conſiſtent to himſelf) that they cannot be expreſſed more properly. Again: *Some*, meaning himſelf and his Party, *judge the things of the Goſpel to be deep and myſterious, the words and expreſſions of it to be plain and proper. Others*, meaning his Adverſaries, *think the words and expreſſions of it to be Myſtical and Figurative, but the things intended to be ordinary and obvious.* By all which, and much more to the ſame purpoſe, it is plain, that this he muſt ſtand to as his opinion; That the forementioned expreſſions are not to be underſtood *Metaphorically*, but *literally and properly.* And now my next work is plain, which is this: 1. To prove that they are not ſo to be underſtood, as he ſaith they are. 2. To anſwer thoſe Arguments which are produced by him to the contrary. Ibid.

SECT. 2.

I ſhall firſt prove that theſe expreſſions ought not to be underſtood *Literally* and *properly.* And I prove it thus.

1. Becauſe it is in it ſelf *abſurd* ſo to underſtand them. 2. Becauſe they cannot be ſo underſtood without contradicting the Scriptures.

1. Becauſe it is in itſelf abſurd ſo to underſtand them. The Reaſon is, becauſe theſe expreſſions of *being Regenerated*, i. e. *Born again*, and *being Created*, do properly note *divers* things, and yet our Author will confeſs that the *ſame* thing is to be underſtood by them, when they are uſed to expreſs the ſtate of a man qualified for the Kingdom of Heaven, or to note the Cauſes of that ſtate; wherefore to ſay alſo that they are properly to be underſtood, is to ſay that the *ſame* thing is to be underſtood by them, and *not the ſame*. That they properly note divers things is plain, for *to be Born* is one thing, *to be Created* is another. *Adam* by being *Created* could not properly be ſaid to be *Born*; nor when an Infant is Born, can it be properly ſaid to be Created. Therefore to Create and Regenerate, and to be Created and Regenerated, cannot properly be underſtood, when they are uſed to expreſs the ſame thing, (as by all they are confeſſed to do in the caſe before us) becauſe properly they do not ſignifie *one* and the *ſame*, but *divers* things.

This will farther appear, if we conſider what other expreſſions the Scripture uſeth to note our being Regenerated and Created anew. It is called our being *Drawn to Chriſt*, Joh. 6. 44. and our being *Awakened*, 1 Cor. 15. 34. and our being *raiſed from the dead*, Col. 3. 1. Epheſ. 2. 1. Now by the ſame reaſon, as we ſhall ſee afterwards, that being Regenerated, and Created, and having a new Heart, and a new Spirit and Underſtanding, muſt be properly underſtood, all thoſe other expreſſions

preſſions muſt be properly underſtood too: and then what monſtrous abſurdities do we charge upon the Scripture? For no man can properly be ſaid to be *raiſed from the Dead*, that was not *created* before. How can it then be properly ſaid, that a man is raiſed from the dead, and created by the ſame act? No man can be ſaid properly to be *awakened*, who is not *alive*. How then is it poſſible that to *give life* and to *awaken* ſhould be the ſame thing in the Literal ſence of thoſe words? Or how can all theſe things be properly *drawing*, which in the Literal ſence is not akin to any of them? But now, according to a figurative uſe of theſe expreſſions, they may be all uſed to expreſs the ſame thing, without any abſurdity at all, as any man may ſee that underſtands what is meant by them, and which I ſhall ere-long endeavour to explain.

Wherefore to retort the *Doctor*'s charge upon himſelf, which he hath laid againſt thoſe who contend that theſe are *Metaphorical* expreſſions; *If it be ſo*, that they are, as he ſaith, proper expreſſions, *then our Lord Jeſus was ſo far from bringing the Doctrine of Regeneration to more light, by what he teacheth concerning it, that he caſt it thereby into more obſcurity and darkneſs, than ever it was delivered in before.* And again, if all theſe *expreſſions* are properly *to be underſtood, the Scriptures muſt be granted to be obſcure, beyond thoſe of any other Writers whatſoever*, always excepting our *Author*'s upon this ſubject. P. 175.

2. Theſe expreſſions cannot be literally underſtood without contradicting the Scriptures; which I thus prove. If he that is regenerated be a *new creature* in the literal ſence, and hath properly

a *new nature*; then there muſt either be a removal of the *former Nature*, and an introduction of a new one in the room of it; or elſe the addition of a new Nature to the former. But to affirm either of theſe things to be true in the proper ſence, is to contradict the Scriptures.

That the former Nature is properly renewed, and another introduced into the room of it, is contrary, 1. To thoſe Texts which clearly affirm that the ſame perſons who are now regenerate, were once unregenerate; as when St. *Paul* ſaith, *Such were ſome of you; but ye are waſhed, but ye are ſanctified*, &c. 1 *Cor.* 6. 11. that is, they were the ſame perſons, though now regenerate. But if in Regeneration, literally and properly, one nature is taken away, and another given; Regeneration cannot be ſaid to be a change of the ſame man, but the *Annihilation* of one man, and the *Creation* of another: for to take away one Nature, and to give another; to take away one Underſtanding and Will, and to put in another, is properly to put one Soul into the Body, after the deſtruction of another. 2. 'Tis contrary to thoſe Scriptures which ſuppoſe ſin to remain in the Regenerate; as when St. *James* ſaith, *In many things we offend all*, James 3. 2. And then they are much miſtaken who tell us, that thoſe words in *Rom.* 7. 14. *But I am carnal, ſold under ſin*, to be ſpoken in the perſon of a regenerate man. For ſuppoſing the old Nature to be taken away, which is the onely Nature wherein there is a *principle of ſin*, and the new Nature given, which is the Divine Nature; it is impoſſible that Corruption and Sin ſhould remain behinde; for there is no *principle* from whence it ſhould proceed. None in the *new* Nature; for that is the *Divine* Nature:

ture: None in the *old*; for that is *taken away*.

But *this* ſeems not to be the notion in which the Doctor owns the Literal ſence; but thoſe paſſages of his which we have already noted, would incline a man to believe that he favours the *other*, viz. that Regeneration doth ſignifie the addition of a new Nature to the old: For the new Creature, according to him, *hath a being and ſubſiſtence of its own in the Soul*, and *it is ſuperinduced into the eſſential faculties of the Soul.* So that our former Souls do remain ſtill; and if the new creature be literally to be underſtood, then, according to our Author, there is a new creature added to the old. And indeed this is clearly the conſequence of his arguing: For when he undertakes to explain that Text of St. *Paul*, 2 Cor. 5. 17. *If any man be in Chriſt he is a new creature*, he tells us that *the new creature* (which he that *is in Chriſt* is.) *hath a being and ſubſiſtence of its own in the Soul, and is ſuperinduced*, &c. wherefore, 1. The former creature remains, *i. e.* the eſſential faculties of the Soul: and 2. The new creature is a creature or being properly diſtinct from the eſſential faculties of the Soul, *i. e.* from the former creature. Wherefore the Regenerate man is properly two creatures; he is the old creature, becauſe the *eſſential faculties of his Soul* remain; he is the new creature, as the Apoſtle himſelf ſaith, *i. e.* according to the Doctor's explication, a creature that is *ſuperinduced into* the old, and hath *a being and ſubſiſtence of its own.* Now beſides the abſurdity of making a regenerate man to be two creatures properly diſtinct from one another, the *Old*, and the *New*; the literal ſence this way clearly contradicts what the Scripture ſaith concerning the ſtate of Regeneration; (which is

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the thing I am concerned to prove:) for the Scripture makes the ſtate of Regeneration to conſiſt in having *the Heart of ſtone taken away*, as well as *the Heart of fleſh given*; in *putting off the Old man*, as well as *in putting on the New*; and when St. *Paul* ſaith, *He that is in Chriſt is a new creature*, we are not to underſtand that he is the old creature too: for he tells us *all old things are paſs'd away, and all things are become new*. Now thus I argue: If theſe expreſſions are to be underſtood literally, then it is literally true, that the old man, the old creature is put off, *&c.* as well as the new man put on; and therefore it is contrary to Scripture to affirm Regeneration to conſiſt in the *addition* of a new creature, literally underſtood, to the old.

Laſtly, ſince the Scripture doth expreſs the ſtate of Regeneration by phraſes, which literally and properly taken, do *ſome* of them ſignifie the *addition* of a new Nature to the old, and others the *removal* of the old Nature, with a *ſubſtitution* of the new; it is impoſſible that the literal and proper ſence ſhould be intended.

Thus I have proved the literal ſence of theſe expreſſions to be inconſiſtent with the Scriptures: and having before proved the abſurd conſequences, which underſtanding them in this manner is chargeable with, I hope it is ſufficiently proved, that they are not ſo to be underſtood; which was the firſt thing to be done.

The conſequence of what hath been ſaid is clear, that if they are not to be underſtood *literally* and *properly*, then are they to be underſtood *figuratively* and *metaphorically*; and nothing can be

be reaſonably deſired for the farther clearing of this point, but to anſwer our Author's arguments againſt it; which was the ſecond thing propoſed.

SECT. 3.

All that he ſaith to the contrary, which can pretend to be arguing, we have *Sect.* 7. where his Arguments againſt the Metaphorical uſe of theſe expreſſions are two; (though they are there jumbled together by him without any diſtinction) whereof one lies againſt affirming *Regeneration* to be a *metaphorical* expreſſion, or rather ſuch an expreſſion, of what, he ſaith, his Adverſaries underſtand by it: the other lies againſt the ſuppoſition of any metaphorical expreſſions whatſoever whereby the Scripture is ſaid to repreſent the work of God's Spirit upon the Souls of men. P. 175.

The former Argument is to this purpoſe: *If Regeneration be no more than a metaphorical expreſſion of amendment of Life according to the rules of the Scripture, then our Saviour propoſed unto* Nicodemus *a thing which he knew perfectly well before, onely under a new name and notion which he had never heard of before, ſo to take an advantage of charging him of being ignorant of what indeed he full well knew and underſtood:* But this he ſaith is a *blaſphemous imagination*; therefore *Regeneration* is no metaphorical expreſſion of, *&c.*

The latter Argument (if you will be ſo civil as to call it an Argument) is deſigned againſt the *Opinion* that the Scripture uſeth any Metaphors at all in this matter. For thus he concludes;

cludes; *Some judge the things of the Goſpel to be deep and myſterious, the words and expreſſions of it to be plain and proper. Others think the words and expreſſions of it to be myſtical and figurative, but the things intended to be ordinary, and obvious to the Natural Reaſon of every man.* Now that which he thinks, is, that the things are myſterious, and the words proper. His Argument to prove this is contained in theſe paſſages. *If there be not a ſecret myſterious work of the Spirit of God upon the Souls of men intended in the Writings of the New Teſtament, they muſt be granted to be obſcure, beyond thoſe of any other Writers whatſoever.* —— *If they are the Word of God, the things intended in them are clearly and properly expreſſed; The difficulties which ſeem to be in them, ariſing from the myſterious nature of the things themſelves contained in them, and the weakneſs of our mindes in apprehending ſuch things, and not from any obſcurity or intricacy in the declaration of them.* Therefore *ſome* do well to *judge the things of the Goſpel to be deep and myſterious, and the words of it to be plain and proper.* If there be any coherence in this Arguing, I think it would be this: If there be a myſterious Work of the Spirit upon the Souls of men intended in the Scripture, then the words and expreſſions of the Goſpel concerning it, are plain and proper; and ſuch a myſterious work there is, otherwiſe the Scriptures are obſcure beyond all other Writings, becauſe the words of the Goſpel are proper expreſſions of ſuch a myſterious work. I begin with this latter Argument.

Firſt of all let us conſider the Doctor's *Concluſion*, that we may afterwards ſee whether it is to be found in the Premiſes. If he concludes any thing againſt his Adverſaries, he concludes that the Scripture hath uſed *no Metaphorical* expreſſions *at all*

all of the *things of the Goſpel.* For he ſaith, *Herein indeed conſiſts the main controverſie whereunto things with the moſt are reduced*, viz. that he and his friends judge the things of the Goſpel to be *myſterious*, and the words and expreſſions *proper*; that is, *ALL* the words and expreſſions of it. For if he concludes only that ſome, or the greater part of them are proper and not figurative expreſſions, he concludes what none of his Adverſaries deny; and unleſs he concludes univerſally, he proves nothing. Now by the way I ſhall convince our Author, that he hath concluded amiſs for himſelf, by putting him in minde, that he elſewhere acknowledgeth that very *thing of the Goſpel*, which is the ſubject of our Debate, to be in the Scripture *Metaphorically* expreſt. The work of the Spirit is expreſt there by *Quickning from Death to Life*, it is alſo expreſt by *Turning from Darkneſs to Light.* Now as to the latter, our Authors words are theſe: *The* P. 207. *term of Darkneſs in this caſe is Metaphorical, and borrowed from that which is Natural.* As to the former, theſe: *There is in men a ſpiritual death, called ſo* P. 239. *Metaphorically, from the Analogie and proportion that it bears to Death Natural.* Let us ſee whether the Doctor's Argument will not *Unmetaphor* theſe expreſſions again. *If there be a ſecret myſterious work of the Spirit intended in theſe expreſſions, then they are not Metaphorical; if no ſuch work be intended by them, then are the Scriptures obſcure, beyond all other Writers.* If he can anſwer his Argument for himſelf, he can Anſwer it for us too, and then *Regeneration* in particular will prove a Metaphorical expreſſion; for if *Death* be ſo, then *Life* is ſo too, and being Born into that Life, will unavoidably be ſo likewiſe. *Some* of the expreſſions of the Goſpel concerning theſe matters, the Doctor allows to be Metaphorical; ſo that the controverſie we have with him,

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one would think should be, whether there be not more Metaphors than he allows; not as he pretends here, whether there be any Metaphors at all. But since he will have it so, he must not say hereafter, that he intended only to prove all the expressions of the Gospel were not Metaphorical, since his Argument concludes that they are all proper, if it concludes any thing. That *most* of them are *proper* we grant: and 'tis well, that it stands not in need of being proved by him; for his untoward way of proving, would tempt a man to suspect the *plainest truth he* meddles withal, if he had not better Reasons of his own. For,

Secondly, What consequence is there in this arguing: If there be a secret mysterious work of the Spirit upon the Souls of men intended in the Scriptures, then are all the expressions of the Gospel concerning it *plain* and *proper*, otherwise the Scripture is obscure? For (1.) *None* of the expressions of it might have been *proper*, and yet *some* of them *plain*, and then the Scripture would not have been obscure in that thing; for a Figurative expression may be plain enough to be understood by a man of common sense. Sure our Author will grant, that saying of our Saviour, *This is my body*, to be *figurative*; and I hope he will not deny it to be *plain*, because it is figurative. So that his Argument, by which he concludes *all* the expressions of the Scripture, concerning this mysterious work to be proper, doth not prove that *any one* is so. (2.) If some of the expressions be both *plain* and *proper*, and others *figurative*, some whereof are *more* and some *less* plain, as the truth is; and if those which are *not so plain*, may be understood by the help of *plainer*; then may this *secret mysterious work* be sufficiently understood, by the expressions of it in

in the Scripture, and conſequently the Scripture far from being the obſcureſt Book in the world, becauſe all the expreſſions of it are not to be taken properly and literally. But it ſeems our Author hath an opinion by himſelf, that no Writer *in the world* ever uſed the liberty of Metaphorical expreſſions.

Thirdly, his way of proving that there is ſuch a myſterious work, is a mere begging of the Queſtion. This we ſhall ſee by conſidering what he muſt mean by a *ſecret myſterious work*, viz. ſuch a work of the Spirit, as is properly expreſt by *Regenerating*, *Creating*, *Quickning*, and *Drawing* the Soul of a man; and this I grant to be *a very myſterious work*, if theſe be all *proper* expreſſions of it. Now he proves there is ſuch a work, by this Argument, That otherwiſe the Scriptures are obſcure. Why ſo? Becauſe they are obſcure if theſe be not proper expreſſions of the work of the Spirit; ſo that he proves there is a myſterious work, *i. e.* a work properly expreſſed by *Regeneration*, *Creation*, &c. by this Argument, that theſe are proper expreſſions of ſuch a work; which is to prove a thing by it ſelf: And he proves alſo that theſe are proper expreſſions, becauſe there is ſuch a myſterious work, that is, a work properly expreſſed by them; which is to beg the Queſtion. So that if you will grant the Doctor, that they are *proper expreſſions*, he can then prove there is a *work properly expreſſed by them*; or if you will grant there is *ſuch a work*, he can prove thoſe to be *proper expreſſions*.

And now I underſtand the Doctor, when he ſaies, *The difficulties which ſeem to be in theſe things, ariſe from their myſterious Nature, and not from any obſcurity in the declaration of them*; and I am fully

of

of his minde: for if any one tells me that a Body may be greater than it ſelf, and leſſer than it ſelf, and that *Tranſubſtantiation* may be true Doctrine; or that a man may be properly *Regenerated, Created, Quickned, Drawn, and Awakened* all at once; I grant he does not *obſcurely declare* his minde to me, and that I finde *no difficulty to underſtand* the meaning of his words: But the onely *difficulty which ſeems to be in theſe things*, ariſeth from the *myſterious nature*, or rather the nonſence *of the things themſelves contained* under theſe *plain* expreſſions; for the more plain any nonſence is, the more eaſily it is underſtood to be ſo.

This I think is a ſufficient anſwer to that ſlender proof, which the Doctor brings for the judgement of his Party, concerning the propriety of theſe Scripture-expreſſions; but it will not be amiſs to conſider how he repreſents the judgement of thoſe *others* whom he ſpeaks of. For he ſaith,

SECT. 4.

Others think the words and expreſſions of it to be myſtical and figurative; but the things intended to be ordinary and obvious to the natural Reaſon of every man. So that if the Doctor may be believed, there are ſome who think the effects of the Holy Spirit upon our Hearts are not expreſſed by any proper words at all in the Scriptures; but, as he
P. 183. ſaith, *they turn all Scripture-expreſſions of ſpiritual things into Metaphors.* If any ſuch ſenſleſs people there be, they are, I ſhould think, moſt likely to be found among thoſe that ſeparate from the Church of *England*; for many of their Preachers,

chers, if we may judge of their Sermons by their Books, do ſo train them up to Metaphorical talking, that ſome of them may poſſibly believe the Scripture affords little or nothing elſe. But as for thoſe who think the things intended by *theſe expreſſions*, ſuppoſe the aſſiſtances of the Divine Spirit, are ordinary and obvious to the natural Reaſon of every man; I never heard there were any ſuch before, if by *obvious* the Doctor means *diſcoverable by mere natural Reaſon*; for the knowledge of theſe things is by all granted to depend on divine Revelation. But being *revealed*, I would fain know what *reaſon* we are to underſtand them withal beſides our *natural Reaſon*. But if by *ordinary* and *obvious*, he means *plain* and *intelligible* by an *ordinary* capacity, I am one of thoſe who think *the things* of the Goſpel, whereof we are ſpeaking, to be ordinary and obvious: and that they are not the *leſs*, but the *more excellent* for being ſo, our Author muſt grant, unleſs he will revoke his Argument, that the expreſſions of theſe things are not Metaphorical, taken from hence, that otherwiſe the Goſpel is *dark* and *unintelligible*. So that we are both agreed in words at leaſt, that Perſpicuity and Intelligibleneſs is an excellent thing.

But the truth is, he and his Party have a notion of *Intelligibleneſs* and *Perſpicuity* by themſelves, as any one would gueſs by their Writings. For Example, the Doctor here tells us, that *if the Goſpel intends nothing but moral Duties, and their obſervance in its Doctrine of Regeneration, then it is dark and unintelligible*. Now this is very ſtrange; for if (as it is confeſſed on all hands) moral Duties are eaſily intelligible, and if the Scripture intends no more by the *Doctrine of Regeneration* than the perfor-

perforthance of moral Duties, then is the Scripture very intelligible in the point of Regeneration: For that which is the meaning and intendment of the Scripture therein (which the practice of moral Virtue is at preſent ſuppoſed to be) is very plain and intelligible; therefore I ſay the Goſpel in this matter muſt be ſo too, in the judgement of all men but thoſe who have been ſo long uſed to nonſence, that they reckon nothing *intelligible* but what they do *not* underſtand, and nothing *unintelligible* but what they *do*.

Poſſibly the Doctor will grant, that upon this Suppoſition, the Goſpel is intelligible, to thoſe who do underſtand this to be the meaning of *Regeneration*; but he will pretend that it is *unintelligible* how theſe expreſſions of being *regenerate* and *created*, &c. ſhould be Metaphorical expreſſions of being good and vertuous Chriſtians. Some ſuch thing he intimates within a few Lines after, in theſe words: *Others judge that under a grandeur of words and Hyperbolical expreſſions, things of a meaner and lower ſence are intended, and to be underſtood.* So that our Author ſeems unable to underſtand how ſuch *grand* and *lofty* Phraſes, as being *Regenerated*, *Created*, *and Quickened from death*, ſhould come to ſignifie ſuch a creeping attainment as that of being truely good and virtuous. Alas! to love the Lord our God with all our hearts, and our Neighbour as our ſelves; to follow the example of our Bleſſed Saviour, and to obey the Commands of the Goſpel uprightly and univerſally, theſe are but *things of a meaner and lower ſence*; and 'tis unintelligible how they ſhould be *intended by the grandeur of ſuch Hyperbolical expreſſions*, as Regeneration, and the new Creation are.

Tell

Tell us then, I pray, what be thoſe things of a *nobler* and *loftier ſence* than theſe, which muſt be underſtood by theſe *grand* expreſſions. Forſooth, we are to underſtand the proper and literal ſignifications of theſe expreſſions, *viz.* that men are properly created, born again, and raiſed from the dead, when they are qualified for the Kingdom of Heaven. Theſe indeed are *lofty* things; but ſo unfit are they to be underſtood by thoſe expreſſions, that they cannot be underſtood at all; and that we are not ſo to underſtand thoſe Phraſes, our Author hath implicitely confeſſed but two lines before, where he ſaith, that *all things are ſo expreſſed in the Scriptures with a condeſcention to our capacity, ſo as that there is ſtill an inexpreſſible grandeur in many of them beyond our comprehenſion.* Now if the *myſtery* of that work of the Spirit upon our Hearts, whereby we are fitted for Heaven, be *ſo* expreſſed by theſe Phraſes, then let him mark what follows, *viz.*

1. That we are not required to underſtand theſe Phraſes in their proper meaning: for as I have ſhewn, it is impoſſible they ſhould be *ſo* underſtood, with the leaſt congruity; therefore if the Scripture in any meaſure *condeſcends to our capacity* in uſing thoſe expreſſions, the literal ſence of them is not intended.

2. When the Scripture is ſaid to condeſcend to our capacity, it is always by the uſe of Metaphors; thus God is ſaid to have *Hands* and *Eyes*, and this *with condeſcention to our capacity*; but ſure you will not ſay that we are to underſtand theſe expreſſions properly, but that by the *Hands* of God we are to underſtand his *power*, and by his *Eyes* his *knowledge*. Now if the Scripture con-

deſcends to our capacity in repreſenting the mentioned effects of God's Spirit, by *Regeneration*, *Creation*, &c. then by the ſame reaſon theſe are Metaphorial expreſſions too, by the uſing of which for the expreſſing of thoſe effects, the Scripture *condeſcends to our capacity.*

Laſtly, he ſaith that there is ſtill in theſe things *an inexpreſſible grandeur beyond our comprehenſion.* If the grandeur of theſe things be *expreſſed* by a grandeur of words proper to the things, the grandeur of theſe things is not *inexpreſſible*, as he ſaith it is. The proper meaning alſo of being *born* and *raiſed from the dead*, he clearly comprehends, I ſuppoſe; how happens it then that the things properly meant by theſe words are beyond his comprehenſion? That it is *beyond his comprehenſion* or any mans elſe, that the ſame perſon ſhould in the proper ſence be *Born*, *Created*, and *Raiſed* from the *dead*, all at once, I do not queſtion, ſince it is ſufficiently *incomprehenſible* that contradictions may be true. But then they are the contradictions implied in the proper acceptation of theſe Phraſes in our preſent caſe, which make the things incomprehenſible: for ſet the contradictions aſide, and you cannot deny the proper meaning of thoſe words to be beyond your comprehenſion; *i. e.* you could as well comprehend what it is for the ſame man to be properly Born, Created, Quickned, Awakened, by the ſame numerical Act, as what it is for the ſame man to be firſt *Created*, then *Born*, then *Quickned*, and the like. So that if our Author had marked the true reaſon, why he might lawfully affirm the *thing* ſuppoſed to be properly expreſs'd by theſe phraſes, to be *beyond his comprehenſion*, he would have confeſſed it to be the *contradictions* implied

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in the ſuppoſition, that thoſe phraſes do properly expreſs *it*. Had he therefore conſidered his own words, he had preſently ſeen that his *ſublime* nonſence is none of thoſe *loftier things* that are to be underſtood by Regeneration.

I have been the longer in confuting this pretence of *theſe men*, that theſe Scripture-phraſes are properly to be underſtood; becauſe it is the foundation of thoſe wilde Doctrines concerning *Grace*, and the *Operations* of the *Holy Spirit*, and the *manner* of *Converſion*, and the *nature* of *Holineſs*, which they have introduced into Divinity. Were it not for their amuſing the people with ſuch diſcourſes about *Regeneration*, and the *New Creature*, as if they were literally to be underſtood; it were as unlikely for them to perſwade the meaneſt of their Hearers That no man can be converted till it is impoſſible for him to hinder it, That converſion is wrought in a moment, That before that moment comes the very beſt actions of men are ſins, as it would be that the *Romaniſts* ſhould cheat ſo many ignorant ſouls into the belief of *Tranſubſtantiation*, had they not a weak pretence for that Doctrine, from the ſound of thoſe words *This is my Body*, which they contend are literally and not figuratively to be underſtood.

The people of both theſe parties are to be pitied, ſince they equally ſurrender up their underſtandings to their Guides, and receive their interpretations of Scripture without examining them: And then, out of reverence to the Scriptures themſelves, which ſay *This is my Body*, and that we are *Born again*, and *Created*, and *Quickened*, &c. they come to believe nonſence, *i.e.* that theſe expreſſions are to be underſtood in their proper ſence;

as their *Maſters* teach them. But how they themſelves can be excuſed, ſince I fear they cannot but be aware of the diſhonour that is done to the Scriptures, and the miſchief which may happen to the Souls of men by ſuch an abſurd uſe of Scripture-metaphors as that, I cannot underſtand. Some of them I think may take Sanctuary in that *Ignorance*, which will I hope make ſome abatement for the miſtakes of the people; but as for the reſt, they would do well to conſider thoſe dreadful words of our Lord, *Luke* 17. 1, 2. *It is impoſſible but that offences will come; but wo unto him through whom they come. It were better for him that a mill-ſtone were hanged about his neck, and he caſt into the ſea, than that he ſhould offend one of theſe little ones.*

SECT. 5.

I ſhould come next to conſider that Argument of the Doctor, which lies particularly againſt the ſuppoſal of *Regeneration* to be a Metaphorical expreſſion of *reformation of Life* according to the Scriptures, which he takes to be his *Adverſaries* notion of Regeneration; But it is fit their notion ſhould be better underſtood than as 'tis lamely repreſented by him. Wherefore my next buſineſs ſhall be to ſtate what I conceive to be the true meaning of Regeneration; which being done, I promiſe the Doctor not to forget his Objection againſt it.

The meaning of *being Regenerate* or *born again*, will be fully known, if we know what it ſignifies as a *State*, and what as an *Effect*. I ſhall firſt conſider what is the meaning of *being Regenerate*,

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as that Phraſe implies the *ſtate* or *condition* of that man who is ſaid to be Regenerate; and then I ſhall offer thoſe reaſons which make it evident, that that meaning is fit to be expreſſed by this *Metaphor*.

1. As Regeneration denotes a *State*, I affirm, that to be regenerate or born again, ſignifies in its utmoſt meaning *to become a ſincere Proſelyte*, or *Diſciple of our Lord Jeſus*. I ſhall firſt briefly ſhew what I mean by a ſincere Diſciple of *Chriſt*. Secondly, I ſhall prove that to be the meaning of a regenerate ſtate.

To be a ſincere Diſciple of Jeſus, conſiſts in theſe two things. 1. In being *baptized*, as our Saviour requires. 2. In making good the profeſſion of Baptiſm, which is to *believe in Chriſt*, and *to obey his Commands*. This is clearly anſwerable to that Rule which our Bleſſed Saviour gave to his Apoſtles, according to which they were to make men his Diſciples: *Go ye therefore, and teach all Nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt*; i. e. admitting them by Baptiſm into the Church, and thereby engaging them to believe, and to profeſs their Faith in the *Father*, *Son*, and *Holy Ghoſt*, and of that Doctrine to which they have *born record*. *Teaching them to obſerve all things whatſoever I have commanded you*, i. e. and by the ſame Baptiſm engaging them to obey all my Commands. That therefore which makes us ſincere Diſciples, is thus to believe, and obey, as we are by Baptiſm engaged to do.

Now becauſe to obey the Commands of *Chriſt*, whatever we loſe or ſuffer by it, is the cleareſt

proof we can give to our ſelves or others, that we own him in good earneſt to be our *Lord* and *Maſter*, and that we do heartily believe him to be the *Son of God*; therefore we finde that our Saviour ſpeaks of this obedience to him, as if it were the onely thing in which our being his true Diſciples did conſiſt. Thus *Joh.* 15. 8. *Herein is my Father glorified, that ye bear much fruit*, that ye be fruitful in Piety and good works, *ſo ſhall ye be my Diſciples.* The ſame thing is affirmed of obedience to one, but that a very remarkable Precept of our Saviour, *Joh.* 13. 34. *A new commandment I give unto you, that ye love one another as I have loved you. By this ſhall all men know that ye are my diſciples, if you have love one to another*, i. e. ſuch love as *Chriſt* had to us.

Now we are not to think that this *laſt* ſaying of our Saviour concerning that *one inſtance* of obedience to him, or that the *former* concerning obedience in *general*, do exclude either *the one* obedience to the reſt of his Laws, or the *other* believing him to be *the Son of God*, from being neceſſary to make us his true Diſciples. But that by ſuch an high act of Vertue, as to love the Brethren as *Chriſt* loved us, it may ſtrongly be concluded that we will not ſtick at any thing he requires of us; and that our yielding a ſincere obedience to all his Commands, does clearly ſuppoſe that we believe him to be the Son of God, and all his Promiſes to be true. Hence our Saviour does not admit that we can be his Diſciples, if we do not entirely ſubmit our ſelves to him. *If any man come to me, and hate not his Father*, &c. *and his own life alſo, he cannot be my Diſciple*; i. e. unleſs he loves God, and Truth, and Goodneſs ſo much more than all his worldly Intereſts, even his Life

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it ſelf, that he may be ſaid to hate theſe things when his love to them is compared with his love to *Chriſt*, he cannot be a Diſciple of Chriſt: He cannot be ſo, if he be not willing to part with all earthly things in obedience to *Chriſt*. The meaning is, he cannot be *a ſincere Diſciple*, he cannot anſwer the profeſſion of Baptiſm, while it is thus with him. Thus are we taught to interpret thoſe words by our Saviour himſelf in another place, *If ye continue in my word*, to do according to it, whatever betides you for ſo doing in this world, *then are ye my Diſciples indeed*, St. *John* 8. 31. So that the beſt notion we can frame of a true Diſciple of *Chriſt*, and to that which we are guided by *Chriſt* himſelf, is this, that he is one who doth ſo firmly believe that *Jeſus* is *the Son of God*, and that all his promiſes are true, as to love God above all things, and yield an hearty obedience to all the Commands of *Chriſt*. Now

Secondly, I am to prove, that the ſtate of Regeneration means no more than to become ſuch a Diſciple of *Chriſt* as I have deſcribed; and my firſt Argument is this.

1. It is acknowledged, that unleſs we be Regenerate, we *cannot* ſee the Kingdom of God; and withal, that if we be Regenerate, we have thereby all that is *neceſſary* to qualifie us for his Kingdom. It is, I think, likewiſe a knowledged, that it is equally *neceſſary* and *ſufficient* for that end, that we be the ſincere Diſciples of *Chriſt*. Let theſe things be granted, and I am much miſtaken, if it doth not follow, that to be Regenerate, and to be a ſincere Diſciple of *Chriſt*, are the ſame thing. If the latter be not readily granted, it is clearly proved from all thoſe Scriptures which

ſuppoſe Faith and Obedience to be neceſſary and ſufficient qualifications for eternal Happineſs, ſuch as theſe: *He that believeth and is baptized, ſhall be ſaved; but he that believeth not, ſhall be damned. Chriſt is the Author of Salvation to them that obey him. He that believeth on the Son, hath everlaſting life; and he that believeth not on the Son, ſhall not ſee life, but the wrath of God abideth on him. Bleſſed are the pure in heart, for they ſhall ſee God. Without holineſs no man ſhall ſee the Lord. No unrighteous perſon ſhall enter into the Kingdom of Heaven. The righteous ſhall go into life eternal.* And who is righteous? *He that doth righteouſneſs is righteous. Whoſoever heareth theſe ſayings of mine, and doeth them, I will,* &c. Matth. 7. 24. Thus *coming to Chriſt* is ſometimes affirmed to be the condition of *having life* by him; and then by coming to *Chriſt*, nothing can be meant, but being his *true Diſciple*, which in alluſion to the Jewiſh *Proſelytiſm* is called *coming* to him. *I am the bread of life*, ſaith our Saviour; *he that cometh to me*, i. e. is my Diſciple, *ſhall never hunger; and he that believeth on me ſhall never thirſt. Him that cometh to me I will in no wiſe caſt out.*

Now is there any thing plainer in the Book of God, than that to be a ſincere Diſciple of *Chriſt*, *i. e.* to believe in him, ſo as to love him and obey his Commands, is that ſtate or condition of a man, whereby he is, and onely is qualified for the Kingdom of Heaven? And if that be true, it follows by undeniable conſequence, that Regeneration, and all thoſe other Metaphors which expreſs the ſtate of a man qualified for eternal happineſs, do ſignifie nothing elſe but his being ſuch a Diſciple of *Chriſt*, as to believe in him, to love him, and obey him. For if Regeneration ſignifies

ſies any other ſtate, then *firſt*, to believe in *Chriſt*, and to obey his Goſpel, is not a *ſufficient* Qualification for pardon of ſin, and eternal happineſs, contrary to all thoſe clear Texts now mentioned; for beſides this, that other ſtate ſuppoſed to be meant by Regeneration would be *neceſſary*. And then *ſecondly*, (which is equally contrary to the Scripture) Faith and Obedience would not be ſo much as *neceſſary* to qualifie us for Salvation, ſince that other ſtate, ſuppoſed to be meant by Regeneration, would be *ſufficient* without them.

2. The ſtate of a regenerate man is by St. *John* explained to be that of being ſuch a Diſciple of *Chriſt* as we have deſcribed. Thus he tells us, 1 *Joh.* 5. 4, 5. *Whatſoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jeſus is the Son of God?* Here we have the full character of a true Diſciple of *Chriſt*, viz. one who ſo believes that *Jeſus* is the Son of God, that his Faith prevails againſt all worldly temptations, *the luſt of the Fleſh, the luſt of the Eye, and the pride of Life*, and who therefore keeps the Commandments of God, not reckoning them to be grievous. For this is the reaſon given by St. *John*, why he that loves God keeps his Commandments; becauſe he that is *born of God* overcometh the world. Thus alſo, *verſ.* 1. *Whoever believeth that Jeſus is the Chriſt, is born of God.* This is the ſtate of Regeneration, to believe that *Jeſus* is the *Chriſt*, with ſuch a faith as implies obedience; which is afterwards expreſly added in thoſe terms of *keeping Gods Commandments*, and *overcoming the world.* Again, *Chap.* 2. 29. *If ye know that he is righteous, ye know that every one that doth*

doth righteouſneſs is born of him. And in the next Chapter, *verſ.* 9. we finde that every one that is *born of him* doth righteouſneſs. *Whoſoever is born of God doth not commit ſin; for his ſeed remaineth in him, and he cannot ſin, becauſe he is born of God*; *i.* e. ſuch is the ſtate and temper of his Minde, ſuch is the diſpoſition of his Will and Affections, that he doth not ſin; but his Life is agreeable to the Laws of God, *for his ſeed remaineth in him*; for the Word of God, that divine Seed (ſo called, *Matth.* 13. 19. 1 *Pet.* 1.) hath wrought its due and proper effects upon his Soul by its precepts and motives; for where this ſeed is received into a good and honeſt heart, it will grow into good fruits, and be an effectual principle of obedience, and a holy life. Wherefore the Apoſtle addes, *and he cannot ſin*; i. e. it is not onely true of him that he abſtains from ſin, but it is contrary to the *genius* and the ſenſe of his ſoul to ſin. It is not the conſideration of worldly Intereſts; it is not the want of Temptation and Opportunity that keeps him at any time from offending God, ſo much as the ſenſe of his duty to God, his love of Virtue, and the conformity of his Minde to the Laws of God; which ſo long as they continue, are principles which will carry a man through the whole Circle of holineſs and vertue. Thus we uſe to ſay of a meek-ſpirited man, that he cannot be furious; and of an honeſt man, that he cannot deceive; and of a generous man, that he cannot do a baſe or unworthy action. By which words we do not mean that it is *abſolutely*, but *morally* impoſſible that he ſhould, it being directly contrary to the frame and the temper of his mind ſo to do. And ſuch is the ſtate of him who is born of God; and it is well expreſſed in thoſe words of *Joſeph*, *How can I do this great wickedneſs*,

neſs, and ſin againſt God? He cannot ſin; *i. e.* the reaſon why he doth not ſin, is becauſe it is abominable to him ſo to do, and repugnant to the bent and inclination of his nature; which being Holy and Divine, will therefore produce a correſpondent, *i. e.* a godly and vertuous Life.

So apparently falſe is that Doctrine, that although a man, who hath been once regenerated, fall into foul and abominable offences, yet the *Seed* of *God*, and the *Root of the Matter*, and true Grace remains in him ſtill: For the Apoſtle ſaith, *He that is born of God ſinneth not, becauſe the ſeed of God remaineth in him; and he cannot ſin, becauſe he is born of God.* How ſhould this be a reaſon why he *cannot* ſin, *viz.* that *the Seed of God remains in him*, that he is *born of God*, if he may be guilty of notorious and wilful ſins, and yet that Seed remain, and he be regenerate ſtill?

Thus have I proved out of the holy Scripture, that by a ſtate of Regeneration, the Scripture means no more than being a ſincere Diſciple and Follower of our Lord *Jeſus*.

SECT. 6.

I muſt now tell Dr. *Owen* that he hath not done fairly, to repreſent the opinion of his Adverſaries, concerning the ſtate of Regeneration, as if they believed it conſiſted onely in a *Reformation of Life*, excluding a real change in the Soul. And this is the beſt artifice he hath wherewith to delude his Reader into an ill opinion of them, *viz.* to ſtate their opinions falſly, and then to faſten odious names upon them, as he doth frequently in his Book. Thus

Thus he tells us, *We*, meaning himself and his Followers, *say and believe that Regeneration doth consist in* Spirituali Renovatione Naturæ, *a Spiritual Renovation of our Nature: Our modern* Socinians, *that it doth so in* Morali Reformatione Vitæ, *a moral Reformation of Life.* What other *Socinians* our Author hath found out, besides the *modern*, I know not: but here he calumniates us and the *Socinians* too. Though the *Socinians* deserve rebuke, yet they are to have their due given them; for not onely we who are no *Socinians*, but those that are, do acknowledge the state of a regenerate man to consist *in the spiritual renovation of his Nature.*

Whereas therefore he tells us, *If they will grant that this moral reformation of Life, doth proceed from a spiritual renovation of our Nature, this difference will be at an end*; I answer him, that *this difference is at an end* before 'tis begun. For we have always granted it; and as I shall shew him presently, he knew it too: Onely our Author was willing to impose the fallacy of *Non causa pro causâ* upon his *Readers:* and to gain the better opinion of his endeavours in this Chapter, he would make them believe that his designe is indeed to prove that there is a change of the Heart as well as of the Life in a regenerate man. Now this is not the thing he had to prove against us, however he shifts the Question here, *that* (to use his
P. 183. own words) *he might take an opportunity to rail at others for want of better advantage.* His business was to prove that *Regeneration* and the *new Creation* are to be understood properly; and (as he knows) a foundation was hereby to be laid of affirming that we cannot be regenerated without the interposal of an *irresistible power*, like to that

that whereby the world was made, and the dead ſhall be raiſed. Here lies the difference between him and us, not whether Regeneration implies a change of the Soul as well as of the Life. And this he confeſſeth himſelf in the very next Page, *Sect.* 20. where he ſaith, *Some ſay a new Creature is no more but a changed man; it is true: but then this change is internal alſo; yes, in the Purpoſes, Deſignes, and Inclinations of the Minde. But is it by a real infuſion of a new Principle of ſpiritual Life and Holineſs? No, it denotes no more but a new courſe of Converſation; onely the expreſſion is Metaphorical: A new Creature is a moral Man that hath changed his courſe or way.* Now under that *new courſe of Converſation*, which he ſays *ſome mean* by Regeneration, either he includes an internal change, *as their meaning* too, or not. If he does, then he confeſſeth their true meaning, and *the difference is at an end*: If not, then he either wants a good Conſcience or a good Memory; for he granted before, that they confeſſed *an internal change* alſo. As to what he addes, that they deny the *real infuſion of a new Principle of ſpiritual Life and Holineſs*; I ſay, they do not deny a new Principle of Holineſs to be in the Regenerate: for they confeſs the *Seed of God*, that is, the Word of God to be in them; the Precepts and Motives whereof prevailing in their Mindes, are properly a principle of Holineſs of Life in them. Now whether this Principle be *really infuſed into them* or not, belongs not to this place to conſider, where we are treating about the *ſtate* of Regeneration, and not the *manner* whereby the Holy Spirit doth regenerate us. Whereas he ſaith, that *the new Creature* according to them *is a moral man that hath changed his courſe or way*, he ought not to blame them for it, ſince the change of the Heart is ſuppoſed in that of the Life. He knows

knows there is no better way to judge of the *Tree* than by the *Fruits*; of the temper of the *Minde*, than by the constant course of the *Life*; and therefore we should conclude, it is a very honest account which they give of the *new Creature*, because it will not suffer a man to reckon himself regenerate who doth not sincerely amend his Life according to God's holy Word; which is a good way to keep Hypocrites from pretending too fast to Regeneration, who might else be comforting themselves that their *hearts* are good, while their *lives* and *manners* are naught. I am sure their description of the *regenerate state* is agreeable to what St. *John* saith of *it*, *He that doth righteousness is born of God.*

But after all, I thus far differ from him, that I look upon his distinction between *Spiritual* and *Moral* to be vain and useless in the description of a *regenerate state*, or of *Regeneration* (which is his own phrase) *as passively considered.* For as the moral reformation of Life, which he speaks of, is *spiritual*; so the spiritual renovation of our Nature is *moral*: For as the state of a regenerate man, in both respects, may be called *spiritual*, as being caused by the grace of the divine Spirit; so in both it may be called *moral*, as consisting in the purity both of Heart and Life, and the conformity of our Minds and Actions to the divine Laws. For I suppose he will grant that all sin, *i. e.* all unbelief of God's Word, and all disobedience to Gods Commands, whether *moral* or *positive*, is *Immorality.* Therefore faith in God, and obedience to his Will, is *Morality*, or *moral goodness*; i. e. they are things good in their own nature, eternally and unalterably so. This man chargeth his Adversaries here P. 181. with *confused notions*, and *Sophistical expressions* about

bout Morality; where he doth not tell the Reader one of their notions or expreſſions about it; and therein he hath done more like a *Sophiſter* himſelf than a *Doctor*.

'Tis in this Latitude, which I have told you, that they underſtand moral Righteouſneſs and Virtue, who affirm that the ſtate of a regenerate man doth conſiſt therein; and that there is no difference between *Grace* and *Virtue*, between *Spiritual* and *Moral*, ſuppoſing that by *Grace* and *Spiritual* you expreſs not the cauſe, but the ſtate of Regeneration. If Dr. *Owen* does not take them in this ſence, he miſunderſtands them, and makes a wrong report of their judgement, concerning the ſufficiency of moral Righteouſneſs to qualifie men for Heaven. If he does thus underſtand them, and yet is angry becauſe they make no diſtinction between *Grace* and *Virtue*, a *ſpiritual* and *moral* ſtate, as I finde he is, *Sect.* 19. ſure it muſt be be- P. 183. cauſe he thinks all is not moral virtue which they ſay is, *viz.* faith in God, and univerſal obedience to his Will; and then the contention between us is a mere λογομαχία, a ſtrife about words, in which I ſuppoſe he has the hardeſt part, unleſs he can ſhew, that to disbelieve any of the Revelations, and to diſobey any of the Commands of God, are not Immoralities. Or elſe the reaſon of his diſpleaſure muſt be, becauſe he thinks a regenerate ſtate doth not conſiſt in Faith and Obedience; which, if I underſtand him, is his opinion; and 'tis our affirming the contrary which hath made him ſo fierce againſt us, as I obſerve him to be, *Sect.* 17. where he hath theſe ſtrange words; *Re-* P. 181. *generation doth not conſiſt in a moral reformation of Life and Converſation; let us ſuppoſe ſuch a reformation to be extended to* all known inſtances. *Suppoſe*

poſe a man be changed from Senſuality unto Temperance; from Rapine to Righteouſneſs; from Pride and the dominion of irregular Paſſions unto Humility and Moderation; with all inſtances of the like nature which we can imagine, or are preſcribed in the Rules of the ſtricteſt Moraliſts. *Suppoſe this change be laboured, exact, and accurate, and ſo of great uſe in the world. Suppoſe alſo that a man hath been brought and perſwaded unto it through the* preaching of the Goſpel, ſo *eſcaping the pollutions that are in the world through Luſt*, even by *the knowledge of our Lord and Saviour Jeſus Chriſt, or the directions of his Doctrine delivered in the Goſpel; yet, I ſay, ALL this, and ALL this added unto* Baptiſm, *accompanied with a profeſſion of Faith and Repentance, is NOT REGENERATION, nor do they compriſe it in them.*

Is not *ALL* this Regeneration? Not a change from ſin in *all known inſtances?* not a change to Virtue in *all inſtances which we can imagine*, or are preſcribed by the *ſtricteſt* Moraliſts, not excepting our Saviour himſelf? not to *eſcape the pollutions that are in the world through Luſt*, and to be perſwaded hereunto through the *faith of the Goſpel?* What do theſe men make of Regeneration? Where is that Reverence which they pretend to have for the Word of God, which they do thus openly and notoriouſly contradict? Was it not true which I ſaid, that our difference with theſe men is this, that we affirm Regeneration to conſiſt in the faith and obedience of the Goſpel, and they deny it? But let us hear Gods Word once more concerning this matter: St. *John* ſaith, *He that believeth that Jeſus is the Chriſt*, ſo believes it as *to overcome the world, is born of God.* Now does not this man contradict St. *John*, when he ſaith, *Though*

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a man hath eſcaped the pollutions that are in the world through Luſt, even by the knowledge of our Lord and Saviour Jeſus Chriſt, he is yet *not born of God.* St. *John* ſaith, *We know that every one that doth righteouſneſs is born of God.* But quite contrary ſaith our Authour; *Let a man be changed from Senſuality to Temperance, from Rapine to Righteouſneſs, with all inſtances of the like nature which we can imagine*, he may yet *not be born of God.* Doctor, I challenge you here before your own Party, and the world, of contradicting the plain and expreſs words of God, and that in a matter of the higheſt moment to us, wherein the eternal Salvation of mens Souls is moſt nearly concerned; which is enough to provoke the indignation of all good men againſt you.

Let us again ſuppoſe a man in that ſtate which our Author hath *well* deſcribed, but *unchriſtianly* reprobated; and then I demand, *what lacketh he yet* beſides perſeverance in that ſtate? Not to tarry for the Doctor's Anſwer, I ſhall prove from the words of our Bleſſed Saviour that he lacketh nothing elſe. A certain Ruler asked our Saviour, *What ſhall I do to inherit eternal life?* Luk. 18.18. And *Jeſus* ſaid unto him, *Thou knoweſt the Commandments, Do not commit adultery*, &c. And *he* ſaid, *All theſe have I kept from my youth. Jeſus* anſwered, *Yet lackeſt thou one thing; ſell all that thou haſt, and diſtribute unto the poor, and thou ſhalt have treaſure in Heaven, and come and follow me.*

The Ruler then wanted nothing but a willing minde to part with his eſtate when God required it, and to become a follower of *Jeſus*; for had he done this, we have our Saviour's word for it, he ſhould have had treaſure in Heaven, which none

but the Regenerate ſhall have. But our Authors *moral* man wants none of thoſe Qualifications which this *Ruler* either had or wanted, that were neceſſary in order to his *inheriting eternal life*; he wants none of them which the other had, being changed from Sin to Virtue in *all inſtances*; he wants none of them which he lacked, for he is a *follower of Chriſt*, *baptized*, profeſſing Faith and Repentance; and he is changed from Covetouſneſs too, which is *one known inſtance* of ſin, to a readineſs of yielding up his Eſtate when God will have him do it, which we may eaſily *imagine to be an inſtance of Virtue.* Therefore the Doctor reprobates him whom *Chriſt* chuſeth, he condemneth him whom God juſtifieth.

It is the great diſcouragement which this *Doctrine* gives to true goodneſs, and the diſhonour which this *Writer* doth to the Goſpel, by pretending himſelf a Chriſtian, which makes it needful to prove theſe plain things againſt him.

SECT. 7.

P. 181. Let him not think that he hath made himſelf whole, by adding theſe words at laſt: *Whatſoever there may be of actual Righteouſneſs in theſe things, they do not expreſs an inherent habitual Righteouſneſs.* For this will not ſerve his turn; ſince, 1. Here he does no more than give a reaſon, the beſt he has, why he contradicts the Apoſtle, who ſaith, *He that doth righteouſneſs is born of God*, by ſaying, that *he is not born of God.* But then, 2. His reaſon here is as falſe as his Doctrine, and as contrary to Scripture. Our Saviour ſaith, *An evil tree cannot bring forth good fruits*; but *he* hath the face to ſay that

that it *can*: for he ſaith that a man who is not inherently and habitually righteous, may bring forth all theſe good fruits, even *all inſtances* of reformation of Life which *can be imagined*. St. *Paul* likewiſe ſaith, that *the carnal minde is enmity againſt God; for it is not ſubject to the Law of God, neither indeed can be*. And that you may not think, that ſubjection to the Law of God, which conſiſts in univerſal amendment of Life, not here to be meant; obſerve that in the ſame Chapter, *Rom.* 8. he ſaith, *There is no condemnation to them that walk after the Spirit; and if ye live after the fleſh, ye ſhall die; but if ye through the Spirit do mortifie the deeds of the body, ye ſhall live*. So that if the carnal minde can be ſo far ſubject to the Law of God, as that the carnal man may *walk after the Spirit*, and *mortifie the deeds of the body by the Spirit*, then it is poſſible for a carnal man, ſo continuing, to be ſaved; which again contradicts the Apoſtle, who ſaith, that *to be carnally minded is death*. But now our Author's Doctrine is this, that the carnal man while he is ſuch, *viz.* one who wants *inherent habitual Righteouſneſs*, who is not regenerate, may be ſubject to the Law of God, and may mortifie the deeds of the body; for he ſaith, all that actual righteouſneſs which he had before deſcribed, and which does unavoidably imply mortifying the deeds of the body, and walking uprightly according to the Goſpel, does *not expreſs an inherent habitual righteouſneſs*, which is the ſame with being ſpiritually minded. And does not he contradict the holy Apoſtle by ſo ſaying?

I know not what he can poſſibly ſay to ſave himſelf from this Charge of contradicting the Apoſtle, but that his meaning is not that the carnal man can mortifie the deeds of the body,

by the Spirit, and that he can walk *after the Spirit*, *i. e.* that he reforms himſelf thus univerſally, as he is ſuppoſed to do, *by the Spirit*; but onely that he may be ſuch a reformed man, that he may mortifie the deeds of the body, that he may walk according to the rules of the Goſpel; and yet all this proceeds from the *Old Nature*, and this work *belongs* but to the *old Creation*. And this I finde
P. 183. indeed to be his ſence; for he tells us, *Whatever is in the Soul of Power, Diſpoſition, or Ability, or Inclination unto God, or for any moral action by nature*, i. e. before regenerating Grace comes, *it belongs unto the old Creation, it is no new Creature*. Now by comparing theſe words with his 17 *Section*, we may now diſcern, that by the inherent habitual righteouſneſs, which the *moral man* wants as he ſaith, he does not mean an *internal diſpoſition and inclination to Virtue*, correſpondent to that righteouſneſs which *he* practiſeth in his *life*; for he ſuppoſeth that in the ſtate of *Nature* or *Unregeneracy*, ſuch a diſpoſition and inclination, ſuch a power and ability he may have: But he means by it, a *principle of ſpiritual life and holineſs infuſed by the Holy Spirit*, as he explains himſelf afterward. So that this is the defence he muſt make for himſelf out of his Book, when I charge him with contradicting St. *Paul*, *viz.* that he onely ſaith, the carnal man may mortifie the deeds of the body, may be univerſally righteous and obedient in his life; but this is no more than a natural work all this while; all his actual righteouſneſs, and his internal diſpoſition to it, *belongs unto the old Creation*, it is *no new Creature*; whereas the ſpiritually-minded man, of whom St. *Paul* ſaith, that he walks after the Goſpel, *walks after the Spirit too*; and when he mortifies the deeds of the body, does mortifie them *by the Spirit*.

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This pretence, ſo derogatory from the grace of the Holy Spirit, contradicts the Scripture, which ſaith, *He that doth righteouſneſs is born of God.* I ſhall now onely obſerve, that our Author, whatever he pretends to the contrary, is diſcovered to be a rank *Pelagian.* I ſpeak it with great ſeriouſneſs; for the thing is plain, and he cannot with any modeſty now deny it.

He makes it poſſible for a man to *mortifie the deeds of the body without the Spirit*; and to walk after the Goſpel, though he be *not led by the Spirit*; to keep the commands of God by the mere abilities of *Nature*; to be univerſally righteous in his *Life*, and to be diſpoſed and inclined thereunto in his *Soul*, without an *infuſion* (as his phraſe is) *of a new principle of ſpiritual life and holineſs.* And he plainly ſuppoſeth, that all that righteouſneſs which the Goſpel requires, *viz.* an univerſal performance of God's commands, proceeding from the belief of the Goſpel, may belong unto the *old Creation*, and be no *new Creature*, nor the work of the Spirit.

Now *Pelagius* his great Hereſie was this; *That a man by his natural Faculties might do that which God required, without any further help from God, than that of declaring his will.* For, ſetting *that* aſide, he thought our willing and doing needed no Divine aſſiſtance, as St. *Auſtin* reports him; and that God gave us the power of *choice* in vain, if we cannot do his Will, unleſs he always helpeth us, as St. *Hierom* ſaith concerning him. It is the ſame which the Doctor ſaith, while he makes all the righteouſneſs and diſpoſition thereunto which we have been conſidering, even that of the Faith and Obedience of the Goſpel, to be the effect of

Auguſt. lib. de Gratiâ Chriſti, c. 41.

Hierom. Ep. ad Cteſiph.

nature, and to *belong unto the old Creation*, ſo that a man may believe the Goſpel, and keep the Commandments of God, without the *renewing grace of the Holy Spirit*. If the Doctor ſaith, that however in all the Regenerate he aſcribes that righteouſneſs to the Holy Spirit, and his Grace; this will not bring him off: For *Pelagius* himſelf was brought to confeſs, though not the ſame thing, yet what would ſerve his turn, as well as this can the Doctor's. For at length he ſaid, *Therefore is the Grace of God given, that what we are able to do by Nature, we may more eaſily do by Grace.* But the Doctrine of the Catholick Church was, that *Grace* is *neceſſary* to our doing the Will of God; and if that be true, it does equally conclude both him and *Pelagius* to be the ſame Hereticks, though he ſaith doing the Will of God is *ſometimes* the effect of the gracious Aids of the Spirit; and *Pelagius* ſaid, doing it more eaſily was *always* ſo.

Our Author, I confeſs, ſpeaks divers things in this Book which deſtroy this *Pelagian* Doctrine; for he is ſometimes in the humour of a *Manichee*, which is an Hereſie of the other extream, and will not allow that a man can do any good action whatſoever, without an *irreſiſtible determination* of his Will thereunto, as in due place I ſhall put him in minde again. How he came by the knack of believing ſuch inconſiſtent things, if he believes them, I know not; but he makes great uſe of his *Talent* that way, as I ſhall have further occaſion to ſhew him hereafter.

But whether he believes theſe Contradictions or not, as long as he aſſerts *Pelagian* Doctrines, he is to be judged from his own words, and to go for

for a *Pelagian*. I grant that the ſence of what a man ſaith in one part of a Book, is to be judged of by what he ſaith in another; but that always is upon ſuppoſition, that his words are capable of that ſence, which is that way endeavoured to be put upon them. But our Author's arguing in *Sect.* 17. compared with *Sect.* 20. is in my judgement ſo notoriouſly for the *Pelagian* Hereſie, that if *Pelagius* himſelf were here, we could not diſcern the leaſt difference between them, in the point of man's natural ability to keep the Commandments of God. Indeed he gives the *Pelagians* ill words enough in many places of his Book; and he would perſwade his Reader that his Adverſaries are a kinde of *Pelagian* Hereticks; but, for ought I ſee, he is more angry at the *name* of *Pelagius* than at his *errour*; or he hopes that he may unſuſpectedly broach the Opinions of *Pelagius*, while he falls foul upon other men as if they were his followers. And truely this inſincerity he might happily learn from *Pelagius* himſelf, who was wont to *ſay*, and *unſay*; to contradict his own *Conceſſions* one while, and his *Aſſertions* another, when he was to ſave himſelf now againſt the *Catholicks*, and then againſt his *own Party*, as St. *Auguſtin* tells us: which being conſidered, I leave it to others to judge whether our Author is not to be eſteemed a *Pelagian*, though he elſewhere affirms things inconſiſtent with *Pelagianiſm*. I believe he has but one way to come off, and that is to renounce the Doctrine here by him maintained, viz. *That a man may do Righteouſneſs without the renovation of the Spirit, or without being born of God*; and then he muſt ſay with the Apoſtle, that *He that doth righteouſneſs is born of God*; which is one of thoſe Arguments whereby I have proved, that a ſtate of Regeneration is a ſtate of inherent

De pecc. Orig. *c.* 17, 18, *&c.*

perſonal Righteouſneſs, and which, together with the reſt I have produced, does prove, that *to be Regenerate*, as it ſignifies the *ſtate* of a man, is no other thing than to be a ſincere Diſciple of *Chriſt*, to believe and obey the Goſpel of our Bleſſed Saviour; which was the firſt thing to be ſhewn.

SECT. 8.

2. If we conſider Regeneration as an *effect*, we are to enquire into the cauſes and means of that *ſtate* which we have deſcribed Regeneration to be. Theſe our Saviour affirms to be *Water*, and the *Spirit*, verſ. 5. *viz.* when he repeated his Doctrine to *Nicodemus*: Concerning which *Grotius* well notes: *Exponit jam qualem nativitatem intelligat, nè* Nicodemus *diutius Allegoricæ locutionis ignorantiâ fallatur.* Our Saviour now explains what Birth he underſtood, that *Nicodemus* might no longer be deceived by his ignorance that *Chriſt* ſpake figuratively: For after it was told him that this *Birth* was effected by *Water* and the *Spirit*, he could not dream that our Saviour meant *being born again*, in the literal and proper ſence, as he conceived at firſt, when it was only told him, *Except a man be born again he cannot*, &c.

Now whether one cauſe of the ſtate of Regeneration, or more, be expreſſed in theſe words by *Water* and the *Spirit*, is not generally agreed upon; there being ſome, whereof *Grotius* himſelf is one, who conceive that by an ὑδὰ δυοῖν, thoſe words ſignifie the *ſanctifying* or *cleanſing Spirit* of God. *Non loquitur de Baptiſmo*, ſaith *Grotius*; but withal he ſaith, *Sed locutiones ſunt alludentes ad Baptiſmum*; our Saviour alludes to Baptiſm, as he ſuppoſeth him to allude to the *Euchariſt* in thoſe words;

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Except ye eat the Fleſh, and drink the Blood, &c. But by the leave of ſo great a man, I think the other Opinion more generally received, and in particular maintained by Dr. *Hammond*, viz. that by *Water* Baptiſm is here meant, to be (to ſay no more) far more probable than the ſuppoſition of the ἐν τῷ πνεῦμ., and that for theſe two reaſons; 1. Becauſe Baptiſm was that Ceremony of Proſelytiſm among the Jews, which our Saviour borrowed from them. To be born of Water was no *new Name or Notion*, as Dr. *Owen* pretends; for the Jews called their Proſelytes *Recens nati*, (as *Grotius* himſelf obſerves) *new Born men*, and as ſuch counted them to have quitted their Relation to their former Country, Parents, and Kindred: and ſince the *Jewiſh Proſelyte* was βεβαμμένος, a baptized perſon, and the טבילה or immerſion in Water, was one of the indiſpenſable Ceremonies of his Proſelytiſm, or Regeneration; we may well conceive that by being born of Water, our Saviour meant becoming a *Proſelyte* to his Church by Baptiſm, as by Baptiſm the Jews admitted Proſelytes to theirs; for otherwiſe it would not have been ſo ſtrange, that *Nicodemus* a Maſter of *Iſrael* ſhould not underſtand what our Saviour meant by *being born of Water*. 2. St. *Paul* does expreſly call Baptiſm the *laver of Regeneration*; which what it ſignifies but a means whereby we are regenerated, or become the Diſciples of *Chriſt*, I cannot underſtand; and then that is the very ſame with being *born* of *Water*. Now *where* there is not only no neceſſity to finde a figure in Scripture-phraſes, but the proper ſence alſo contains a truth very pertinent to the Subject ſpoken of, in all reaſon *there* the proper ſence (and conſequently *here* of the word *Water*) ought to be followed. And then being *born of Water* ſignifies

Vid. Dr. *Hammond* in loc. & reſol. of 6 Queries.

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our being admitted into the Church as the Diſciples of Chriſt, and engaged to be ſo for the future by *Baptiſm.*

To be *born* of the *Spirit*, is to be made the ſincere Diſciples of Chriſt, and true to the profeſſion of Baptiſm by the Operations of the Holy Spirit; and what the Scripture teacheth us concerning them, is the main deſigne of this Treatiſe to ſhew; therefore I ſhall ſay no more of them in this place; but onely adde, that we are not to underſtand the *Spirit of God* to be the immediate cauſe of our Regeneration, or becoming good Chriſtians; but we are to ſuppoſe thoſe other Cauſes, *viz.* thoſe means which the Scripture aſcribes our Regeneration unto, to be included under the *Spirit*, who is indeed the principal cauſe of this effect, without whoſe Operations thoſe means cannot be effectual to their end. And theſe are the Doctrines of the Goſpel: For St. *Peter* tells us, 1 *Pet.* 1. 23. *That we are born again, not of corruptible ſeed, but of incorruptible, by the Word of God which liveth and abideth for ever.* But this ſhall be more fully conſidered when I come to ſpeak of the manner of thoſe Operations of the Holy Spirit whereby we are born again.

And thus have I given you an account of the true meaning of being Born again, both as it ſignifies a *State*, and as an *Effect*; and the ſum of all is this: That our Saviour doth require us to become his ſincere Followers and Diſciples, if we hope to ſee the Kingdome of God.

SECT. 9.

I come now to ſhew the Reaſons, why our becom-

becoming the ſincere Diſciples of *Jeſus*, is expreſt by being born again. And I ſhall likewiſe ſhew how fitly the ſame thing is expreſt by the other Metaphors that are uſed in the Scripture for that purpoſe; and this, becauſe our Author ſeems unable to conceive how ſo mean a thing as to *believe* and *obey* the Goſpel of *Chriſt*, ſhould be intended by ſuch *grand and Hyperbolical expreſſions*, as thoſe of the *new Birth*, the *new Creature*, &c. I ſhall firſt obſerve the ſimilitude between our becoming true Chriſtians, and *being Born*.

Firſt, the greatneſs of that *alteration* which is made in a man's ſtate, by his becoming a ſincere Diſciple of *Jeſus*, is one good reaſon why the ſtate of ſuch a Diſciple is expreſt by this *Metaphor*; for it expreſſeth a very great change. Thus Mr. *Baxter* tells us very well, that *Regeneration is a Metaphorical term, taken from our natural Generation, becauſe there is ſo great a change, that a man is as it were another man.* If we conſider how great this change is, we ſhall finde it ſo to be. There is firſt of all an *Intrinſick* change, peculiar to the ſtate of adult Chriſtians, their underſtandings being informed with the knowledge of thoſe truths concerning God and themſelves, and a Life to come, which they are moſt of all concerned to know; which is the excellency of the knowledge of *Jeſus Chriſt*. Hereby alſo is produced a proportionable change in their Wills and Affections, which the belief of the Goſpel hath wrought ſuch effects upon, that from being addicted to ſenſuality and worldlineſs, they are come to love God with all their hearts, and to be ſtrongly enclined to Holineſs and Vertue. This likewiſe produceth a ſuitable change in their Lives, which now are led, not according to the luſt of the

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the Flesh, and the examples of evil Men; but the Laws of God, and the Example of *Christ*. And thus we come to the true use of all our *Faculties*, as an Infant after it is born falls into those natural motions which are hindred by its imprisonment in the Womb. Now when our mindes are thus purified from sin, when *the Spirit that was in Christ is in us*, and our bodies and souls are become the Instruments of Righteousness; there follows a *Relative* change in our state as considerable as the other: For then are we the Sons of God, Heirs with Christ, Brethren to God's Children in Heaven and on Earth; we are of kin to the Family of God, we enjoy his Favour and Blessing, and have an actual right to *that promise which he hath promised*, even *eternal Life*. Lay all these things together, and nothing will be more evident to you than this, that so great a change of our state is implied in our being the true Disciples of *Christ*, that we are as it were other men by being so, and so may fitly be said to be *Born again* when we become such persons.

But that *Intrinsick* alteration which seems to afford the clearest Similitude, regards that *sense of good* and *evil*, which is proper to a true Christian. We know that all living Creatures have such a sense of things hurtful and destructive to them, that they are thereby generally prompted to avoid them. 'Tis thus, I say, in the *natural life*, that we readily apprehend what is contrary to it; and therefore we do not run into the Fire, nor venture down Precipices, because these things are contrary and destructive to our Natures. And this is a very fit *Emblem* of the state of a true Christian; for by reason of that divine temper of Soul, which is wrought in him by the Holy Spirit, he hath such

ſuch a like ſenſe of *good* and *evil*, with regard to his *Minde* and *Conſcience*, as all living Creatures have with reſpect to their *Natures*. He therefore that is in *Chriſt*, i. e. who is a true Chriſtian, is ſaid to be Born again, and to become a new Creature; for he hath a new ſenſe of things which he had not before; he hath other apprehenſions of ſin than ſenſual and worldly men have: he looks not upon any Immorality as a harmleſs thing; but apprehends all kinds of Wickedneſs to be what they are, pernicious and deteſtable; which is the reaſon (as I have already intimated) of what St. *John* ſaith, *He that is born of God ſinneth not.*

In like manner, that which in the *Relative* change ſeems to be moſt viſibly intended by this Metaphor, is our being qualified to enter into the Kingdom of God, which is the *Inheritance* of the Saints, or the true Diſciples of *Chriſt*: for by becoming his Diſciples, we are as it were *born* to this *Inheritance*, we are the *Sons* of *God*; and if Sons, then *Heirs*, as the Apoſtle tells us.

Now if Faith in *Chriſt*, and Obedience to his Laws, make men ſo much better, and more excellent perſons than they were before, and qualifie them alſo for an everlaſting reward; then here is another viſible reaſon for the choice of this Metaphor to expreſs the ſtate of a good Chriſtian by, *viz.* the great advantages they gain by it; we have as it were a new being given unto us when we truely believe in Jeſus, and conform our ſelves to his Doctrine and Example; we are ſo much altered for the better, as if we had never *lived* till then, and we have infinitely more reaſon to think of this alteration in our ſtate, than to remember

member the *day* of our *Birth* with joy and gladness. Hence we finde that the Scripture does not onely represent the advantages we gain by the Gospel of our Saviour, under Metaphors taken from things most grateful to our natural Appetites, as *Liberty*, *Life*, and *Light*; but withal it assures us, that the *good* implied in those things, does in a more eminent manner belong to the true Disciples of *Christ* than to any body else; as when our Saviour saith, *Joh.* 8. 36. *If the Son shall make you free, then are you free indeed.* Now what this Freedom is, we are told, *vers.* 32. *The truth shall make you free*; and *vers.* 34. *He that committeth sin is the servant of sin.* So that this *freedom* consisteth in the knowledge of the Truth, and in obedience to the Laws of God; which is that very state that the Scripture elsewhere calls *Light*, and *Life*, and being *Born again*, and *created* in *Christ Jesus*.

Lastly, Since it is by the *Operations* of the *Holy Spirit* in us that we become true Believers and good men, it is visible that our being then said to be *born* of God, does fitly express the concurrence of that Divine power whereby this change is effected in us.

There are other *Metaphors* whereby the Scripture expresseth the same thing; but none of them seem to be so full of signification as *this*; although the use and meaning of all of them is easily discernible. Those expressions of *Creating* and *Drawing* seem principally to respect that *divine Grace*, by which we are enabled to *overcome the world*, and to *live* to God. *Converting* or *Turning*, peculiarly notes that alteration that is hereby made in our state. *Taking away the Heart of*

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ſtone, expreſſeth the ſame thing; but chiefly with regard to what we *were before*, as *giving the Heart of fleſh* alſo doth, with reſpect to what we *become afterward*. *Making a new Heart*, and *a new Spirit*, ſignifies that change which is wrought in the Diſpoſitions of the *Minde*; as *cauſing us to walk* in God's Statutes, notes the reformation that is made in the *life*. *Purifying*, *Cleanſing*, and *Purging*, are Metaphors that expreſs the excellency of this change, and how much our Natures are bettered by it. But *Quickning*, and *making free*, and *turning from darkneſs to light*, do expreſs *all the advantages* which we gain by the Faith and Obedience of the Goſpel, whether they be *Inherent* or *Relative*. And this may ſerve to ſhew in what divers reſpects theſe *Metaphors* conſpire to expreſs the ſame thing: But you may obſerve that the Metaphor of *Regeneration*, or the *new Birth*, contains all thoſe Similitudes to the ſtate of a true Chriſtian which are ſeverally diſcernible in the reſt. And this probably is the reaſon why it is more frequently uſed in the *Scriptures* than the reſt are, as that is the reaſon I ſuppoſe why it hath obtained amongſt Chriſtian writers to treat of the conditions of eternal Life more frequently under the name of *Regeneration*, than under any other phraſe whereby they are *Metaphorically* expreſt. And poſſibly this *common uſe* of the word, may have been an occaſion to ſome unwary Chriſtians of imagining that it is to be underſtood in the *proper* ſence. But I do not ſee how ſo learned a man as Dr. *Owen* can excuſe himſelf from diſhoneſty for making this *conſtruction* of it, which muſt appear ridiculous to any conſidering man. However, I hope, the Reader will acknowledge that I have given a plain and reaſonable account of the uſe of *theſe Metaphors*, by ſhewing wherein the Similitude

litude lies between the *proper* and *figurative* ſignifications of them. And hereby I may have helped our Author to conceive it a very poſſible thing, that the Scriptures mean nothing more by thoſe *grand and Hyperbolical expreſſions* (as he calls them) of being *Regenerate*, &c. than becoming a ſincere Diſciple of *Chriſt*, which is his Adverſaries notion of a *Regenerate* man. Thus alſo I have ſhewn how far we may argue from theſe Scripture-*metaphors*. If any man can go further, and finde out more Similitudes between the *Metaphors* and that which is meant by them, I ſhall not be his Adverſary, provided he keeps himſelf within the bounds of *Senſe* and *Reaſon*. But to argue from the proper ſignification of any one or all theſe *Metaphors*, to conclude ſomething parallel in the ſtate of a Believer to every thing which can properly be affirmed of them, is to run upon ſuch wilde and abſurd Conſequences, as any wiſe man would be aſham'd to own, and any good man would be afraid to faſten upon the Scriptures. How our *Author* argues from them, we ſhall ſee hereafter. In the mean time we have proceeded thus far, as to ſtate the true notion of Regeneration.

SECT. 10.

Though I have, as I conceive, ſufficiently proved, that to be *born again* is to become a true Diſciple of *Chriſt*; yet for further confirmation, and becauſe it may be of ſome uſe to the ordinary Reader, I ſhall make it plain, that this notion is agreeable to the ſcope and deſigne of our Saviour's diſcourſe to *Nicodemus*, Joh. 3. which is the moſt famous place in the whole New Teſtament, where

where this phraſe is uſed. It is one of the beſt ways of interpreting any difficult paſſage in Divine or Humane Authors, to obſerve the deſigne of that whole diſcourſe to which it belongs; and then to fix ſuch a meaning upon that paſſage as is apparently ſuitable to the ſcope of the Author, if the words will bear that meaning. That the *Phraſe* of *being Regenerate* will bear that ſence which I have aſſigned to it, I have ſhewn; and that it is the true ſence thereof, I have proved by clear Arguments from other Scriptures: wherefore, if I ſhew alſo that this ſence of the *Phraſe* is conſonant to the plain ſcope of our Saviour in that *diſcourſe*, where he made the *firſt mention* of it that we read of, nothing can be further deſired to demonſtrate that this indeed is the *true meaning* thereof.

The *deſigne* of our Saviour's diſcourſe may eaſily be gathered from the *plain* paſſages of it, and then it will appear to be this. 1. To ſhew that faith in *Chriſt*, and obedience to him, were the means by which God had appointed to bring men to eternal Happineſs. 2. To ſhew the unreaſonableneſs of the *Jews*, who would not believe in him.

The former we finde, *verſ.* 16. *For God ſo loved the world, that he gave his onely begotten Son, that whoſoever believeth on him ſhould not periſh, but have everlaſting life*; i. e. this is the way by which God hath determined to ſave Mankinde, *viz.* by *faith* in his Son, who was to be *lifted up* upon the Croſs, *as* Moſes *lifted up the Serpent in the Wilderneſs*, a rude Salvage place, and ſo fit to be the figure of that corrupt ſtate of the World in which Chriſt came to die for us; that *whoſoever*

believed in him ſhould not periſh, but, &c. *verſ.* 14, 15. Now this was ſo great a demonſtration of God's Love to man, thus to give his *onely begotten Son*, that no man could hope to eſcape the anger of God who ſhould refuſe the benefit of this *Sacrifice*: For though indeed *God ſent not his Son into the world to condemn the world, but that the world through him might be ſaved*, verſ. 17. yet *he that believeth not is condemned already*, verſ. 18. is in a ſtate to which *condemnation* belongs; and that a more ſevere one, for refuſing ſo gracious an opportunity of Salvation as was now offered.

2. Our Savour ſhews the *unreaſonableneſs* of thoſe men that believed not, and that by noting, 1. The *Evidence* of that Truth which they disbelieved. 2. The true cauſe of their unbelief. The former he admoniſhed *Nicodemus* of, in theſe words, *Verily, verily, I ſay unto thee, We ſpeak that we do know, and teſtifie that we have ſeen; and ye receive not our teſtimony*, verſ. 11. *i. e.* "Ye believe not my "Doctrine concerning that onely way, by which "you muſt come *to ſee the Kingdom of God*, al"though it be evidently true; for this is that "very Meſſage which I bring you from God; "this is that Counſel and Decree of God which "I come from him to teſtifie unto you, that there "is no other way but that. Now this you ac"knowledge, that I am a Teacher come from "God; for no man can do thoſe Miracles that "I do, except God be with him; [*v.* 2.] how "ſtrangely incredulous therefore are you, that yet "you will not believe me delivering that Do"ctrine, which by theſe Teſtimonies of my com"ing from God I confirm? For I prove that I "have *ſeen* and *known* what I teſtifie; I prove the

" truth of what I ſay by thoſe Arguments that
" convince you, that I am a *Teacher come from God.*
Hence we may probably gather the meaning of
thoſe words, *And no man hath aſcended up to hea-
ven, but he that came down from heaven, even the Son
of Man which is in heaven*, verſ. 13. to be this:
" No man hath known the ſecret purpoſes of God,
" concerning the way of ſaving Mankinde, *viz.*
" by the death of his Son: No man hath thus
" aſcended into Heaven, but he *that is come from*
" *Heaven*, whom God hath ſent to reveal this to
" you, even he who now ſpeaketh to you, *who am* I.
" *in Heaven*, who know the purpoſes and inten-
" tions of my Father concerning the way of Sal-
" vation. This I take to be a more probable in-
terpretation of this difficult place, than that which
ſuppoſeth our Saviour to ſpeak here of his local
aſcention into Heaven afterward; becauſe, 1. The
words themſelves ſeem not well able to bear the
notion of a future aſcention. 2. As *Grotius* hath
well ſhewn, the phraſe of aſcending into Heaven
is in other places of Scripture to be taken in the
former ſence, *viz.* of gaining knowledge from
God, as in *Prov.* 30. 3, 4. And 3. If thus it is
underſtood in this place, then what our Saviour
ſaith here, hath a clear connexion with *verſ.* 11.
where he rebuketh the *Jews* for not believing his
Revelations, taxing them of unreaſonableneſs for
it, ſince he delivered nothing but what he had
ſeen and *known* from God; and alſo with the pre-
cedent verſe, where by *the heavenly things* our Sa-
viour ſpeaks of, we agree, that thoſe Doctrines
which were to be known by his Revelation are
meant. But this by the by; it is however clear
that our Saviour challengeth the *Jews* of unreaſo-
nable incredulity, for disbelieving what was ſuffi-
ciently *teſtified* and proved to them.

2. *Chriſt* aſſigneth the true cauſe of their unbelief, *This is the condemnation, that light is come into the world, and men loved darkneſs rather than light, becauſe their deeds are evil*, verſ. 19. *i. e.* "The "truth of that Doctrine which I bring, is ſo bright "and clear, that the cauſe why men believe it not, "is not becauſe they want Reaſon and Argument "to induce them thereunto; *(or ſuppoſing that "our Saviour means himſelf by Light)* it is ſo evi- "dent that I am the Son of God, that if you do "not perceive it, 'tis not for want of means of Con- "viction, but becauſe your deeds are evil; be- "cauſe my Doctrine is ſo contrary to your Luſts "and Vices, that you are not willing it ſhould be "true, and ſo you do not attend to the evidence of "its truth; and therefore greater ſhall be your "Condemnation. *Every one that doth evil hateth the light, neither cometh to the light, leſt his deeds ſhould be reproved. But he that doth the truth*, that is ſincerely diſpoſed to do whatever is the will of God, *cometh to the light, that his deeds may be manifeſt*, is not unwilling to have his actions proved, *that they are wrought of God*, whether they be according to the Will of God or not.

I think it is thus ſufficiently plain, that the ſcope of our Saviour in this his diſcourſe to *Nicodemus*, is to ſhew the neceſſity of *coming* to him, or believing in him; *i. e.* of being his Diſciple, in order to everlaſting Salvation; and to convince thoſe of unreaſonable obſtinacy, and incredulity, who would not be his Diſciples. It is therefore plain, that ſuppoſing the true Diſciple of *Chriſt* is to be underſtood by the *Regenerate* man, then the beginning of our Saviour's diſcourſe concerning the neceſſity of Regeneration is conſonant to his plain deſigne, which was to ſhew why we muſt

be

be his Diſciples, and how inexcuſible we are if we be not.

But that the connexion of the whole may be clearly ſeen, I ſhall here ſubjoyn a Paraphraſe of that part of it which concerns Regeneration, proceeding upon our notion of it. It is probable, as *Grotius* obſerves, that after *Nicodemus* had acknowledged our Saviour to be ſent from God, he asked him what Qualifications a man muſt have to *ſee the Kingdom of God*, which in his preaching he had made ſo much mention of: To which queſtion our Saviour's anſwer was, *Except a man be born again, he cannot ſee the Kingdom of God*; as if he had ſaid, "No man can enter into the Kingdom "of God, except he become my Diſciple, which "you ſeem unwilling to be, becauſe you come "ſecretly to me for fear of the Jews; but, I tell "you, it is not ſufficient for you to acknowledge "to me that I am a *Teacher* ſent from God, but "withal you muſt become one of my Diſciples, "and own your ſelf ſo to be, though you forfeit "thereby the honour you have in the *Jewiſh* State; "for you muſt forſake all to follow me.

Nicodemus not underſtanding this to be our Saviour's meaning, replies as if it was required that a man ſhould be *born again* in the literal and proper ſence; *How can a man be born when he is old*, as I am? *can he*, &c. *Jeſus* anſwered, *Verily I ſay unto thee, Except a man be born of Water and the Spirit, he cannot enter into the Kingdom of God*; *q. d.* "It is not ſuch a Birth that I mean, but "that of *Water* and the *Spirit*; you muſt be *born* "*of Water*, you muſt by *Baptiſm* become a profeſ- "ſed Diſciple of mine, whom you acknowledge "to be a Teacher ſent from God; and this is not

"all, you muſt be *born of the Spirit* too; it is e-
"qually neceſſary that by the *Operations* of the
"*Holy Spirit* (the promiſe whereof is part of my
"Doctrine) you become obedient in *Heart* and
"*Life* to thoſe Laws which I deliver, which are
"ſo holy and divine, that they are hated by them
"*whoſe deeds are evil*, who will not be perſwaded
"to leave their ſins, [*verſ.* 6.] *That which is*
"*born of the fleſh, is fleſh; and that which is born of*
"*the ſpirit, is ſpirit.* That which is born in the li-
"teral ſence, as when an Infant is born of his
"Mother, is diſcernible to your Eyes, and the
"change made thereby is evident to your groſſer
"Senſes; it is not this change which I mean: but
"I ſay you muſt be *born of the Spirit*; and it is a
"ſpiritual change that I mean thereby, *viz.* that
"of the Diſpoſitions of mens Hearts, and the man-
"ner of their Lives; which change, together with
"thoſe *Operations* of the *Spirit* whereby it is pro-
"duced, are not diſcernible the ſame way in which
"the natural Birth is [*verſ.* 7, 8.]

Marvel not that I ſaid unto thee, Ye muſt be Born again. The Wind bloweth where it liſteth, and thou heareſt the ſound thereof, but canſt not tell whence it cometh, and whither it goeth: ſo is every one that is born of the ſpirit. By this it ſhould ſeem, that which was moſt troubleſom to *Nicodemus* to underſtand was this, *viz. How a man could be born of the Spirit*; and that the difficulty which he ſtuck at in this matter, was the *Imperceptibleneſs* of that Operation of the Spirit whereby this change was produced; for how ſhould a man know when he is born of the Spirit? This being ſuppoſed, our Saviour's anſwer to him removes the doubt; for it ſhews, 1. That the Operations of the Spirit, though they are not perceptible to the Senſes,

yet

yet they may be otherways known: to this purpoſe he uſeth a familiar ſimilitude to explain himſelf by, *viz.* that of the *Wind*, which blowes hither and thither, but is not diſcernible to the eye; and though we *ſee* it not, yet we are ſure there is ſuch a thing, becauſe we *hear* it. Now as every *Body* is to be judged of by its proper *Senſe*, ſo is every thing to be judged of by its proper *Faculty*; and as we do not deny the *exiſtence* of ſome *Bodies*, becauſe they are not evident to *one ſenſe*, if they are evident to another; ſo we are not to deny the exiſtence of ſome things, becauſe they are not evident to our *Senſes*, if they be evident to our *Mindes*, as the *Operations* of the Holy Spirit *upon our mindes* may be. 2. Our Saviour's anſwer ſhews that we may know an effect, the immediate Cauſe whereof we do not know; and that by the ſame Similitude of the *Wind*, the natural *cauſe* whereof the generality of men, who are yet ſure there is ſuch a thing, are ignorant of. Now in like manner we may perceive or feel an effect in our mindes, *viz.* that change which the *Spirit* makes there, though we do not *perceive*, and in that ſence do not *know* the *Operations* of the Spirit *themſelves*, which are the cauſes of that change. And as that original or cauſe of that change is not perceived by us (as we know not *whence the Wind cometh*) ſo the end of it is not perceived by us neither; for that is eternal Life, which yet we do not ſee, (as we know not *whither the Wind goeth*) but onely believe. 3. Our Saviour's Similitude likewiſe ſhews, that a thing may be diſcoverable onely by its effects, as the Wind is by the *noiſe* it maketh, and other effects thereof; ſo likewiſe the *Operations* of the Holy Spirit upon our mindes, though they are not in themſelves perceivable by us, yet

in their effects they are: for if Christian Virtue and Piety cannot be attained, or preserved, without the Operations of the Holy Spirit, then where there is this change in a mans state, there we are sure have been, and still are, the Operations of the Spirit; and though he doth not feel the *cause* it self, yet he discovers it in its *effects*.

P. 177. Dr. *Owen* indeed tells us, that the *Work it self is discoverable in its Causes*; and brings this very *Text* to prove his saying, which proves the contrary. 'Tis true, we know that the Spirit of God is the cause of this change; but how? not by the work it self, but by the Revelation of *Christ*, who withal hath informed us, that we have no other way to discern the Operations of the Spirit in us, but by their effects; *i. e.* those alterations that are thereby produced in our Hearts and Lives. Thus then we may understand our Saviour's words;

"Let not this startle you, that the Operations "of the Holy Spirit, whereby you must be chan-"ged, and as it were *born again*, are not discerni-"ble and sensible; for though you cannot *feel* "them, yet you may *understand them* by the ef-"fects and alterations in you that are *caused* by "them.

Now whereas *Nicodemus* answered, *How can these things be?* I suppose the reason of his Hesitation was either, 1. That he did not understand this to be our Saviour's meaning; or, 2. That he thought, as Dr. *Owen* does, that to be born again, was *too Hyperbolical an expression*, of that which he now perceived our Saviour meant by it. I cannot positively say which it was: But

suppose

ſuppoſe whether you will, our Saviour's Reply to him rebuked his Ignorance either way; *Art thou a Maſter of* Iſrael *and knoweſt not theſe things?* verſ. 10. *q. d.* "Art thou one of the Great *Council*, a "learned *Jew*, and yet ignorant of theſe mat- "ters? Do you not perceive that I ſpeak to you "of the neceſſity of becoming my Diſciple, in ſuch "language, as any man who is vers'd in your Cu- "ſtoms, and in the Writings of the Prophets, may "eaſily underſtand? Is not being *born again* that "very phraſe whereby you expreſs the making of "a Proſelyte? Is not *waſhing* one of the Cere- "monies whereby a Proſelyte is made amongſt "you? and therefore when I tell you *a man muſt* "*be born of Water*, what ſhould you think I "mean, but that he muſt become my *Diſciple* by "*Baptiſm*? I have alſo told you that he muſt be "*born of the ſpirit too*; and can you be ignorant "that thoſe Prophecies which ſpeak of the days "of the *Meſſias*, do mention the Operations of "the Holy Spirit upon the Hearts of men, which "ſhall then be liberally beſtowed upon the Sub- "jects of his Kingdom, to make them good and "holy perſons, *viz.* that *God will circumciſe the* "*Hearts of his people, that he will take away their* "*Heart of Stone, and give them an Heart of Fleſh*, "with his *Law written* in it, that they may be the "true Diſciples of the Meſſias, that Prophet to "whom you are to hearken in all things? *I ſay* "*unto thee, We ſpeak that we do know, and teſtifie* "*that we have ſeen, and ye receive not our teſtimo-* "*ny*, [verſ. 11.] Now I am *that Prophet*; but "how credible ſoever that *teſtimony* is which is "given hereof, ye regard it not. *If I have told* "*you earthly things, and ye believe not; how ſhall you* "*believe if I tell you of heavenly things?* [verſ. 12.]

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This last, is a place of some difficulty: for although by *Heavenly things* are meant Doctrines which were to be known by the Revelation of *Christ*; yet by those *Earthly things* (which our Saviour had told *Nicodemus* already) we must not understand truths merely *natural*; for that *Jesus* was *the Messias*, that it was necessary for the *Jews* to become *his* Disciples by Baptism, and to be *born of the Spirit*, which none but his Disciples could be; these were Heavenly Doctrines too in this sence, that they were knowable onely by Revelation. Wherefore I conceive that by *Heavenly things* here, may probably be meant such revealed Doctrines as were most contrary to the worldly and sensual expectations of the *Jews*, who had long cherished in themselves the notion of a *Messias*, who should fight their Battels for them, as their other Saviours and Deliverers had done, and rescue them from the *Roman* Power. Now these Doctrines were, that *Christ* should be delivered into the hands of the *Romans*, and be Crucified for the sins of the World; that *those who believed in him should not perish, but have everlasting Life.* Divers Considerations make it probable that these are the *Heavenly things* meant by our Saviour in this place: For, 1. After he had made way for it, by telling *Nicodemus* that he onely ascended up into Heaven, *i. e.* knew the secret purposes of God, concerning the way of Salvation, he falls upon the mention of that *Death* which he was to undergo for the sins of the World. *And as* Moses *lifted up the Serpent in*, &c. 2. The Cross of *Christ*, was that which made the Jews most of all offended, that his Disciples should still pretend him to be *the Christ*. It was to the *Jews* a Stumbling-block,

and

and to the *Greeks* Fooliſhneſs; and therefore it is probable this was the thing which the *Jews* would hardly believe, *viz.* that God would ſave Mankinde by the Death of his Son. 3. When St. *Peter* rebuked our Saviour foretelling his own Paſſion, he ſaid unto *Peter*, *Get thee behinde me, Satan, for thou ſavoureſt not the things that be of God*, or *heavenly things*, i. e. the wiſdom of God's way to ſave the World; *but the things that be of man*; thou ſpeakeſt according to the imaginations of the Jews, who perſwade themſelves that the Kingdom of the *Meſſias* will be of this World.

The opinion of Grotius *that the* Τὰ ἐπουράνια *are the ſimilitudes of the* Natural Birth, *and the* Wind *which our Saviour uſed, and the* ἐπιγεία, *divine things ſpoken without this condeſcention by the uſe of* Metaphors, *&c. wants not its probability. Nor that of Dr.* Hammond, *who ſuppoſes the* Τὰ ἐπουράνια *to be things ordinary in the Jewiſh Law; which notion ſeems to be countenanced by* verſ. 31. *But then by* Believing, *they are both forced to mean* Underſtanding, *whereas this notion does not only equally, if not better, agree with the Context, but may without uſing that liberty be applied to the Words.*

Lay all theſe things together, and it will appear probable, that by thoſe heavenly things which our Saviour intimated would be more difficultly believed by the Jews, than thoſe which he had already mentioned to *Nicodemus*, are meant, his Sufferings and Death, by which Believers ſhould be ſaved, and which he diſcourſed to *Nicodemus* of preſently after.

And then by the *earthly things*, on the other hand, we are to underſtand thoſe truths, which were indeed divinely revealed, but were not ſo contrary to the worldly expectations of the *Jews* as the other, *viz.* that *Jeſus* was the *Chriſt*, and that all men were to be his Diſciples; which the Jews would have been much more willing to be, had it not been for the meanneſs of his outward appearance, and his ignominious death afterwards.

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This I take to be a probable interpretation of this difficult place; but I do not think every body is bound preſently to believe it, or to yield to it any farther than he judges thoſe reaſons to be of weight, which I have offered for it. And if Dr. *Owen*, or any other *Divine*, can ſhew me a more probable ſence of theſe words, or of any difficult paſſage in this diſcourſe of our Saviour, than what I have propounded, I ſhall make no difficulty to forſake my own, and come over to his. In the mean time we may ſafely ſuppoſe that our Saviour ſpake to this purpoſe:

"If I have proved to you by thoſe Miracles "which you acknowledge, that I am the *Meſſias*, "and conſequently that you ought to be my Diſci- "ples, and yet you will not believe me and become "my Diſciples; how much more unlikely is it that "you will be ſo, after I tell you that I who am "your *Meſſias* muſt be lifted up upon a Croſs, and "die for the ſins of the World? this will go down "more hardly with you than any thing I have told "you hitherto. And yet this is the purpoſe of God "for the ſalvation of the World, as I know and "am come to tell you, who *have aſcended into Hea-* "*ven*, and am acquainted with *theſe heavenly things*, "theſe ſecret Counſels of God, which ſo far tran- "ſcend all the wiſdom of men; and this is that "too which was prefigured, by *Moſes lifting up* "*the Serpent in the Wilderneſs*, &c.

Our Saviour thereupon proceeds, ſhewing it to be the purpoſe of God to ſave Mankinde this way, *viz.* by faith in *Chriſt*; that there was no Salvation to be expected but by becoming his Diſciples; and that they who would not be ſo, were inexcuſible, as we have already ſhewn. And

now

now I leave it to the Reader to judge, whether the *Paraphraſe* which I have given of the former part of our Saviour's diſcourſe to *Nicodemus*, does not make the connexion between all the parts of it very clear; and alſo whether our underſtanding the regenerate man to be a true Diſciple of *Chriſt*, (which is the notion this *Paraphraſe* doth proceed upon) does not agree with the ſcope of our Saviour's whole diſcourſe in this place.

SECT. II.

I come at laſt to anſwer the Doctor's objection againſt our notion of Regeneration, which (as he ſaith) we ſuppoſe to be a Metaphorical expreſſion of reformation of Life. His Objection is this: *Nicodemus knew the neceſſity of Reformation of life well enough, if he had ever read* Moſes *or the Prophets. And to ſuppoſe that our Lord Jeſus Chriſt propoſed unto him the thing which he knew perfectly well, onely under a new name or notion, which he had never heard of before, ſo to take an advantage of charging him with being ignorant of what indeed he full well knew and underſtood, is a blaſphemous imagination.*

To this I anſwer, 1. *That* reformation of Life, which we ſay our Saviour meant by Regeneration, *Nicodemus* did not underſtand ſo *perfectly well*, as our Author *imagines*. For though he underſtood well enough that Reformation of Life, which was required by *Moſes and the Prophets*, he did not yet underſtand the neceſſity of *that* reformation which was required by our Saviour, under which is ſuppoſed the believing of *Jeſus* to be the *Chriſt*, the becoming of his Diſciple, and the

the keeping of his Laws, which were better than the Laws of *Moſes*. Now, as I have already told the Doctor, none of thoſe *conformable Divines*, whom he endeavours to repreſent as odiouſly as he can, do mean any thing leſs by that reformation of life, which they affirm Regeneration to conſiſt in, than ſuch a reformation as ſuppoſeth faith in *Chriſt*, and being his Diſciple, and a ſincere change of the Minde to the love and obedience of God, and our Saviour *Jeſus*. This is what we mean by that *Reformation*; and it is ſufficiently plain, out of the Writings of thoſe men whom the Doctor ſo tragically complains of, that they mean nothing leſs by it. And I am confident, ſo well do I know them, that there is not one of them who would not with all their Hearts forbear this uſe of that expreſſion of *reformation and amendment of Life*, if they either thought it dangerous or offenſive; which hitherto they have not, becauſe the ſtate of Regeneration is thus deſcribed in the Scriptures themſelves: *He that doth righteouſneſs is born of God; and he that doth the will of my Father which is in Heaven, he is my Brother*, &c. Now this is my firſt anſwer to the *Doctor*, that *that reformation* of Life which his Adverſaries mean, which *namely* implies being a ſincere Diſciple of *Jeſus*, *Nicodemus* did not underſtand the neceſſity of, but was that very thing which our Saviour deſigned to make him underſtand.

2. So miſtaken is the Doctor every way; *This thing was propoſed unto* Nicodemus, not *under a new*, but under an old *name or notion*: for, 1. The name and notion of being *born again* was not new, ſince the Jews counted their Proſelytes *Recens Nati*, New-born men, and as ſuch to have quit-

quitted their Relation to their former Country, Kindred, and Parents, and become the Children of *Abraham.* 2. To be *born* of *Water* was no new notion neither, ſince *purifying* by Water, or *Baptiſm*, was one of the Ceremonies of this Regeneration by *Proſelytiſm.* 3. Neither was it a new notion to be *born of the Spirit*; it was to be found in the Old Teſtament, and the Doctor himſelf findes it there, in thoſe words where God promiſeth to *Circumciſe the Hearts of his People, to take away their Heart of ſtone, and to give them an Heart of fleſh with his Law written in it.* Had *Nicodemus* therefore talked like himſelf, when our Saviour Spake to him of the neceſſity of being *born again of Water and the Spirit*, then inſtead of asking that ſtrange Queſtion, *Can a man when he is old*, &c. and afterward, *How can theſe things be?* he ſhould either have offered himſelf to be a Proſelyte or Diſciple of Chriſt, and to ſubmit to his divine Laws, (which he that obſerves is *born of God*, hath a *new Heart*, &c.) or offered ſome reaſon to the contrary. P. 174.

Thus then I anſwer the Doctor; that ſuppoſing Regeneration to be a Metaphorical expreſſion of becoming a true Diſciple of *Jeſus*, our Saviour did not propoſe an old thing to *Nicodemus* under a new name and notion, to puzzle him, as the Doctor pretends; but on the contrary, he propoſed a new thing to him under old and familiar expreſſions.

And thus, though the Doctor knew not how we could do it, I hope we have freed our ſelves from the guilt of that *Blaſphemous Imagination* he would fain faſten upon us.

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The sum of what hath been said is this: That Regeneration, which is an effect of the Holy Spirit, consists in being a true Disciple of *Christ*, i. e. in believing his Gospel, so as to yield a sincere obedience to his Laws. This is that Regeneration which is necessary to *Adult* persons, as *Nicodemus* was, and as you may remember is one of those *needful effects*, for the producing of which in our mindes, God will give the Holy Spirit to us if we ask him.

Thus have I shewn what those Qualifications are for the *effecting* of which the Holy Spirit is promised in St. *Luke* 11. 13. Now though I have not pretended to prove from this place, that God will give the Holy Spirit, to work faith, and the beginnings of a good mind, and good desires in us; (and there was good reason for it, since the Spirit is here promised to Believers, and such as desire to do the Will of God) yet I intended not to exclude them from being the effects of the Holy Spirit: and I shall immediately prove that they are; for I now proceed to shew what those several Graces are, which the Scriptures particularly ascribe to the Operations of the Holy Spirit; which was the second way propounded for the resolving of the first Question; and will not onely *confirm* what has been offered for that end from St. *Luke*, but fully satisfie the Question we are upon.

CHAP.

CHAP. IV.

Concerning the ſeveral Graces of the Holy Spirit.

SECT. I.

IN the firſt place, *Faith* it ſelf, as that ſignifies a *firm perſwaſion* of the truth of our Saviour's Doctrine, is an effect in our Mindes, which the Scripture frequently aſcribes to the Operations of the Holy Spirit. This is the firſt *Grace* of the Holy Spirit, which I mention, becauſe an hearty belief of the Goſpel, is the foundation of all other *Chriſtian* Virtues. And I ſhall now ſhew that the Spirit of God is given to prepare our mindes as they ought to be prepared, that we may become the true Diſciples of *Chriſt*.

To ſpeak clearly to this matter, we are to conſider, 1. That the *Revelations* of *the Doctrines* of the Goſpel, and ſufficient *teſtimonies* that they are divinely revealed, are preſuppoſed to our *obligation* of believing *them*; and, 2. That teachableneſs, and due attention is neceſſarily required to *Faith*, or actual believing of thoſe Doctrines. Now that which I ſhall take upon me to prove, is this; That the Teachableneſs of Minde, which is neceſſary to actual Believing, is from the Holy Spirit. And I onely ſay, that Faith in this ſence, is an effect of his Operations upon the Mindes of men.

But I do not ſay, that the Holy Spirit doth now *reveal* the Doctrines of the Goſpel to men by immediate *Inſpiration*; or that he *convinceth* them of their truth by any immediate, or any new *teſtimony* whatſoever, that they may believe.

Not the Firſt; becauſe we have them in the Scriptures. As to the Doctrines of the Goſpel themſelves, we may ſay with the Apoſtle, *God hath revealed them to us by his Spirit*, 1 Cor. 2.10. But not to us as he did to the Apoſtles: to *them*, by Inſpiration; to *us*, by their Writings, whereby we may be fully inſtructed in all neceſſary Truth.

Not the Second; becauſe the Doctrines of the Goſpel have been ſufficiently confirmed already, even by the *demonſtration of the Spirit, and Power*, in the Miracles and Reſurrection of *Chriſt*, and the ſupernatural Gifts which the Apoſtles and the primitive Believers had. And there is not any one Promiſe in the Scripture, that I can finde, that God will give unto us any further teſtimony of the Holy Ghoſt to the truth of the Goſpel, after that which was given to it by the Holy Ghoſt at firſt.

Wherefore we have no Warrant to look for any private Illumination and Conviction by the Holy Spirit, to aſſure us of the truth of that Doctrine, which hath been abundantly confirmed to our hands by ſo many divine Teſtimonies already.

It is the ſame *light*, and the ſame *evidence*, by which we diſcern the truth of the Goſpel, that thoſe to whom *Chriſt* and his Apoſtles preached, diſcerned

diſcerned it by, *i.e.* the Teſtimonies by which they proved their Doctrines; onely with this difference, that they ſaw and heard them; we know them by the tradition of the Scriptures. Our Saviour ſaith, *Light is come into the world; but men,* &c. *i.e.* The Will of God was plainly revealed by him, and he was clearly proved to be the Son of God by the teſtimony of his Works, &c. and yet many would not believe him. Now this is *that Light* which ſtill continues in the world, *viz.* the Revelations of the Goſpel, and the Teſtimonies by which they were confirmed; for we have them in the Scriptures, which are delivered to us, that we might believe the ſame Doctrines which *Chriſt* and his Apoſtles preached to the world, and upon the ſame evidence whereby men were at firſt convinced of their truth.

Therefore I do not ſay that the Holy Spirit worketh Faith in us by illuminating our mindes with any new Revelation of the Chriſtian Doctrine, or any new Teſtimony of the truth thereof; for this is more than needs to be done, and I conceive, more than any body can prove. But he doth it by diſpoſing our mindes to *attention* and *teachableneſs*; or to that *temper* which whoſoever is of, will believe truths that are propoſed to him with ſufficient evidence.

It is true indeed, that there is no more required, to an underſtanding man's aſſent to a true Propoſition in Philoſophy, than to explain the meaning, and repreſent the reaſons of it to him intelligibly and clearly. This ordinarily is ſufficient in that caſe: But there is more aſſiſtance required towards the belief of the *Goſpel*, though propounded with ſufficient evidence of divine Re-

velation. For there is this difference between the truths of Religion, and conclusions in natural Philosophy, and other Sciences; that our sensual Appetites, and worldly Interests are thwarted by *those*, but not by *these*; and therefore we are not so apt to rise up in contradiction to the latter, as we are to the former, though they may be both proved with equal evidence. Religion is to govern our lives, and bindeth us to deny the pleasures and advantages of sin, under the penalty of God's high displeasure. And no wonder if the Lusts of men influence their Judgements, and biass their Understandings against the belief of those Doctrines which are so irreconcilable to a wicked life. These are the things which do not onely so often spoil the virtue and efficacy of Faith where it is, but do also cause uncertainty and unbelief, where Faith is not, but where in all reason it ought to be. For they make men unwilling to believe; and this unwillingness doth on the one hand hinder their attention to the force of those *Arguments* which prove the Gospel to be indeed the Word of God; and inclines them on the other hand to lean to the weakest Objections that can be offered against it. This was just the case of the great men amongst the Jews; as is plain, from that *one* instance in *Joh.* 9. amongst *many*. For when our Saviour had opened the eyes of him that was born blinde, the *Pharisees* would believe never the more that *he was of God*; and yet all the pretence they could finde against him, was because this cure was wrought on the *Sabbath-day*, vers. 16. For when they had strictly examined all circumstances of the Miracle, and the healed person in conclusion talked such unanswerable reason against them: *Herein is a marvelous thing, that ye know not whence he is*, &c. *Since*

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the world began was it not heard that any man opened the Eyes of one that was born blinde: If this man were not of God, he could do nothing; *i. e.* he could do no ſuch works as theſe: they were reſolved to give him the hearing no longer; but firſt bitterly reproached him, and then *caſt him out.* Now our Saviour frequently told theſe men that their prejudice againſt him aroſe from their Luſts: *How*, ſaith he, *can ye believe, who receive honour from one another, and ſeek not the honour that cometh from God onely?* Joh. 5. 44. *i. e.* ſo long as your Hearts are ſet upon worldly greatneſs, and the praiſe of men, which if you can compaſs, you care not in the mean while whether God approves of you or not; it is no wonder that ye reject my Doctrine, who came not to anſwer your ambitious and worldly expectations, although I come with teſtimony from God, *and the works that I do, bear witneſs of me*, verſ. 36.

Thus the Apoſtle tells us, That *the god of this world blindeth the mindes of them which believe not, leſt the light of the glorious Goſpel of Chriſt, who is the Image of God, ſhould ſhine unto them*, 2 Cor. 4. 4. where we have a plain reaſon given us by the Apoſtle why ſome believed not, who had the light of the Goſpel ſhining about them, *i. e.* who had it preached to them with its proper evidence; *viz.* becauſe the god of this world had blinded their Mindes; *i. e.* becauſe they were blinded with the prejudices of prevailing Luſt and Paſſion, by which the Devil rules in the Children of diſobedience.

Wherefore as Faith is neceſſary to that more perfect victory over our Luſts, which includes the univerſal doing of God's Will: So on the other

hand, our mindes muſt in ſome degree be diſen-gaged from the power of our Luſts, before we can heartily believe, *viz.* ſo far as that we may be ready to yield to the truth, how contrary ſoever it proves to our ſenſual and worldly Affections; and conſequently that they ſhall not hinder our *attention* and *conſideration* when the Word of God is offered to be made known to us.

Of this teachable diſpoſition we have a remarkable inſtance, in *Acts* 16. 14. *The Lord opened* Lydia's *heart, that ſhe attended unto the things which were ſpoken of* Paul: Where we may obſerve, 1. That her being qualified to hear, which is here expreſſed by the *opening* of her *Heart*, is aſcribed to a divine Operation, which prevented even her attention to what ſhe heard. 2. That the immediate effect of the *Lords opening her Heart*, was not her *believing*, but her *attending* to thoſe things which were ſpoken of *Paul*, i. e. ſhe heard him diligently without prejudice and paſſion, and was willing to embrace the truth. This was the Effect of God's Spirit; and whoever is thus diſpoſed, will believe the Goſpel when it is made known to him; becauſe it is indeed the Word of God.

This is that temper of minde which was all that our Saviour deſired to finde among men, in order to the convincing of them that he was the true Prophet: *If any man will do his Will, he ſhall know of the Doctrine whether it be of God, or whether I ſpeak of my ſelf*, Joh. 7. 17. *i. e.* If a man be willing to do whatſoever ſhall appear to be the Will of God, and ſo is not prejudiced againſt the truth by his Luſts, ſuch a one will eaſily be convinced that my Doctrine is of God. And becauſe this

this temper comes from the divine Spirit, therefore he that is thus diſpoſed is ſaid *to be of God.* For it is exactly to the ſame purpoſe, what our Saviour ſaith, *Joh.* 8. 47. *He that is of God, heareth God's Words; ye therefore hear them not, becauſe ye are not of God.* For this was the Anſwer he made to that Queſtion of his own; *If I ſay the truth, why do ye not believe me?* He gives the reaſon himſelf; *Becauſe ye are not of God.* The meaning whereof is plain from *verſ.* 44. *Ye are of your Father the Devil, and the luſts of your Father ye will do; he was a murderer from the beginning, and abode not in the truth,* &c. So that *to be of the Devil,* is to be wedded to our Luſts, and enraged againſt the truth that contradicts them. And therefore the contrary ſtate or temper, *to be of God,* is plainly to be ready to perform all duty, and to believe all truth; and whoever was thus diſpoſed, would *hear God's Words,* and *believe* them, *verſ.* 47.

Thus after our Saviour had appealed to the Miracles which he wrought before his Enemies, *Joh.* 10. 25. he tells them, *But ye believe not, becauſe ye are not of my ſheep.* Where by *Sheep* cannot be meant actual Diſciples; for then the ſence were, Ye believe not, becauſe ye believe not: But ſuch as were by a teachable ſpirit diſpoſed to be ſo, and would hear his voice; for ſuch as theſe would follow him aſſoon as he called them; becauſe he was the true Shepherd. Now that this preparedneſs of minde to embrace the truth, was an effect of the divine Spirit, is clearly implied in *verſ.* 29. *My Father who gave them me,* i. e. who hath thus diſpoſed and qualified them to hear my voice, *is greater than all, and none is able to pluck them out of my Fathers hands,* to defeat them of that eternal Life which *Chriſt* had promiſed; *v.* 28.

All these places being compared with *Joh.* 6. 37. give a clear light to the true interpretation thereof; *All that the Father giveth me, shall come unto me*, i. e. will believe in me, and become my Disciples: and then *to be given of the Father*, is the same thing with being resolved *to do the Will of God*, Joh. 7. 17. and being *of God*, Joh. 8. 47. and being Christ's *Sheep*, Joh. 10. 26. All which Phrases signifie that humility and teachableness of minde, whereby men are prepared to believe the truth: Onely the *Fathers giving* such persons to *Christ*, is an expression noting that divine Grace whereby their mindes are thus disposed; for which reason, being brought to this temper, is called, *vers.* 44. being *drawn by the Father*. *No man can come to me, except the Father who hath sent me draw him*; i. e. unless the grace of God hath so far prevailed over his Affections, as to indue him with an impartial love to the Truth, and his *Heart* be thereby *opened* to *attend* to God's Word. And in this sence we may use those words of the Apostle spoken upon another occasion; *No man can say that Jesus is the Lord, but by the Holy Ghost*, 1 Cor. 12. 3.

This is the substance of what I can finde in the Scripture concerning this matter; and I suppose it is sufficiently shewn, that Faith, or a firm perswasion that *Jesus* is the Son of God, and that his Doctrine is the Word of God, is an effect of a divine Operation upon our mindes; and that the first preparations within us towards Regeneration are from the Holy Spirit: And consequently that the *Semipelagian* opinion introduced by the *Massilienses* upon occasion of the Pelagian controversie, *viz.* that there is no necessity of *preventing* Grace, though Grace be necessary to make our

Faith

Faith fruitful of good works, but that Faith, and the first inclinations of the Will to that which is good, are merely from our selves, is contrary to the Scriptures.

SECT. 2.

Now when we are once perswaded that *Jesus is the Son of God*, that which still remains to be done by us, is *to overcome the world*, and *keep the Commandments of God*. Indeed, if we believe in *Jesus*, we have entertained into our mindes such forcible and prevailing considerations, as will not easily suffer us to disobey him in any thing; and they have so much power to lead our Affections after them, and to govern our practices, that I always thought the *Semipelagians* might with more appearance of reason have questioned the Doctrine of the Church concerning those divine Operations by which the Faith of a Believer is crowned with all other Christian Virtues, than concerning those which are preparatory to Faith it self: for of the two, he is a more unreasonable man, who, believing God's Word, is yet so mad as to go on still in his sins, than he who believes it not; and since the Lusts of men make them so unwilling to attend to those truths which are against them, we might think it were an easier matter to keep the Faith of *Christ* from entring into their Hearts, than to resist the power of it when it is once admitted.

But now as the evidence of those Reasons, by which the Gospel is proved to be a divine Revelation, is far from excluding all need of a divine Influence upon our mindes to create a firm Faith

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in us: So neither does the power of those motives which are contained in our Faith, render the concurrence of the Holy Spirit needless, to move our Wills to that which is good, and upon good principles; but still our sufficiency is of God, without whose Grace, the temptations of the World, and the lusts of our corrupt Nature, which make us unwilling to entertain the truth, would always suppress the force and vertue of it afterwards. Thus our Saviour told his Disciples, *Without me ye can do nothing*, Joh. 15. 5. but he did not suppose that they were incapable of doing any thing *with him too*; but that they had *power* to *bring forth fruit* unto God, and that it was from him. Now that this power imparted to them was not merely the effect of the Revelation of his Doctrine to them, is plain from hence, that they already believed the Revelations he had made: *Now ye are clean through the word which I have spoken to you*, vers. 3. and yet he tells them that *without him* they *can do* nothing; which must needs imply some *grace* distinct from the bare revelation of the Gospel, by *which* they had already bore some fruit, and were capable of bringing forth *more*, vers. 2, 3.

But that all those Dispositions and Vertues, wherein our Obedience to the Gospel doth consist, are as well the Graces of the Holy Spirit, as the Effects of our Faith, is clearly and fully affirmed in those words of the Apostle, *Phil.* 2. 13. *It is God which worketh in you both to will and to do*; which being again spoken to Believers, manifestly suppose a divine Operation distinct from the Revelation of the Gospel, which enabled them to *will* and to *do*, i. e. to perform that Obedience from their very souls, which would qualifie them for

for *eternal Happineſs:* For this is the motive by which the Apoſtle encourageth them to *work out their Salvation*, verſ. 12. by univerſal *Obedience*, as *hitherto* they had done. Now becauſe the motive extends to engage us to every part of our duty; therefore God worketh in us, that we may be every way ſo diſpoſed in minde and *will*, and obedient in life, as to become meet for the Kingdom of Heaven. Wherefore the Fear and Love of God, and godly Sorrow, and true Repentance, and the Hope of eternal Life, together with all Chriſtian Virtues; ſuch as Righteouſneſs, Mercy, Patience, *Love, Peace, Joy, Long-ſuffering, Gentleneſs, Goodneſs, Faith, Meekneſs, and Temperance*, are the Graces of the Spirit. Wherefore Laſtly, our doing that which God requires, and with that fear and love of him which he requires too, are the effects of his Operations in us.

If any thing were yet wanting to ſatisfie us fully in this matter, our being taught to *pray that we may not enter into temptation, and to pray always that we may be able to ſtand againſt the wiles of the Devil*, would leave no room for doubting whether of our ſelves we need, or by promiſe have this great encouragement to the ſtudy of Godlineſs and Virtue, or not: For theſe directions were unprofitable, if we either needed no ſtrength from the divine Spirit againſt our Temptations, or if it were not to be gained by our Prayers. Much leſs would thoſe Prayers of St. *Paul* for other Chriſtians, which we ſo often meet withal, have ſignified any thing to their advantage or encouragement, if there were not a divine Grace obtainable by them, for the producing of thoſe effects which he ſo much deſired to ſee in their converſation. And theſe effects were no other

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than all kindes of Christian Virtue and Goodness, as we may learn by the following places. *Wherefore also we pray always for you, that our God would count you worthy of this calling, and fulfil all the good pleasure of his goodness, and the work of Faith with power*, 2 Thess. 1. 11. *i. e.* that God would make their Faith fruitful of all good works, acceptable to him, *that the Name of our Lord Jesus Christ might be glorified in them*, as he speaks in the following verse. Again, *We do not cease to pray for you, and to desire that ye might be filled with the knowledge of his Will, in all wisdom and spiritual understanding, that ye might walk worthy of the Lord unto all well-pleasing, being fruitful in every good work*, Col. 1. 9, 10. Thus in another place; *For this cause I bow my knees unto the Father of our Lord Jesus Christ, that he would grant you according to the riches of his Glory, to be strengthned with might by his Spirit in the Inner man.*

Now that which the Apostle prays for in these and many like places, is plainly this; That those Christians to whom he wrote might attain all those Qualifications which the Gospel requires in Believers. And from hence it follows that God hath not left the *success* of the Gospel to depend upon that *force onely*, which the *bare Revelation* of the motives to obedience hath to perswade us. For if we could reasonably expect no other power to overcome the world, and to practise all Christian Virtues, than what ariseth merely from *such a consideration* of the promises and threatnings of the Gospel, and all other obligations to obedience, represented to us therein, as we are able to excite in our selves, and to bring one another to; then did the Apostle in vain spend those his solemn Prayers in behalf of others; and in vain were they

they required to pray for themſelves in like manner: and it would be loſt labour to call now upon God to help us by his Grace, after he has revealed the Doctrines of the Goſpel to us, and ſetled the *Miniſtry* of the Church, to bring men to repentance and good works.

Seeing therefore that the attainment of all Virtues and Qualifications neceſſary to Salvation, ought to be a ſubject of our Prayers; ſeeing theſe Prayers cannot be profitable, unleſs there be a divine Grace, and that diſtinct from the Revelation of the Goſpel obtainable thereby, for the producing of thoſe Qualifications in us; ſince Prayer alſo is one neceſſary means preſcribed for the attaining of them; it follows that all Chriſtian Virtues are the Graces of the Holy Spirit, or the effects of his Operation in us. Wherefore we may conclude with St. *James*, *If any man lack wiſdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it ſhall be given him. Every good gift, and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableneſs nor ſhadow of turning*, Jam. 1. 5, 17. who will not fail of his promiſe, but give the Holy Spirit to them that ask him.

SECT. 3.

By the ſame Argument it is clear, that there is a communication of the divine Spirit to *good* men, that they may yet further improve in the fruits of Faith, and grow in Grace. As our Saviour ſaith, *Every branch that beareth fruit, he purgeth it, that it may bring forth more fruit*, Joh. 15. 2. For thus alſo the Apoſtle ſaith, *And this I pray,*

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that your Love may abound yet more and more, in knowledge and in all judgment; that you may ſtill be more powerfully prompted to Charity, and all Chriſtian works, by a deep ſenſe of their goodneſs; *that you may approve things that are excellent*; that you may apprehend all Chriſtian Virtues to be as excellent as they are in their own nature, *that ye may be ſincere and without offence till the day of Chriſt*; that being thus ſtrongly diſpoſed to all righteouſneſs, you may conſtantly and univerſally do the Will of God, *being filled with the fruits of righteouſneſs*, Phil. 1. 9, 10. And this progreſs in the Chriſtian life which the Apoſtle prayed for in their behalf, together with that perſeverance which it would be the means of, he does not only by his Prayers ſuppoſe to be the effect of a divine Operation; but he expreſly aſcribes it thereunto, *verſ.* 6. where he tells them how ſtrongly he was perſwaded, that *God who had begun a good work in them, would perfect it until the day of Chriſt*. To the ſame purpoſe is that Prayer, *The God of Peace make you perfect in every good work to do his Will, working in you that which is well-pleaſing in his ſight*, Heb. 13. 21.

But if we conſult the Holy Scriptures, we ſhall finde that the Operations of the Holy Spirit are more *plentifully* communicated to men, when they become holy and good, than they were before; and this I take to be clearly affirmed in thoſe paſſages wherein God is ſaid to *dwell* in them. And becauſe this conſideration cannot but ſtrongly move us to follow the ſtudy of Piety, I ſhall diſtinctly ſhew, 1. What we are to underſtand by God's *dwelling in men*; and, 2. That they are holy and good men onely in whom God dwells.

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As to the former, it is obſervable that God's dwelling in Chriſtians is ſometimes joyned with the mention of their being his Temple, as you may ſee, 1 *Cor.* 3. 16. 2 *Cor.* 6. 16. *Eph.* 2. 21, 22. Now from hence it is obvious to gather, that theſe Phraſes allude to what had been ſaid of God's dwelling in the *Temple* at *Hieruſalem*, and before that in the *Tabernacle*; and therefore that they will be more eaſily explained by obſerving the uſe of them in the Old Teſtament: and to this way we are plainly directed in the *New*, as you will ſee by conſulting 2 *Cor.* 6. 16. where the Apoſtle cites a place out of the *Old*, containing God's promiſe to dwell among the *Iſraelites*.

Firſt of all, the *Sheckinah*, or Habitation of God, was in the *holy place within the Vail*, where God ſaid *He would appear in the Cloud of Incenſe*, Levit. 16. 2. and where the *Ark of God* was. And hence the place of the *Ark* was called his Dwelling, as we may ſee, by comparing *David*'s intimation of his purpoſe to build an Houſe for God, with God's Meſſage to him upon that occaſion: *I dwell*, ſaith *David*, *in an houſe of Cedar, and the* ARK OF GOD *dwelleth within Curtains*, 2 Sam. 7. 2. But the Prophets words to him were theſe; *Thus ſaith the Lord, Shalt thou build me an houſe for* ME *to dwell in*, [or for MY ARK,] *whereas to this day I have walked in a Tabernacle?* verſ. 5. Thus *the place within the Vail* where the *Ark* was, while the Tabernacle ſtood, and the Oracle into which it was carried after the building of the Temple, was called *the Moſt Holy place*, the place where God vouchſafed to be preſent in a peculiar manner. The Symbols of his preſence there, were the *Cherubims*, or Angels under which the Ark was placed; and thus we finde in *Jacob*'s viſion,

vision, that the presence of God was signified by an appearance of Angels, *Gen.* 28. 12. And the manner of the appearance of the Angel to the Shepherds, is described by *the glory of the Lord shining round about them*, Luk. 2. 9. For this reason it is that God is so often called by the name of *him that dwelleth between the Cherubims*, who was pleased thereby to signifie his presence in the Most Holy place.

But that which I chiefly aim at is this; that God's dwelling in this place was a testimony of his peculiar mercy and kindness towards the House of *Israel*, and that he would bless and prosper them, if they would keep his Commandments. And for this reason the Ark was called the *Ark of the Covenant* between God and them. For first, the Tables of the Commandments which they were to keep, were laid up in the Ark; and then the Blessings which God would bestow upon them, were signified by the Ark's standing under the *Mercy-seat*, which was covered with the Wings of the Cherubims, between which God was so often said to dwell: So that the presence of God was there exhibited, as it were sitting upon a Throne of Mercy, to dispense his favours and blessings amongst the Children of *Israel*. And to this purpose it is observable, that God's dwelling thus in the Most Holy place, is called his *dwelling amongst the Israelites*. Thus when he commanded the building of the Ark, *Let them*, saith he, *make me a Sanctuary, that I may dwell amongst* I H E M, *Exod.* 25. 8. And after he had promised to sanctifie the Tabernacle with his Glory, he tells *Moses*, *And I will dwell amongst the Children of* Israel, *and will be their God*, Exod. 29. 45. Now that the presence of his mercy and favour towards them,

them, was meant in this promiſe, appears by the following words; *And they ſhall know that I am the Lord their God, that brought them forth out of the land of* Ægypt: *i. e.* he would ſo manifeſt his power in protecting and defending them from all their Enemies, that they ſhould know he had the ſame care of them which he ſhewed in delivering them from the *Ægyptian* bondage. But this is yet more clearly ſignified by thoſe words; *In all places where I record my NAME, I will come unto thee, and BLESS thee*, Exod. 20. 24. For the Name of God, as we finde in 2 *Sam.* 6. 2. was, *The Lord of Hoſts that dwelleth between the Cherubims.* And this is that account which the Pſalmiſt gives of God's dwelling in *Sion*, where the Ark of his *preſence* was: *The Lord hath choſen* Sion, *he hath deſired it for his habitation. This is my reſt for ever, here will I dwell, for I have deſired it. I will abundantly ſatisfie her poor with bread; I will cloath her Prieſts with ſalvation, and her Saints ſhall ſhout aloud for joy*, Pſal. 132. 13. Thus in times of diſtreſs and danger they began their Prayers for deliverance, by invoking the Lord God of *Iſrael* that dwelleth between the Cherubims, 2 *King.* 19. 15. and *Pſal.* 80. 1. By all which it appears, that Gods *dwelling* there ſignified the peculiar favour which he had towards the Houſe of *Iſrael* before all other people. And accordingly we may obſerve that the Scripture doth uſe to expreſs the preſence of God amongſt them, when they were puniſhed for their ſins, not by *dwelling* with them, but by *viſiting* them; which, you know, is a word that does not imply continuance and long abode, as the other does; and is therefore much fitter than *that*, to expreſs the preſence of *his* angry Juſtice, who delighteth not in Vengeance, but in Mercy; and who is more eaſily prevailed with to with-

draw his diſpleaſure, than his favour and kindneſs. *Thus ſaith the high and lofty One* ——— *I DWELL with him that is of a contrite and humble ſpirit*; which that it ſignifies the *laſting preſence of his favour*, is plain from the following words: *For I will not contend for ever, neither will I be always wroth; for the ſpirit ſhould fail before me, and the ſouls which I have made*, Iſa. 57. 15, 16. Although God is ſaid to *viſit* men both when he is *preſent* to *puniſh* them, as in *Exod.* 32. 34. *Pſal.* 89. 36, *&c.* and when he is *preſent* to *deliver* and *bleſs* them, as in *Exod.* 3. 16. *Pſal.* 106. 4. yet 'tis in reſpect of the latter onely, that he is ſaid to dwell amongſt them.

Now as I obſerved before, the Apoſtle cites that promiſe of God made to the Iſraelites, that he *would dwell in them*, applying it to the ſtate of the Chriſtian Church, as you may ſee, 2 *Cor.* 6. 16. Wherefore God's dwelling in men, as this phraſe is uſed in the New Teſtament, ſignifies alſo his peculiar grace and favour toward them; as the Apoſtle himſelf explains it, by ſubjoyning that other place thereto; *And I will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord God Almighty.* And this is that teſtimony which he hath given us hereof, that *the Word was made Fleſh, and dwelt among us, full of grace and truth*, Joh. 1. 14. By whom we have received God's bleſſings and favours, and the clear revelations of his Will, more freely than the Iſraelites ever did by the dwelling of the Ark amongſt them. *They* prayed towards their moſt Holy place, where God was extraordinarily preſent, that he would ſtir up his ſtrength and come and ſave them: But *we* look up to the more *Holy Mercy-ſeat*, where God is more glorioufly preſent

ſent than he was between the *Cherubims*, even to *Jeſus*, whom all the *Angels of God worſhip*, and in *whom the fulneſs of the God-head dwelleth bodily*, that through him we may have *help* and *ſalvation*: The *Name* of God which he hath now *recorded* amongſt us, is, *The God and Father of our Lord Jeſus Chriſt*; and by this name we invoke him that he *would come unto us, and bleſs us*. And there is as great difference between the Bleſſings, that God's coming to us and dwelling amongſt us implies, and thoſe which were promiſed to the *Iſraelites*, as between the Teſtimonies themſelves of God's preſence amongſt them and amongſt us. They were temporal Favours and Deliverances which they promiſed to themſelves from God's preſence in the moſt Holy place: But we look for a Salvation incomparably more excellent, God having bleſſed us through *Chriſt with all ſpiritual bleſſings* in things that concern Heaven, *Eph.* 1. 3. The Enemies we are to ſubdue by *the ſtrength of the Lord, and the power of his might*, are thoſe which would hinder us of our heavenly *Canaan*, *viz.* our ſenſual Luſts, and earthly Affections, and the temptations of the World and the Devil. *For we wreſtle not againſt fleſh and blood; but againſt principalities, againſt powers, againſt the rulers of the darkneſs of this world, againſt ſpiritual wickedneſſes in high places*, Eph. 6. 12. againſt all the ſuggeſtions of evil ſpirits, whether to more groſs and ſenſual, or to more refin'd and ſpiritual vices: And they are Enemies ſo much more dangerous than thoſe which the Iſraelites had to deal withal, that theirs do not deſerve to be called *Principalities*, &c. when they are compared with thoſe here mentioned by the Apoſtle. Thus by the *Spirit of God dwelling in us*, twice mentioned by St. *Paul*, *Rom.* 8. 9, 11. we are to underſtand the preſence

of his Grace, whereby we are conſtantly enabled to *mortifie the deeds of the Body*, verſ. 13. For then our Bodies ſhall have a bleſſed Reſurrection, *verſ.* 11. and *the Spirit is life, becauſe of Righteouſneſs*, verſ. 10. our Souls ſhall then be qualified for eternal Life and Happineſs. Now this being certain to come to paſs if the Spirit of God dwelleth in us, it is plain, that the peculiar grace and favour of God towards us, which is ſignified thereby, is that by which we may be kept from *living after the fleſh*, which if we do, *we ſhall die*, and enabled to *mortifie the deeds of the Body*, to ſubdue our ſpiritual Enemies more perfectly, and to prevail finally againſt them, that *we may live*, verſ. 13.

Therefore to conclude this point; as God's *dwelling* amongſt the *Iſraelites* ſignified his peculiar favour to them in protecting and defending them, and bringing them to the Land of *Canaan*, and bleſſing them with plenty and increaſe, *&c.* ſo is the peculiar preſence of his Grace ſignified too, by that his *dwelling* in us, which is mentioned in the New Teſtament; but this in order to that more eminent bleſſing of *an inheritance incorruptible and undefiled, and that fadeth not away, reſerved in Heaven for us, who are kept by the power of God through faith unto ſalvation*, 1 Pet. 1. 4, 5.

I ſhall onely adde, that as *this preſence* of God ſtill denotes his goodneſs and mercy, as was proved by St. *Paul*'s interpretation of it, 2 *Cor.* 6. 16. ſo *dwelling* does, according to the propriety of the word, ſignifie that this grace and goodneſs ſhall not be *tranſitory*, but *abiding*, while the condition abides upon which it is promiſed; and that condition is no other than this, that we be careful

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to keep the Commandments of God; which is the ſecond thing I am now to diſcourſe of; but before I attempt it, I muſt confeſs that I am now falling upon a ſubject which belongs to the ſecond Queſtion, *viz. Who they are to whom the promiſe of the Holy Spirit is made*; which I ſhall fully treat of in the ſixth Chapter. But there is this excuſe to be made for preventing ſome part of the deſigne of that Chapter; that the conſideration of the ſeveral *ends* and *degrees* of the Holy Spirit's Operations, is ſo neerly related to that which concerns the *Objects* of thoſe Operations, and ſo often interwoven with it, that they cannot be ſo fully ſeparated, and diſtinctly treated of, as we could wiſh. Wherefore

2. I come to ſhew that they are onely good and holy men in whom God is ſaid to *dwell*. And this I think is not obſcurely intimated by the Ark's being call'd peculiarly the *Ark of his preſence*: for as the *Cherubims* were the Symbols or viſible Tokens of the *divine preſence* in the moſt Holy place; as the *Mercy-ſeat* ſignified the *end* of God's preſence there, *viz.* to diſpenſe his bleſſings and graces amongſt his people: So the *Ark* being the peculiar place of his preſence, ſeems clearly to note upon what *condition* he would be thus gracious to them, *viz.* if they would keep his Commandments, the Tables whereof, you know, were laid up in that place. How probably it might be inferred from hence, that God dwells onely in good men, I ſhall not ſay at preſent; but ſure I am, that there is a true harmony between this explication of thoſe *Types* and *Figures*, and between the clear and evident Doctrines of the New Teſtament concerning this matter; which I lay the greateſt ſtreſs upon, and which you may finde in ſuch paſſages as theſe:

He that keepeth his commandments dwelleth in him, and he in him: and hereby we know that he abideth in us, by the Spirit which he hath given us, 1 Joh. 3. 24. and the ſame is repeated, *Chap.* 4. *verſ.* 13. Now doubtleſs he ſpeaketh here of ſuch a priviledge, as thoſe who kept not the Commandments of God had no reaſon to pretend to. Again, *verſ.* 14. *Whoſoever ſhall confeſs that Jeſus is the Son of God*, (i. e.) who is not afraid of ſuffering for him, *verſ.* 18. and hath overcome the world, *Chap.* 5. *verſ.* 5. *God dwelleth in him.* But in that place of St. *Paul* to the *Corinthians*, which we have already noted, it is obſervable, that obedience and true holineſs is made the condition of God's dwelling in us: *God hath ſaid, I will dwell in them, and walk in them, and I will be their God, and they ſhall be my people; wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you*, i. e. I will then dwell in you, as I have promiſed. And this is yet more clear from the beginning of the next Chapter; *Having therefore theſe promiſes*, that God will dwell in us, *&c. let us cleanſe our ſelves from all filthineſs of the fleſh and ſpirit*, that it may be unto us as God hath promiſed. Now whereas the Apoſtle tells them, *verſ.* 16. *Ye are the temple of the living God*, as God hath ſaid, *I will dwell in you*, &c. we muſt obſerve that their being God's Temple, ſignifies the *right* he had to their ſervice; but by his dwelling in them, that peculiar favour and grace wherewith he would reward their obedience; ſo that the Apoſtle uſeth a double Argument to perſwade them to *cleanſe themſelves*: 1. From their Duty; they ought ſo to do, being God's Temple: and this Argument he elſewhere more largely inſiſts upon; *What! know ye not that your body is the temple of the Holy Ghoſt*

Ghoſt in you, (the outward Court as it were of the Lord's houſe, and that here eſpecially noted, becauſe he was warning them to flee Fornication, which is a ſin that defiles the Body) *which ye have of God, and ye are not your own: for ye are bought with a price, therefore glorifie God in your body and in your ſpirit, which are Gods*, 1 Cor. 6. 19, 20. In which words it is plain, that he principally urgeth them to conſider the *right* by which their ſerving God by an holy uſe of themſelves was due. 2. From the reward of ſo doing; for then, as God hath ſaid, *He will dwell in them, and walk in them*, as in his *Temple*; but not upon other terms. Thus although the Houſe of *Iſrael* was God's peculiar by vertue of that Covenant which he had made with them, and his particular right to their ſervice grounded thereupon, which remained even when they rebelled againſt him; yet when they did ſo, he dwelt not amongſt them, he did not *come unto them and bleſs them*, but forſook them, and departed from his houſe, although the Ark of his preſence was ſtill amongſt them. In like manner, we who have been admitted into God's Covenant by Baptiſm, and thereby conſecrated to his uſe and ſervice, are become his *Temple* and *peculiar*, and we cannot alienate his right to us. But if we profane our ſelves, if we defile the Temple of God, if our Mindes be unholy, and our Actions wicked, God dwelleth not in us; for what fellowſhip hath Righteouſneſs with Unrighteouſneſs? What communion hath Light with Darkneſs? They are thoſe Virtues by which we grow like to God, that make us capable of thoſe Communications of the divine Spirit, which are ſignified by his dwelling in us. And the nearer we aſcend to God by righteouſneſs and true goodneſs, which is a participation of the divine Na-

ture, the more freely and plentifully we receive the emanations of his grace and love. It is the minde of a good Christian wherein God delighteth to *dwell*, and to shew himself graciously present: For this is a Temple (to speak in the language of the Metaphor) where his *glory is indeed spoken of*. Here his Name is honoured, and his great Perfections adored; his immense Presence, his infinite Power, Wisdom and Goodness effectually acknowledged, not onely by a bare confession that there is a being absolutely perfect; but by affections suitable to the divine Attributes, his Goodness being here loved, his Justice feared, his Power and Wisdom reverenced, his Fidelity and Truth trusted, and his Soveraign Dominion owned by a spirit of obedience and submission to it, which are incomparably more effectual acknowledgments of the Divine perfections, than *whole Burnt-offerings and Sacrifices*: For this, as our Saviour speaks, is to worship God in spirit and in truth. Such a Temple as this, God is so delighted in, that in comparison therewith, he disregarded the Temple at *Hierusalem*, with all the external services that belonged to it: For that God dwelleth in pious mindes, was not unknown to the *Jews*. *Where is the house that ye build unto me, and where is the place of my rest? To him will I look, saith the Lord, even to him that is poor, and of a contrite heart, and trembleth at my word*, Isa. 66. 2, 3. *Thus saith the high and holy One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the spirit of the contrite ones*, Isa. 57. 15.

Let us now lay these things together, and the conclu-

concluſion will be, that God's *dwelling* in men, implies a plentiful communication of Divine Grace to *confirm and ſtrengthen them in all goodneſs*; which was what I took upon me to ſhew under this Head. For ſince this expreſſion of God's dwelling in men, denotes the preſence of a peculiar grace and favour to thoſe in whom he is ſaid to dwell, which is not afforded to others: Since the dwelling of the Holy Ghoſt in Believers is to enable them to mortifie the deeds of the Body, and to prevail finally againſt all their ſpiritual Enemies: Since alſo it is true, that God dwelleth in good and righteous, but not in impure and unholy perſons; it follows, in the firſt place, that after we are regenerated, it is ſtill by the grace of God, and the Operations of his Holy Spirit, that we are enabled to proceed in vertue and godlineſs, and to perſevere therein to the end: for God dwelleth in us, that we may *mortifie the deeds of the body* by the Spirit. Secondly, it follows alſo, that there is a *more abundant meaſure* of Divine Grace communicated to holy perſons, than to thoſe who are not ſo: For God's Dwelling implies the preſence of more than ordinary Grace. And thus our Saviour alſo hath plainly told us: *To him that hath ſhall be given, and he ſhall have abundantly.*

Finally, this Doctrine is very well conſiſtent with that of attributing the beginnings of Chriſtian Faith and goodneſs in us, to the Operations of the Holy Spirit. For although the Spirit of God dwells onely in good men, yet it is by his Operations that any are made ſo at firſt; and as the Apoſtle ſpeaks, we *are built together for an habitation of God through the Spirit*, Epheſ. 2. 22. But his dwelling in us afterward ſignifies, as we have

have ſhewn, the more abundant grace we are made partakers of. And thus, although the bleſſings which all the World enjoyed, while the *Tabernacle* and *Temple* ſtood, flowed to Mankinde from the Divine bounty and goodneſs; yet God was ſaid to *dwell* onely among the *Iſraeliter*, becauſe he had a more eſpecial care of that people, than of any other Nation in the World.

My deſigne in this Chapter was to ſhew that the beginnings and progreſs of that ſtate whereby we are qualified for Heaven, are in the Scriptures aſcribed to the Operations of the Holy Spirit; and that all Chriſtian Vertues are the gifts and graces of God. I might now prove, by as convincing teſtimonies, that perſeverance in the Faith, and obedience of the Goſpel, is the effect of a Divine Operation in us: But this truth is ſo evidently conſequent, from what the Scripture aſſerts concerning *God's dwelling in good men*, which I have largely enough diſcourſed of, that I reckon it needleſs to produce any farther teſtimonies to confirm it.

Thus have I diſcharged what I promiſed in the cloſe of the laſt Chapter; which was to prove, that thoſe Chriſtian Vertues in which the ſtate of Regeneration conſiſts, together with our improvement and perſeverance in them, are particularly aſcribed in the Scriptures to the Operations of the Holy Spirit.

And from what hath been thus proved, theſe things follow:

1. That he who is endued with theſe Virtues, hath the Spirit of God; for they are the effects of

of his grace: And to ſay that a man may be endued with them, and yet be void of Grace, is to contradict the Scriptures, which aſcribe them, in whomſoever they are, to the Operations of the Holy Spirit.

2. And by conſequence, it is an idle ſuppoſition that God will be diſpleaſed with us, though we be never ſo careful to do his Commands, and to increaſe in Chriſtian Virtues, if all this while we have not the Spirit of God; for the former cannot be without the latter.

3. Wherefore alſo it is a vain thing to make our believing and obeying the Goſpel, on the one ſide, and our having true Grace and the Spirit of God, on the other, diſtinct marks of a Regenerate ſtate: For if Faith and Obedience are the fruits of the Holy Spirit within us; if they are *Grace*, as that ſignifies the performance of our duty, and the *effects* of *Grace*, as that ſignifies Divine Aſſiſtance; then having the Grace of God, and the Spirit of God, is not a mark of Regeneration, diſtinct from believing and obeying the Goſpel; becauſe this is *Grace* it ſelf in the former, and is it ſelf the onely mark of *Grace* in the latter ſence of the word, *i. e.* of our having *the Spirit* of God.

And now I have not diſcourſed upon this ſubject out of the leaſt ſuſpition that there are any in this Church who deny the Qualifications of a true Diſciple of *Jeſus* to be the graces of the Holy Spirit. For excepting Dr. *Owen*, and ſome of his party, and (as thoſe who are acquainted with them ſay) the *Quakers*, I do not know of any in *England*, who may juſtly be ſuſpected

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(to uſe one of the Doctor's Phraſes) of being *gone over into the Tents of the* Pelagians. Nor was it merely to vindicate the Miniſters of this Church, whoſe judgement in this matter I am acquainted with, ſomething better than our Author ſeems to be, from the imputation of *Pelagianiſm*, which with ſo much clamour and railing he hath charged them withal: But principally to give thoſe, who believe what the Scripture thus plainly declares, occaſion to conſider it again, and to lay it to heart; ſince there can hardly be a more effectual encouragement to Piety and Virtue than this, that *God will give his Holy Spirit to them that ask him* for all bleſſings needful for their eternal welfare: And nothing will render the wilful ſinner more inexcuſable, and more ſeverely puniſhable, than this, that whilſt he goes on in his wicked life, he does *deſpight unto the Spirit of Grace.*

CHAP.

CHAP. V.

Concerning pretended Gifts of the Spirit.

SECT. I.

HItherto I have ſhewn of what kinde thoſe *Effects* are for which the Holy Spirit was in general promiſed by our Saviour, *Luk.* 11. 13. and proved alſo that they are in the Scriptures ſeverally aſcribed to his Operations. Now upon the whole matter we cannot but conclude, that in reſpect of the *end* of this divine Grace, God hath made us a very large and bountiful promiſe thereof, and given thereby ſuch an abundant demonſtration of his good-will towards us, that indeed he deſireth not the death of a ſinner; but had rather he ſhould turn and live, as we ought to acknowledge with our utmoſt Thanks and Praiſes.

But after all this, it will be pretended by *ſome men*, that if we ſay the Operations of the Holy Spirit are limited to thoſe effects we have been ſpeaking of, we confine the *Promiſe* within too narrow a compaſs, and do in effect deny ſeveral divine Graces and works of the Holy Spirit upon the Hearts of *God's people*, ſuch as *darting* the true ſence of Scripture into their mindes, *ſuggeſting* words and matter to them when they pray *Extempore*, and *giving* them *abſolute* aſſurance that they ſhall be ſaved at laſt. Hence it is, that if we

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take the liberty of diſſenting from their ſence of a place of Scripture, the next thing we hear is, that we want the *Illumination* of the Spirit; and all that we can ſay, is at once turned off for *carnal reaſoning*. If we dare not pretend to any other than a conditional aſſurance of our Salvation, we are thoſe that have not the *teſtimonies* of the Spirit: And if we make uſe of pious forms of Prayer, and other exerciſes of Devotion, we do not *pray* by the Spirit. Therefore I think my ſelf obliged to enquire upon what grounds they pretend to theſe Spiritual Gifts: But before I do ſo, I ſhall premiſe by way of Caution theſe following things. 1. That thoſe diſpoſitions which qualifie us for a profitable underſtanding of the Scriptures, ſuch as Teachableneſs, Humility, Attention and Induſtry, are the graces of the Holy Spirit, and conſequently, that our ſucceſs in endeavouring after the knowledge of Divine Truths, depends upon his bleſſing and grace. 2. That it is our duty to labour after a right underſtanding of our ſpiritual eſtate, and that this knowledge of it is a grace of the Holy Spirit. 3. That thoſe affections which make our Prayers acceptable to God, ſuch as love to God, truſt in him, hatred of ſin, zeal and fervency, and the like, are likewiſe the effects of Divine Grace. All theſe things I heartily acknowledge; and they are no other things than what may be concluded eaſily, from the foregoing diſcourſe concerning the Graces of the Holy Spirit.

But that which I have ſome reaſon to queſtion is this, Whether we can conclude that the Spirit will convey a right underſtanding of the Scripture into any mans minde by an immediate revelation of the meaning of it; or that he will give to

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ſome men an abſolute aſſurance of their Salvation, while they live here upon their trial; or that he ſuggeſts to them by Inſpiration what they ſay in their extemporary Prayers: For whatever he may do in this kinde, I do not finde that he hath promiſed any where ſo to do. And I think we are not to promiſe to our ſelves that divine Grace which God hath no where promiſed to us. And that he hath not promiſed theſe things, I ſhall ſhew. 1. By comparing the contrary pretence with that promiſe of our Saviour concerning the Holy Spirit, in *Luk.* 11.13. 2. By conſidering what ground there is ſaid to be for it, in other places of Scripture.

1. By comparing the pretence with *Luk.* 11. 13. and here I ſhall ſhew, that whatever countenance it may have from other Scriptures, it can have none from this, which (as I have already proved) contains a promiſe of ſuch Gifts as are needful to our eternal Happineſs.

1. As to that of coming to the ſence of Scripture by *immediate* Revelation, I ſay that ſuch a Revelation is not needful for us, to make us *wiſe unto ſalvation*; becauſe thoſe places of Scripture which are neceſſary to be underſtood by us, need no *infallible* Interpreter: for all Truths neceſſary to be known, are *plainly* delivered in the Scriptures; and there is no need of a new Revelation to acquaint us with the meaning of thoſe Texts the ſence whereof is *plain* and obvious. There are indeed many paſſages hard to be underſtood in the Scriptures; but there is no neceſſity of an Infallible guide, or of New revelation to come to the ſence of *them*, unleſs they were *themſelves* neceſſary to be underſtood. If you ſay, that becauſe *all Scripture is profitable*, the reve-

revelation of the true meaning of thoſe Texts, at leaſt, which have the greateſt difficulties belonging to them, muſt be profitable alſo. I anſwer;

1. It does not follow in every particular, that becauſe ſuch a thing is profitable, therefore if I ask, God will give it; which you know was proved in the explication of St. *Luke*'s Text, *Chap.* 2. *Sect.* 2. Wherefore if I pray onely that God may proſper my induſtry in endeavouring to underſtand ſuch a difficult place, it does not follow from the promiſe in St. *Luke*, that God will grant my requeſt in that particular: For he may give me ſomething as good or better inſtead of it. As I may get advantage by underſtanding that place, ſo I may alſo get advantage by finding that after all I do not underſtand it; which may through the grace of God be improved by me into an occaſion of more Humility, Modeſty, and *Charity*; which, if St. *Paul* may be believed, is better than *Knowledge*, as my trying to underſtand did before excite me to Prayer and Induſtry. But much leſs does it follow that God will grant my requeſt, if I pray yet more particularly, that the meaning of the difficult *place* may be *revealed* to me by immediate Inſpiration: For,

2. Though that be profitable, yet 'tis profitable alſo to come to the knowledge of it by ſtudy, and the induſtrious uſe of means common to learned men, if I am a Teacher of others; or by the help of a *ſpiritual Guide*, if I am merely a Learner. And if I come either of theſe ways to the underſtanding of a difficult Text, God hath not been leſs good to me, for not communicating it to me by immediate revelation: Eſpecially if it be conſidered,

3. That

3. That if God giveth me the underſtanding of a difficult place, by bleſſing my induſtry in Reading, Hearing, Conferring with others, Meditating, and Comparing place with place; this will in all probability be more uſeful *to others*, (not to ſay *to my ſelf*) than if he gave it to me by immediate Illumination; becauſe the knowledge which is gained the former way, may be more eaſily imparted to another, than that which might be obtained by the latter. For I can lead another into my knowledge of Scripture, which comes by the way of induſtry and ſtudy, by ſhewing *him* the reaſon that convinced me, and diſcovering the method of my coming to it. Now *Reaſon* you know is a thing common to you and me, and all Mankinde. But I cannot go about to convince another of that truth, which I know onely by immediate *Inſpiration*, unleſs I could adde the *demonſtration of power*, by doing Miracles to confirm my Doctrine; or had a minde to make my ſelf as ridiculous, as thoſe Champions of the *Roman* Fraternity make themſelves, who ſay, their Church is *Infallible* in the *Concluſion*, though ſhe may be *miſtaken* in the *Premiſes*; which is as much as to ſay, that they are ſure their Church is always in the right, though ſometimes 'tis more than they can prove.

This may be ſaid for coming to the knowledge of a difficult place by *ſtudy*, the uſing of which way is principally the duty of Spiritual Guides. Now the advantage thereof being this, that they may eaſily communicate their knowledge to others; there will be ſtill leſs reaſon for private Chriſtians, who want leiſure or ability to uſe the former means, to expect that God will teach them the true ſence by Inſpiration, ſince he may lead

them to it by his Miniſters. And for this way it may be ſaid further, that it is agreeable to the conſtitution of the Church, in which God hath eſtabliſhed an Order of men, whoſe peculiar Office it is to *feed the Flock of Chriſt*, Acts 20. 28. and that by taking care to inſtruct them out of the Word of God, not onely in neceſſary truths, but in ſuch as are profitable too, ſo far as they are qualified to underſtand and improve by them. For ſome are to be *fed with milk onely, and not with meat, being not able to bear it*, 1 Cor. 3. 2. which words to my underſtanding imply, that God's Miniſters are to conſider and judge of the capacities of their people, and to inſtruct them in the meaning of thoſe Scriptures which contain the moſt proper truths for them to underſtand: And conſequently that theſe are bound to attend to the Miniſtry of their ſpiritual Guides, whom God hath ſet over them, and who are to judge what kinde of *meat they are able to bear*, what difficulties are fit to be propounded and explained to them, and what truths are profitable for them to be inſtructed in, beſides thoſe that are indiſpenſibly neceſſary to be known. This is the Order which God hath appointed in his Church, for their edification who are leaſt able to improve their knowledge in the Scriptures, by their own reading and ſtudying of them, without further aſſiſtance: Therefore they muſt not expect knowledge by immediate Revelations, but by attending to their inſtructions, whom God hath appointed to watch for the good of their Souls.

The concluſion of all which is this; that neitheir God's Miniſters, nor any of their Flock, neither the learned nor the unlearned, can ground any juſt pretence to the gift of Interpreting Scripture

pture by immediate Revelation, upon this promiſe in St. *Luke*, that *God will give the Holy Spirit to them that ask him.*

SECT. 2.

2. It cannot be concluded from this promiſe, that an *abſolute aſſurance* that we ſhall be ſaved, is obtainable by us, while we are upon the trial of our Faith and Obedience. My reaſon is, becauſe *this aſſurance* is neither needful as a condition of Salvation, nor as a motive to our duty, nor as a means of comfort in the performance of it. Not as a condition of Salvation; for no ſuch condition is required, but on the contrary we are exhorted to work out our Salvation with *fear* and *trembling*; and how that and the like exhortations can conſiſt with ſuppoſing this Aſſurance to be a condition of being ſaved, I do not ſo well underſtand. Beſides, the friends of the contrary perſwaſion do not, as far as I can diſcern, pretend to this Aſſurance by the Spirit, otherwiſe than by having alſo the *evidences* of their regenerate eſtate cleared up to their underſtandings: Wherefore a man muſt be actually in a *ſtate of ſalvation*, before he can be aſſured that he ſhall be ſaved: but now if aſſurance be a neceſſary condition of being ſaved, then till we are aſſured, we are not in a ſtate of Salvation: So that if ever we be ſaved upon theſe terms, we muſt either be aſſured, before we are aſſured; or be in a ſtate of ſalvation, before we are in a ſtate of ſalvation. Which inconvenience thoſe *Divines* who at firſt placed the notion of juſtifying Faith in this Aſſurance were ſo ſenſible of, that they generally ſubſtituted that new notion of *relying* and *rowling upon Chriſt*, in the room of the other.

And therefore I had not revived this Objection againſt it, but that I finde Dr. *Owen* taxing the
P. 529. want of this aſſurance, by the Name of *Unbelief which will caſt us under ſpiritual ſloth and ſlumber*; for he oppoſeth this Unbelief, to an *aſſurance of our perſonal Election*, and the confidence we have *from thence that we ſhall not utterly and finally miſcarry*. He doth not indeed ſay in plain terms, that we are not true Believers till we are thus aſſured; but his words imply as much, though they look as if he was loth to ſpeak it out; and therefore I ſhall trouble you no further with this matter.

2. It is not needful as a motive to our duty; for then the Scriptures do not contain ſufficient inducements to Obedience, ſince the promiſes of eternal Life there are all conditional; and by conſequence, all the aſſurance we can have of our reward from thence, is but *conditional*. Beſides, a greater aſſurance than that, cannot be neceſſary to move us to well-doing in point of *Gratitude*; for we have infinite reaſon to love God, and be thankful to him, becauſe we may eſcape the wrath to come upon the conditions of the Goſpel: nor in point of *ſelf-love*; for what conſideration, regarding this matter, can make us more careful of our duty, than that our eternal welfare depends upon it? So that an abſolute aſſurance of the event would be rather *unprofitable* for this purpoſe, becauſe it would take off the force of a moſt conſiderable motive, wherewith the Scripture perſwades us ſo frequently to Diligence and Watchfulneſs, and that is the motive of *Fear*. Our Saviours exhortation would no longer be of uſe to us; *Fear him which hath power to caſt into hell, yea, I ſay unto you, fear him*, Luke 12. 5. nor any of the

the like nature. He told his Disciples, *What I say unto you, I say unto all, Watch*; which implies, that whilst we are in this world, we are in a state of temptation and danger. Now as long as we are under such circumstances, Assurance would on the other hand be rather unprofitable, since it would supplant the usefulness and efficacy of so profitable a consideration, as that of God's angry Justice against impenitent sinners, and back-sliding Christians. But Dr. *Owen* saith, *Men do but bewray their Ignorance whilst they contend that* the Assurance we speak of *doth any way impeach, or doth not effectually promote the industry of Believers in all duties of Obedience.* And to convince *their ignorance*, he produceth this admirable instance: *Suppose a man that is on his Journey knoweth himself to be in his right way, and that passing on therein he shall certainly and infallibly come to his Journeys end, especially if he will a little quicken his speed, as occasion shall require; will you say that this is enough to make such a man careless and negligent, and that it would be much more to his advantage to be lost and bewildred in uncertain Paths and Ways, not knowing whither he goes, nor whether he shall ever arrive at his Journeys end? Common experience declares the contrary.* And *common sense* might have informed him that this Similitude rather makes against his opinion than for it: For, it is one thing for a man to *know* himself to be in the *right way*, and that *passing on therein he shall certainly and infallibly come to his Journeys end*, i.e. on supposition he keeps on in the *right way*, which he *knows* himself to be in; and 'tis another thing to be infallibly assured that nothing can possibly turn him out of the way, *whether he quickens his speed as occasion shall require*, or whether he lets it alone. Now it is an Assurance of this kinde, about which (according to him) we *bewray our* P. 530.

Ignorance, by saying, *it doth not effectually promote the industry of Believers*; although there is this plain reason for it, that the *former* assurance leaves the Traveller under an obligation to *quicken his speed, as occasion shall require*, if he hopes to come to his Journeys end; but the *latter* leaves him under none at all. Wherefore I leave the Doctor to judge what coherence there is between his Similitude, and that Reddition of it which he hath given us in these words: *It is that Soul alone ordinarily, which hath a comfortable assurance of God's eternal immutable electing Love, and thence of the blessed end of its own course of obedience*, i. e. who is assured of his personal Election, and consequently of his perseverance, *that goeth on constantly and evenly in a course of holiness*. Here indeed he minceth the matter, by putting in the word *Ordinarily*; though he had no reason for it, having concluded just before, that impressions of Fear, together with all resolutions of Conversion grounded upon them, still come to nothing. But his Similitude does not conclude *that absolute* assurance he speaks of, to be either ordinarily or extraordinarily needful to *quicken* us *in a course of holiness*, because it supposeth the Travellers assurance of coming to his Journeys end to be but conditional.

But from the Similitude he proceeds to the testimony of Scripture, *viz.* Heb. 6. from the 10th Vers. to the end of the Chapter, where he saith, 'tis the *very designe of the Apostle to explain and confirm* this Doctrine, concerning the need of absolute assurance to move us to holiness; which he saith also is declared elsewhere, I suppose he means in his *Exercitations upon the* Hebrews; which Book I have not now by me; but the Bible I have,

have, and to that I will go. The words which I ſuppoſe he chiefly aims at in that Chapter, are theſe: *And we deſire that every one of you do ſhew the ſame diligence, to the full aſſurance of hope, unto the end*, verſ. 11. And let the meaning of them be judged by the main ſcope of the Apoſtle in that Chapter; which was to exhort the *Hebrews* to whom he wrote, to perſevere in their Chriſtian profeſſion and converſation, and that by two Arguments; the former (from *v.* 4. to *v.* 9.) being the deſperateneſs of their condition, who had revolted from their Chriſtian profeſſion: the latter (from *v.* 10. to the end) being the certainty of their reward who ſhould perſevere, as the Apoſtle was perſwaded thoſe *Hebrews* hitherto had done, *verſ.* 9. whereof they had given good teſtimony by their liberality to the poor Chriſtians, *verſ.* 10. Now he would have them ſtill *be followers of them who through faith and patience inherit the promiſes*, verſ. 12. an example whereof they had in *Abraham, who after he had patiently endured, obtained the promiſe*, verſ. 15. and then he proceeds to ſhew, that our hope of an Inheritance is grounded upon the *Word* and *Oath* of God, *viz.* that we ſhall obtain if we be not *ſlothful*, but continue in *Faith* and *Patience*, as they did who now *inherit*. Wherefore his diſcourſe here clearly proceeds upon this ſuppoſition, that they had no other aſſurance of their Reward, but upon condition of perſeverance in their Duty; and then the immutability of God's promiſe was their ſecurity. This therefore the Apoſtle deſired, that *every one of them would ſhew the ſame diligence to the full aſſurance of hope unto the end*; i. e. that by Perſeverance they might arrive to the enjoyment of what they hoped for. For, firſt of all, *the full aſſurance of hope*, was to be conſequent upon their

shewing the same diligence; for πρὸς τὴν πληροφορίαν, &c. is the same as if he had said, that we may obtain *the full assurance*, &c. Therefore it cannot from hence be concluded, that this Assurance, whatever is meant by it, was antecedently necessary to incite them to diligence. Wherefore, secondly, by this full assurance of Hope, we are to understand that Assurance which is the reward of *shewing the same diligence to the end*, i. e. the consummation of their hope, as πληροφορία τῆς ἐλπίδος signifies; and then the meaning of the Text is this, that the Apostle would have them be diligent to the very last, that at last they might have πληροφορίαν, &c. i. e. enjoy what they hoped for; or as it is exprest in the next Verse, *inherit the promises*. This is that sence of the place, to which, as I conceive, we are led by the words themselves, and by the scope of the Apostle in this Chapter: And therefore from hence it cannot be concluded, that the absolute Assurance Dr. *Owen* speaks of, is either ordinarily or extraordinarily needful to incite us to holiness; and notwithstanding this place, we may affirm, that such Assurance is more likely to *impeach* than to *promote the industry of Believers, in all Duties of Obedience*. But the Doctor appeals from the ignorance of them that say thus, to the *experiences* of them that finde it otherwise; *i. e.* he appeals from us to himself and his party. Now if this were a good way of arguing, then we who are so sensible of our own infirmities, as to know our need of all sorts of Motives, not excepting that of the fear of God's threatnings, to make us watchful against the Temptations of sin, may appeal to our own *experiences*, for the truth of what we say, from the *ignorance* of them that say the contrary. But there is no necessity that you or we should be trusted in this matter, when the Word of God

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is before us, which doth ſo vehemently urge us to *fear* him that can deſtroy both Body and Soul in Hell. Wherefore, notwithſtanding all the contempt you caſt upon ſerving God out of this *principle*, we ſee our Saviour thought it was needful for us, and therefore we have good reaſon to believe that God will not be angry with us, becauſe we are afraid to provoke his angry Juſtice; nor diſregard our care to do his Will ever the more, becauſe we are moved thereunto by Fear, ſince it is an argument that he himſelf perſwades us withal; eſpecially ſince the Scripture makes thoſe divine benefits, which challenge our utmoſt gratitude; and that goodneſs of God towards us, which is ſo powerful an argument to make us love him with all our hearts, a reaſon alſo why we ſhould fear him. For if we may believe the Pſalmiſt, we are to fear God, becauſe there is *forgiveneſs with him*, Pſal. 130. 4. *i. e.* becauſe the abuſe of his Mercy will yet more provoke his Diſpleaſure, and bring a more *dreadful* puniſhment upon us. Laſtly, ſince the Scripture tells us that *we are* not onely to begin, but to *perfect holineſs in the fear of God*; and that too, in conſideration of thoſe *promiſes* whereby we are encouraged to cleanſe our ſelves from *all filthineſs* of Fleſh and Spirit, 2 *Cor.* 7. 1, all this makes me wonder at your preſumption in ſaying, that by the want of your abſolute Aſſurance, *Duties are diſcouraged, ſpiritual Endeavours and Diligence are impaired, Delight in God weakened, and Love cooled*; when the Scripture is ſo plainly againſt you. And for your ſaying that we *bewray our Ignorance*, while we make the fear of God's threatnings, leſt they fall upon us, needful to *quicken our induſtry in all duties of Obedience*; might we not requite you by ſaying more juſtly, that you do but *bewray your confidence* in making

making your ſelf wiſer than *Chriſt*, who thought we ſtood in need of this Argument, and would have it take impreſſion in our mindes, as I have already ſhewn you? *It is*, you ſay, *very ſad that any man ſhould ſo far proclaim his inexperience and unacquaintedneſs with the nature of Goſpel-grace, the Genius of the New Creature*, &c. *as to be able thus to argue*, viz. that the Aſſurance you ſpeak of *tends to careleſneſs*, &c. But it is more ſad, that men under a pretence of greater *acquaintance with Goſpel-grace*, ſhould take upon them to undermine the uſefulneſs of ſo excellent a Grace of the Goſpel, as the *fear* of God's threatnings. Now as to that *experience* you have of the *nature of Goſpel-grace, and of the New Creature*, and which makes you ſo confident, I have a good while conſidered what it ſhould be, and cannot finde a more probable ſence of your words than this, That you finde your ſelves made *new Creatures*, and put on to good works by an *irreſiſtible* grace, which is the darling-opinion you contend ſo fiercely for in your Book. And if that be your meaning, and your meaning be true, then I confeſs there is no need of the Argument of Fear to conſtrain ſuch as you: And I will adde alſo, neither can there be any need of any motive whatſoever to make you as good as you ſay, and, as, we hope, ſome of you are.

3. Neither is this Aſſurance needful to encourage and comfort us while we are performing our duty: nor muſt the want of it needs caſt us into *Perplexities*, *Diſcouragement*, *and Deſpondency*, as
P. 529. the Doctor will have it. For the Scripture ſuppoſeth that the conditional promiſes of the Goſpel are a ſufficient ground of comfort, while we are careful to keep the Commandments of God;

and

and if we are not, Comfort is a thing that belongs not to us. St. *John* ſaith, *We declare* the Goſpel *unto you, that you may have fellowſhip with us; and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt. And theſe things write we unto you, that your joy may be* FULL. *If we ſay that we have fellowſhip with him, and walk in darkneſs, we lie, and do not the truth,* 1 Joh. 1. 3, 4, 6. Now that *joy* which is *full*, is encouragement enough to our duty, and yields ſufficient comfort in the performance of it: but if we may believe the Apoſtle, this fulneſs of Joy may be grounded upon the conditional terms of the Goſpel, *viz.* that if we do not *walk in darkneſs, we have fellowſhip with God*; if we obey the Goſpel, God will love us; and if we perſevere therein, he will ſave us eternally; wherefore it may be had without abſolute aſſurance that we ſhall be ſaved. The Goſpel will afford us no other comfort than that which depends upon the performance of our duty; and ſeeing it hath given us abundant encouragement by the promiſes of God's Grace, to be diligent in our duty, it hath alſo abundantly provided for our comfort. But 'tis a moſt unreaſonable thing to pretend that we cannot begin to ſerve God with any comfort, till we have a *comfortable aſſurance*, as the Doctor very truly calls it, that we are *perſonally* elected, and that it is abſolutely impoſſible for us to miſcarry: for this is a comfort proper onely for them that have finiſhed their courſe, and are now ready to receive the Crown of Righteouſneſs. "Suppoſe a good man "ſhould employ his Servant in a buſineſs of ſome "difficulty, promiſing him ſufficient means to go "through with it; and for his reward, a conſide-"rable inheritance in his Family: If after he has "taken the charge, and before he has well begun

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"it, he should come to his Master, and fall down at "his Feet, intreating him to settle that Inheritance "upon him beforehand, and to give him an ab- "solute Estate in it, promising upon his ingenuity "that he would not be the less careful of his "work, but think himself rather the *more obli-* "*ged* to perform it to the utmost of his power; "sure his Master would tell him that he desired an "unreasonable thing, since he had never found "him worse than his word; and there was some "reason to suspect that his impatience was a signe "of no honest intention in him; but that for "his own part, he would give him no better as- "surance of his reward, than upon condition, lest "afterward he must get somebody else to do his "work. Now if for all this, the loitering Ser- "vant should lie groveling upon the ground, wring- "ing his hands, and beating his Breast, protesting "that he cannot go about his work, nor so much "as think of it with any joy; till he hath full "assurance that fair Estate he is so enamoured "withal, shall be his, *whether he doth his service re-* "*quired of him, or whether he doth it not*; that no- "thing will comfort him, and keep up his Heart "from sinking within him, but such a *comfortable* "*Assurance*; that he is all over lame, and stiff, and "cannot stir a foot, nor move a hand in his Ma- "ster's service, as long as he hath any the least fear "of missing that Reward: By this time we may "suppose the good man to have a better opinion "of his Servant than to think him a Knave; but "he would certainly conclude that he was not ve- "ry wise. The Parallel is so easie, that I need not make it. Indeed if a man be perswaded that it was the purpose of God from all Eternity, to bring a few men to eternal Life by an irresistible power, and to leave the rest to unavoidable ruine;

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he can no more hope to obtain the favour of God by doing what he can to pleaſe him, than to reverſe the Decrees of Heaven. Wherefore if he underſtands his own principles, he muſt needs be under a great Agony, till he becomes aſſured that he is one of that happy number, whom nothing, no not *ſin it ſelf*, can ſeparate from the love of God. But if we entertain honourable thoughts of God, as we have great reaſon to do; if we believe that he ſeriouſly calls upon us to repent, and would have us to be ſaved; and that he is ready to ſupply us with *Grace ſufficient*, 2 Cor. 12. 9. then upon our care to pleaſe God in all things, we ſhall never want ſo much comfort as we need, *i. e.* the joy of well-doing, which is the teſtimony of a good Conſcience.

Wherefore ſince an abſolute aſſurance that we ſhall be ſaved is needful, neither as a condition of Salvation, nor as a motive to Holineſs, nor as a means of Comfort; I may conclude alſo, that neither is this one of thoſe Graces, which our Saviour hath told us, God will give to them that ask him.

SECT. 3.

Laſtly, *that* Promiſe giveth us no reaſon to expect that the Holy Spirit will dictate *extemporary* Prayers to us. For, 1. Such Prayers themſelves are not neceſſary to the obtaining of our requeſts; for had that been ſo, then certainly we ſhould have been admoniſh'd in the Scriptures to pray *Extempore* (as they call it) as well as to pray at all; and to beware of Book-prayers, and the uſe of Forms, as much as of neglecting the Duty altogether,

gether, or performing it in a careleſs ſlothful manner. And this the rather, becauſe Forms of Prayer and Thankſgiving were uſed in the *Jewiſh* Church; and becauſe alſo the modeſty of many good Chriſtians, and the inabilities of many more, would naturally prompt them to the uſe of ſo ready a help to Devotion, as pious and uſeful Forms of Prayer are. But ſo far are we from finding any Command in Scripture to pray upon ſudden invention, that we finde no preference given to this way, above the uſe of Forms, but rather the contrary; for when our Saviour taught his Diſciples to pray, he enjoyned them the uſe of a Form; *When ye pray, ſay, Our Father*, &c. *Luke* 11. But

2. Not to contend for the uſefulneſs of Forms of Prayer, above leaving the performance of this duty to extemporary effuſions, but admitting the advantage lay on the ſide of the latter, as ſome men perſwade themſelves; I affirm, that the ſuggeſtions of the Holy Spirit are not neceſſary to the conception or utterance of ſuch Prayers. For firſt, they are not neceſſary to dictate *what things* we are to pray for, ſince the Holy Scriptures may abundantly ſupply us with the knowledge of *them*. Therefore I ſee no reaſon why Dr. *Owen* ſhould ſay with ſo much anger, *that the Spirit of God (let the proud carnal world deſpiſe it whilſt they pleaſe, and at their peril) doth graciouſly in the Prayers of Believers, carry out and act their Souls and Mindes in Deſires and Requeſts, which, for the matter of them, are far above their natural contrivances and invention.* This is ſomewhat obſcure; but I would know what requeſts thoſe are, which for the matter of them, are above your natural contrivance and invention: If they be agreeable to the Word of God,

God, as I ſuppoſe you will ſay they are, then either you knew them to be ſo, before you pray'd, or you knew it not: If you did, you have no reaſon to ſay that the matter of *theſe requeſts* was above your *natural contrivance and invention*; if you mean thereby, as I think you do, that when you were praying, you could not poſſibly have thought of thoſe requeſts, without a ſupernatural ſuggeſtion; for you confeſs that you knew well enough before, that you were to pray for ſuch things as then come to your minde. But if you knew them not, then either you prayed for ſuch things as you did not then know to be agreeable to God's Word, or elſe you muſt ſuppoſe that the Holy Spirit, which then gave you the firſt notice of them, did immediately reveal to you that they were: And yet you ſaid juſt before, *I do not think that the Spirit worketh ſupplications in us by an immediate ſupernatural divine Afflatus, ſo as he inſpir'd the Prophets of old, who oft-times underſtood not the things uttered by themſelves.* Now *that* Revelation is as *immediate* and *ſupernatural*, as the Inſpiration of the Prophets was; and to make all even, you ſay elſewhere, that *(let prophane and ignorant perſons, while they pleaſe, deride what they underſtand not, nor are able to diſprove) the Holy Spirit of God doth guide Believers in and by the working and experience of Faith, to pray for thoſe things the depths of whoſe myſteries they cannot comprehend.* So that if you neither know them before, nor underſtand them afterward, I think you may lay claim to the *Afflatus of the old Prophets* upon a double Title, by your own account. Now I ſhall be ſo far from *deriding* your pretence, that I ſhall not go about to *diſprove it*; but onely tell you, that we are not bound to believe you to be Inſpired men, unleſs you could prove it by ſome evident divine Teſtimony;

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P. 349. for want of which, you again appeal to your *Experience*, and let us know withal, *that he who hath not experience hereof*, i. e. of having the matter of his Prayers ſuggeſted to him by the Spirit, *is a greater ſtranger to theſe things than will at length be unto his advantage*; which any man may ſay, who ſpeaks more than he underſtands. All that I contend for, is, that the matter of our Prayers needs not to be dictated by Inſpiration, and that becauſe the Spirit teacheth us by the written Word of God, what we may, and what we ought to pray for. Nor,

2. The words in which we pray: for a ready uſe of our Mother-tongue will ſerve us with them freely enough; ſo that a competent underſtanding of the chief Heads of Religion, and the retaining in memory of a certain number of Scripture-phraſes and Paſſages of Holy Writ, proper to be converted into Petitions, together with a tolerable readineſs of uttering ones thoughts in proper words, will in ſome meaſure furniſh a man with this *gift*; and being thus qualified, he ſhall not need to have the matter or the words of his Prayers dictated to him by the Holy Spirit, any more than of an ordinary Diſcourſe with his Neighbour upon a ſubject which he is uſed to ſpeak of. But if he hath over and above, a warm Invention, and a voluble Tongue, and a good ſhare of Aſſurance in himſelf, eſpecially if he be apt to be heated with his own thoughts and expreſſions, he is then qualified to excel in the way of *extemporary* praying, and to paſs for one that hath a double meaſure of the Spirit, with them who are apt to aſcribe all Heat and Eloquence in matters of Religion to a divine Principle. I do not ſpeak this to undervalue any man's abilities

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in this kinde, but onely to ſhew that they may be ſet too high. As for them that do ſo, they may undeceive themſelves by obſerving the very Prayers of thoſe perſons whoſe gifts this way are moſt remarkable; for although theſe men are ſometimes pleaſed to decry the *uſe* of Forms, as not *ſavouring of the Spirit*, yet it is plain enough, that their own Prayers, as ſpiritual as they look, may be as purely Humane as the Prayers of a Book are by them judged to be. For it is evident that they tie up themſelves to thoſe uſual *Topicks* of Prayer, and Heads of Devotion, according to which Book-prayers (as they call them) are framed. They uſually begin with the Invocation of God, by the acknowledgment of his Attributes, and then they run through the *common places* of Confeſſion, Petition, and Thankſgiving, which are the ſubjects that furniſh ſet Forms of Prayer. They confeſs the ſame Sins, they beg the ſame Graces, they praiſe God for the ſame Bleſſings in all their Prayers. Now this is that which I ſuppoſe none of them will deny; and then I think they muſt confeſs, that their Prayers, as to the *matter* of them, are as formal as thoſe of the Liturgy. But further, as the matter of their Prayers is confined to certain Heads, ſo for the moſt part they uſe the *ſame expreſſions*, onely with this condition, that they are laid in with ſuch good ſtore of them, that they need not uſe them all at once, but may keep ſome againſt another time. And thus indeed they do not tie up themſelves to a *form of Words*, becauſe they have as many Forms to uſe, as may be made by the ſhifting and tranſpoſing of thoſe *Phraſes* which they have in *ſtock*; and ſo many Forms they have more or fewer, according as that ſtock increaſes more or leſs. And thus as we pray out of our Books, ſo do they out of their Memo-

ries; and the difference between their way and ours (for I ſpeak now of thoſe that do not uſe to talk idly and extravagantly in their extemporary Prayers) is this, that ours hath the advantage of Safety, and theirs of Popularity and Oſtentation.

But I am not able to divine what that is in *Extemporary* praying, as *that* is diſtinguiſh'd from uſing a ſet Form, which muſt needs be aſcribed to the immediate ſuggeſtion of the Spirit: The *matter* of ſuch Prayers is certainly the moſt conſiderable, and the knowledge of that we ſee may come another way; which ſeem'd to be the minde too of the late *Aſſembly*, who although they threw aſide the Book of *Common-prayers* to make way for Extemporary Performances, yet thought fit to give the Miniſter a *Directory* for the *Matter*, without leaving him to be guided in that by the ſuggeſtion of the Holy Ghoſt: which made ſome men think they might e'ne as well have preſcribed a *ſet Form*, unleſs they intended to leave the meaner office of ſupplying him with words, to the Holy Spirit. But the words and phraſes, as I have ſhewn you, may come from a more familiar Principle: And then there is nothing left, but that ſhifting and changing of places, with them, which makes the great ſhew of variety. But this is ſo unworthy to be aſcribed to a divine principle, that I may conclude extemporary Prayers, allowing them to be never ſo uſeful and profitable, need not to be dictated by Inſpiration; and therefore no ſuch Inſpiration was promiſed by our Saviour, when he promiſed the Gift of the Holy Spirit to all his Diſciples.

Thus have I ſhewn that neither of theſe three things

things come under the promiſe in St *Luke* 11. 13. For they are not Gifts of that kinde which are there promiſed to them that *ask the Spirit*. And I adde, it may be ſtrongly preſumed, that they are promiſed nowhere elſe, ſince they do not fall under this general promiſe of *the Spirit*, which comprehends all the reſt.

But becauſe there are ſome men ſo vehemently perſwaded that the Holy Spirit is given for theſe purpoſes, that they reckon it little better than Blaſphemy to gainſay it; I ſhall proceed to thoſe places of Scripture upon which ſuch mighty confidence is grounded, to ſee whether they afford any reaſon for it.

SECT. 4.

And firſt, as to thoſe teſtimonies which are alledged out of the Bible, in favour of interpreting or underſtanding Scripture by the immediate revelation of the Spirit; I refer the Reader wholly to Dr. *Hammond*'s *Poſtſcript concerning New Light, and divine Illumination, annexed to his Paraphraſe, &c. upon the New Teſtament*; where they are all conſider'd, and ſhewn to infer no ſuch thing as is deſir'd to be concluded from them. But if after all, any man ſhould ſay that he knows by the Light of the Spirit, that Interpretation which Dr. *Hammond* hath given of thoſe Texts, to be nothing better than *carnal Reaſoning*, and come over with Dr. *Owen*'s talk of *the Natural Man*, and the impoſſibility of underſtanding the ſpiritual ſence of Goſpel-truths, without the *Almighty Illumination* of the Spirit; I confeſs it will prove a matter of as great difficulty to reply to ſuch a pretender, as it

is to finde out a way to convince a *Quaker*: For what ſucceſs can any man promiſe himſelf by replying to a confident Enthuſiaſt, who perpetually appeals from the moſt evident reaſons, the plaineſt teſtimonies of Scripture, and the moſt rational inferences from them, to the teſtimony of the Spirit? However, this I will venture to ſay, that if it were granted impoſſible to underſtand *theſe Texts* without that New Light, which the Papiſts call *an Infallible Spirit*, and Dr. *Owen* and his party *an Almighty work of the Holy Ghoſt*, for in effect they are both the ſame thing; then it muſt be granted withal, that theſe Texts are impertinently produced, to convince us who do not pretend to this *Infallible Spirit*, that there are a ſort of men upon whom God beſtows that *priviledge*. For that theirs is the true ſence, cannot be proved to us, but by rational means, *i.e.* either by arguing from the *original* words, or the Context, or parallel places, or the like; or elſe by ſome clear divine teſtimony proper to convince us that they in particular are inſpired, ſuch as real and undoubted Miracles. This latter way is pretended to onely by the *Papiſts*; and though the frauds they have been deprehended in, ſufficiently ſhew thoſe amongſt them that have raiſed the noiſe of their Miracles to be Impoſtors; yet it is to be acknowledged that they pretend to offer a rational *means* of Conviction, that their Church interprets the Scripture by an infallible Spirit; *which* the men I am at preſent ſpeaking of do not offer in the leaſt. As for the former way of convincing us by rational evidence from the Text it ſelf, it is that which we are ready to ſubmit to, and then I deſire Dr. *Hammond*'s interpretation may be conſidered. But if they neither uſe this way nor the other, nor any like it, it is an abſurd thing to

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produce thoſe teſtimonies of Scripture at all to convince us by them; becauſe upon theſe terms it is utterly impoſſible they ſhould convince us, till we have received that New Light which they themſelves pretend to. And this is all that I can hope to bring them to, *viz.* to confeſs their own impertinency in offering any teſtimony of Scripture for the juſtifying of their pretence; and that when all is done they have nothing to ſay, but *the Spirit* tells them this is the true ſence and meaning of Scripture, without enabling them to make it appear to any body elſe. And ſo we are to let them go, either for errant Hypocrites, or rank Enthuſiaſts, whom the State hath reaſon to be jealous of, leſt they ſhould have ſome dangerous deſign againſt the Government, or be prompted to Sedition and Rebellion by the heats of their own fancies, or the ſuggeſtions of the Devil, which by an Enthuſiaſt may be ſo eaſily miſtaken for the Impulſes of the Holy Ghoſt.

If laſt of all it ſhould be ſaid, that although God hath not promiſed this Inſpiration we are ſpeaking of, yet for ought we know, he may do more than he hath promiſed, and reveal the true ſence of what paſſages in Scripture he pleaſeth to whom he pleaſeth: I anſwer, that as I am no way obliged to contradict this ſuppoſition, ſo withal I muſt adde, 1. That ſuppoſing a man to be thus inſpired, he cannot prove to another that he is ſo, otherwiſe than by Miracles; which if he doth not, neither can he juſtly expect to convince another that the ſence reveal'd to him is the true ſence, otherwiſe than by ſuch rational means as he muſt have uſed if it had not been revealed: and 2. That therefore if *one* man hath nothing to ſay in concluſion for his interpretation of a place of

Scripture, but that the Spirit led him to it, and that to put any other sence upon it, is the fruit of *carnal reasoning*, and of *the wisdom of the flesh*, and a signe of *Unregeneracy*, and the state of a *natural man* that hath not the Spirit of God, which is always Dr. *Owen*'s last refuge; and another plainly shews, either by the *words* themselves, or by the designe of the discourse to which they belong, or by some other way apt to convince a rational man that the foresaid meaning does not belong to them, but one that is different from it: In this case I say the former is convinced to pretend falsly to Inspiration; and in plain English, he must be a very Fool that will prefer his Interpretation before the other. And so much for that matter.

SECT. 5.

2. The principal passages of Scripture; which seem to imply *Assurance* to be a gift bestowed upon the regenerate by the Holy Spirit, are two: The first I shall mention is that of St. *Paul* to the *Ephesians*, *Grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption*, Ephes. 4. 30. Now by the Believers being *sealed*, &c. some have thought that a testimony of the Spirit, whereby they are absolutely assured that they shall be saved, must needs be meant. But first, the words are fairly capable of another meaning, *viz.* that the gifts of the Holy Spirit, bestowed upon Believers, were an evidence that God was now preparing them for the Kingdom of Heaven, since upon their believing he had blest them with so many advantages in order thereunto, and therefore that he had now a peculiar right to their Obedience: For this we know is one use of sealing,

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to diſtinguiſh that which of right belongs to our ſelves, from what is *common*. Thus are all Believers marked out for God's *portion* and *peculiar*, by the eminent advantages of the Goſpel which he hath made them partakers of: and therefore are they ſaid *to be ſealed by the Holy Spirit*, becauſe the Goſpel is a divine Revelation, and the miniſtration of the Goſpel is the *miniſtration of the Spirit*. Thus when it is ſaid that *God the Father hath ſealed Chriſt*, Joh. 6.27. the meaning is, that by the deſcent of the Holy Ghoſt upon him, he owned him to be his Son, that great Prophet, who was to declare the will and pleaſure of God to men. In like manner God's giving his Holy Spirit to them that believe in *Chriſt*, is, as St. *Chryſoſtome* ſpeaks excellently upon this place, his *marking them out to be a Royal Flock*; it is a token of their peculiar deſignation to the ſervice and obedience of God, and a *pledge of that Inheritance*, 2 Cor. 1. 22. they ſhall be rewarded with, if they walk as becomes the Goſpel. But all this is very far from inferring an abſolute aſſurance in them who are thus marked out for God's people, that they ſhall infallibly perſevere in that duty, which belongs to their peculiar relation to God, and the performance whereof is the condition of receiving the Inheritance. And therefore ſuch aſſurance cannot be proved to be ſpoken of in this place. But, 2. The words are not onely capable of that ſence which I have offered; but their coherence with the foregoing and following verſes, and the force and reaſon of St. *Paul*'s Exhortation, requires it: *Let him*, ſaith he, *that ſtole, ſteal no more*; and *let no corrupt communication proceed out of your mouth*, &c. *Let all bitterneſs and wrath*, &c. *be put away*. The Argument wherewith he enforceth thoſe Exhortations is this, that otherwiſe they

would *grieve the Holy Spirit, by which they were ſealed*, &c. *i. e.* they would plainly contradict the end for which God had beſtowed the gifts of the Spirit upon them, who were thus marked out to be his Servants and Children. This would be to grieve the Holy Spirit, *i. e.* to bereave themſelves of his gracious preſence, and to come in danger of being excluded for ever out of the Reſt of God; as it was with the Iſraelites in the Wilderneſs, with whom God was *grieved* forty years; and he ſwore in his wrath, that they *ſhould not enter into his reſt*, Heb. 3. And the note which the Apoſtle makes thereupon is this, that *we are made partakers of Chriſt, if we hold the beginning of our confidence ſtedfaſt unto the end*, verſ. 14. *i. e.* if we hold on reſolvedly and patiently in the courſe of a Chriſtian life. It is the like Argument which the Apoſtle uſeth more *conciſely* to the *Epheſians*, when he diſſwades them from impure and evil courſes, leſt they grieve the Holy Spirit of God, and by conſequence never enter into that Reſt God had deſigned for them. But this conſideration could have been of no force at all, if they had been abſolutely ſure of their Inheritance, as ſome from theſe words have pretended they were; whereas it muſt be granted to be very prevailing, on ſuppoſition, that by *ſealing* is here meant, their being, as it were, conſecrated to a life of Obedience by the Spirit of God which they were made partakers of; for then they would finde little excuſe, and a greater puniſhment for their unchriſtian practices if, being ſo greatly obliged, they ſhould prove unthankful and diſobedient.

The ſecond place is that of St. *Paul* to the *Romans*, *The Spirit it ſelf beareth witneſs with our ſpirit, that we are the children of God*, Rom. 8. 16.

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But, 1. This teſtimony of the Spirit, is that *publick Teſtimony* which was given by the Spirit, that true Chriſtians are the Sons of God; for it is ſaid in the former Verſe that they had *received the ſpirit of Adoption*; which being oppoſed to the *ſpirit of Bondage*, ſhews the Apoſtle's meaning to be this, that the Chriſtians were the *Children of the Promiſe*, and ἐκ τῆς ἐλευθέρας of the *Free-woman*, as he expreſſeth it, *Gal.* 4. 28. whereas the Jews, thoſe of them that were *under the Law*, anſwered the condition of *Iſhmael*, who was ἐκ τῆς παιδίσκης, the Son of the *Bond-woman*, to whom there was no promiſe of an Inheritance. Now that none but true Chriſtians were the Sons of God, and Heirs of the promiſed Inheritance, was that which was teſtified againſt the Jews, by the Miracles and ſupernatural Gifts of the Apoſtles and primitive Believers, *i. e.* by the teſtimony of the Spirit. And then this Text is very far from intending any immediate teſtimony of the Holy Ghoſt to our mindes that we are God's Children. And yet, 2. All that is here affirmed regards onely our preſent ſtate, that we *are the Children of God*; which if we be, it is certainly poſſible for us to be aſſured of it: nay, we cannot be ignorant of our ſpiritual condition, without our own fault, ſince we have ſo plain a rule to try our ſelves by as the Word of God; *By this we know that we know him, if we keep his commandments.* Now our keeping of God's Commandments, is that which our own *ſpirit* or Conſcience muſt *witneſs*; and then upon this condition the Revelations of the Goſpel (wherein, to be ſure, is the witneſs of the Spirit) witneſs to us that *we are the children of God*; *and if Children, then heirs*, &c. All which may very well be, without our believing that it is abſolutely impoſſible for us to forfeit our *Inheri-*

V. Knowl. of Jeſus Chriſt, p. 389.

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tance by any future miſcarriage; and therefore from this place it cannot be concluded, that ſuch aſſurance is given by the Holy Spirit.

SECT 6.

3. For the pretence of uttering the ſuggeſtions of the Spirit in *Extemporary* Prayers, I know likewiſe but two places of Scripture commonly urged in favour of it. The former is St. *Paul*'s ſaying, *I will pray with the ſpirit, and I will pray with the underſtanding alſo*, 1 Cor. 14.15. Which I confeſs is a Text that I never heard produced for this pretence, but by thoſe that have nothing but mere zeal to defend their opinions withal, I mean ſome of the people that follow Dr. *Owen* and his Brethren of the Separation: I do not wonder that after they have been poſſeſt with a ſtrong perſwaſion that the Spirit of God helps them to Words, or Sence, or both, in their Prayers, they conceit this Text to be a *proof* for their purpoſe; for the words ſound that way, if a man believes what they do about Extemporary Prayers, before-hand. But I have often wondered that they who take upon them to be their Guides, who pretend to learning, and if they minded the Text at all, can hardly be ignorant that the *praying by the Spirit* there meant, was uſing the gift of Tongues in Prayer; and the *praying by the Underſtanding*, was praying in a Language underſtood by the people; that they, I ſay, ſhould ſuffer their people to run away ſo long together, with a belief that this Text gives them Authority to expect that the Spirit of God will take care they ſhall ſpeak good ſence in their Extemporary Prayers; this is that which I cannot but admire. I do not ſay they are all ſo diſhoneſt;

diſhoneſt; but I have reaſon to think that many of them are; and they cannot deny it, I ſuppoſe, unleſs they grant that we are acquainted with the talk of their Followers, better than they themſelves are.

But diſmiſſing this place, which is ſo very wide from the purpoſe which it is produced for, I proceed to the ſecond, which indeed carries a more likely appearance; and in the judgment of Dr. *Owen*, contains a ſufficient proof, that the Spirit of God *carries out the mindes of Believers in requeſts, which for the matter of them, are far above their natural contrivance and invention*, i.e. that when Believers venture to pray *Extempore*, the Spirit of God prompts them as they go along, to pray for ſuch things, as otherwiſe could never have come to their mindes. For his words ſignifie thus much at leaſt; if not, that the very knowledge of thoſe things is communicated to them at that very inſtant before they pray for them, and that by immediate Revelation. The place is this: *Likewiſe the Spirit alſo helpeth our infirmities; for we know not what we ſhould pray for as we ought; but the Spirit it ſelf maketh interceſſion for us with groanings which cannot be uttered. And he that ſearcheth the Hearts, knoweth what is the minde of the Spirit; becauſe he maketh interceſſion for the Saints according to the will of God*, Rom. 8. 26, 27. I ſhall endeavour to ſhew the true meaning of theſe words, and leave it to the Reader, whether the foreſaid opinion of the Doctor can be concluded from them. His other thoughts of this matter I ſhall not pretend to confute, becauſe I do not ſo well comprehend what he means, *viz.* when he tells us with reſpect to the *ſubject of Prayer, the ſanctified Heart*, that by the *Groans which cannot be uttered*,

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P. 385. are meant, that *bent, frame, inclination, and acting of the Inward man in prayer from the power of the Spirit, which they themſelves in whom they are wrought do not fathom nor reach the depth of*; unleſs he means that a man may deſire the Graces of God with *inexpreſſible* vehemence, and yet not underſtand that he does ſo: If he intends this, I need onely to tell him, that becauſe theſe groanings are unutterable, it follows not that they are unintelligible. If he intends it not, I do not *fathom nor reach the depth* of his meaning. Again, when he tells us, with reſpect to the object of Prayer, that the *myſterious things* which *Believers pray for*, are *now made nigh*, *now realized unto them*; I do not well know whether he means *now* at their Prayers, or *now* at ſome other time before. If when they are praying, 'tis ſomewhat hard to conceive that the Spirit *repreſents the truth of thoſe things in and by the Word*, as he ſaith; if at ſome other time before, then certainly the *things themſelves* were repreſented before too, and they knew they were to pray for theſe things; and then it is above my apprehenſion how the matter of their Prayers ſhould be *far above their natural contrivance and in-*

P. 349. *vention*, either juſt before, or while they are praying. It ſeems ſtrange likewiſe, that by the Prayers of *men low and weak in their notional apprehenſion of things*, we may *ſee them led into Communion with God in the higheſt and holieſt myſteries of his Grace*; and that they *have an experience of the life and power of the things themſelves in their own Hearts*. For what have we to *ſee* this by, but their Words, and Geſtures? *&c.* But it is paſt my reach, how by theſe helps we can *ſee* that which he told us before, *God onely ſees*, viz. *the fervent workings of the New Creature, when acted by the Holy Ghoſt in Supplications*. And to do him right,

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he ſeems not to aſcribe the extemporary utterance, but onely the preſent conception of matter, to the Spirit. Other obſervations of this kinde might be made, which I ſhall not clog the Reader withal. But upon the whole matter, *Rom.* 8.26, 27. ſeems to me much eaſier to be underſtood than any thing that he ſaith with relation to it; and unleſs he ſhall pleaſe to explain himſelf further, one may ſooner, I think, underſtand St. *Paul* than him, though there be conſiderable difficulties in the Text which need an Interpreter.

Therefore I ſhall, 1. Conſult the ſence of good Authors, and ſuch as the Doctor, I hope, will not take upon him to ſay were *Proud, Carnal, Ignorant, and Profane perſons*; words which he throws ſo fiercely about him whilſt he is diſcourſing of Prayer, the very mention of which one would think ſhould have taught him more meekneſs. 2. I ſhall compare what they ſay with that which ſeems to me to be the deſigne of St. *Paul* in the foregoing and following Verſes. This I take to be a good way, both to underſtand the Text, and to avoid the Doctor's diſpleaſure, if we ſhould not altogether agree about the meaning of it at laſt. p. 349, 384.

St. *Chryſoſtome* ſaith, that in thoſe words, *Likewiſe the Spirit helpeth our infirmities*; *for*, &c. St. *Paul* inſtructs us *not always to judge thoſe things profitable which ſeem to be ſo*, λογισμοῖς ἀνθρωπίνοις *to mere natural Reaſon:* For it was likely that *they who ſuffered ſo many evils, wiſhed a relaxation, asking it as a grace from God.* But ſaith he, *do not think that would be beſt*, which preſently *appears* to be ſo: upon this very account *we need divine aſſiſtance*; for *man knoweth little or nothing* what is for his welfare; wherefore the Apoſtle ſaith, *We know not*, &c. *Chryſ.* in *Rom.* 8. Hom. 14.

And

And then he shews this was St. *Paul*'s case too, *when he prayed that the Thorn in the Flesh might be removed*, 2 Cor. 12. *but obtained it not*: For he proves that this Thorn were the κάκωσις, and διωγμοὶ the *Dangers and Persecutions* he lay under.

Auguſt. *Ep.* ad Probam, 121. *c.* 14. In like manner St. *Austin* tells us, *It is not to be believed that St.* Paul, *or those to whom he spake, knew not the Lord's Prayer; why should he therefore say*, We know not what to pray for as we ought? *but because temporal Afflictions are mostly profitable, either to cure us of the swelling of Pride, or*, &c. *but we, not considering this, desire to be exempted from them. From which ignorance the Apostle shews himself* not to have been free, when *lest he should be exalted by the abundance of Revelations, there was given to him a Thorn in the Flesh, a Messenger of Satan to buffet him; and he besought the Lord thrice that it might depart from him, herein not knowing what to pray for as he ought* —— *Therefore in these tribulations, which may be either profitable or hurtful, we know not what to pray for*, i. e. whether it be better to have them removed or not; *and yet, because they are hard to be born, we do as men altogether desire to have them removed.* And not long after he saith, *The Spirit causeth the Saints to intercede with unutterable groans, inspiring them with the desire of a thing yet unknown, which they patiently expect; for how should that which is desired, be uttered, when it is yet not known?*

Ad Probam, *c.* 15. De Anim. & *c.* Orig. Lib. 4.

Hierom in locum. To the same purpose St. *Hierom* saith, the Spirit helpeth our Infirmities, *that we should not desire earthly but heavenly things*; we know not what to pray for: *They are commonly hurtful things which we think profit us, and therefore our desires are not granted* —— *as he saith himself elsewhere: For this thing*

thing I beſought the Lord thrice that it might depart from me. He maketh interceſſion for the Saints. *Here,* ſaith he, *St.* Paul *by the Spirit, means the grace of the Spirit: For the Spirit intercedes, becauſe he maketh us to pray with unutterable groans, as God is ſaid to try us that he might know us; that is, that he might make us know our ſelves.* And to intercede according to the Will of God, is to *deſire Holy and not Secular things.*

Thus St. *Ambroſe* (if he was the Author of thoſe Commentaries:) We know not, *&c. for we are deceived, thinking thoſe things will profit us which we deſire, when they are not profitable: and here he uſeth the ſame inſtance likewiſe of St.* Paul's deſiring that *the Meſſenger of Satan* might depart from him; to which he addes that of *James and John* deſiring the pre-eminence in Chriſt's Kingdom, who *asked they knew not what.* But withal he ſuppoſeth, that the Spirit doth properly intercede with God in our behalf, that we may have ſuch things as are profitable for us. *Ambroſe* Com. in *Rom.*

Theodoret ſaith, the Apoſtle ſpeaks to this purpoſe; *Pray not to be delivered from troubles, for you know not what is profitable for you, as God doth who governs all. Reſigne up your ſelves to him that holds the Helm of the Univerſe,* &c. But, ſaith he, by the Spirit is meant the *grace of the Spirit, which is given to them that believe*; for being thereby *ſtirred up, we pray more earneſtly,* &c. And he addes, that the *Apoſtle ſpake this* from the experience of what he had ſuffered; [referring probably to that paſſage concerning the Meſſenger of Satan, ſo often already mentioned.] *Theod.* in *Rom.*

To mention no more, *Origen* thus paraphraſeth upon *Orig.* in Ep. ad *Rom.* l. 7.

upon the Text: *Sometimes through infirmity we desire things contrary to our welfare; as a sick man would have the Physician prescribe him what is agreeable to his present appetite, instead of that which is for his health; so in this infirm state of ours, we ask sometimes what is not expedient for us. And I* [Paul] *who had the Messenger of Satan given me, thrice asked,* &c. *not knowing what I asked; and received this answer, My grace is sufficient for thee—— The Flesh lusteth against the Spirit; but when the Spirit of God seeth our spirit striving against the Flesh, he reacheth out his help.—— Now, saith he, if any one can finde out a more sublime sence than this, let him enjoy it to himself. But they are to be admonish'd who desire of God the prosperity,* &c. *of this life; because in these respects they know not what to pray for as profitable; for it often happens that these present advantages,* &c. *tend to the harm of the soul. And therefore that is to be minded by us which we are taught in the Lord's Prayer; Thy Will be done.* As to that clause, *who searcheth the Hearts,* he saith, *it shews that God regardeth the minde more than the words wherewith we pray.* As to the *unutterable groans,* he saith, *How can that which the Spirit of God speaketh to God, be uttered by us, when sometimes that which our own spirit feels and understands cannot be expressed by us in words?*

Now I believe we shall not readily meet with a place of Scripture containing any matter of difficulty, in the interpretation whereof the Fathers do more unanimously conspire, than they do in their sence of this. I could easily have added more Authorities to the same purpose, if I had pleased; but I hope these will be sufficient to satisfie any sober person, that that interpretation of this Text which I prefer before Dr. *Owen*'s, is not fit to be call'd pre-

preſently the *reaſoning* of the *carnal* and *unregenerate* man; for I ſhall offer no other than what is agreeable to the ſence of theſe Chriſtian Writers, who may with the help of a little charity, I think, paſs for *regenerate* men.

The ſum of what they ſay towards the interpretation of the Text, is this:

1. That *we ought* in the general to pray for what is beſt for us.

2. That in ſome caſes we *know not* what is beſt; and they are thoſe which concern our preſent ſtate in this world, with regard to afflictions on the one ſide, and eaſe and proſperity on the other. And thus St. *Auſtin* prevents that Objection of the Chriſtians knowing the *Lords Prayer*, by reſtraining the *ignorance* of what we are to pray for to the matter of temporal afflictions.

3. That our infirmities here mentioned, conſiſt in this ignorance, together with our proneſs to deſire Health, Riches, and Eaſe, *&c.* and the natural averſation we have to Pain and Trouble, when as yet God may ſee that the *former* will be hurtful, the *latter* profitable for us.

4. By the Spirit's making interceſſion for us, they all underſtand his exciting us to pray for our ſelves, excepting St. *Ambroſe*, who ſuppoſeth the Spirit to intercede *properly* for us, that God would beſtow better things on us, than we ſometimes ask for our ſelves: and *Origen* ſeems to underſtand both.

5. That the Spirit's helping our infirmities, is

his inciting of us to pray for *heavenly* things, and not for *earthly*, as St. *Hierome* ſaith; which is to pray κατὰ Θεὸν, *according* to the pleaſure of *God*: not as if it were unlawful to pray at all for any temporal bleſſings; but that we are to be content if we be denied; becauſe *thoſe things*, viz. deliverance from Afflictions, *&c.* which we think would *profit*, may *hurt* us, as he obſerves. And therefore all our deſires of this kinde, are to be limited by that Petition which our Lord hath taught us: *Thy Will be done*, as *Origen* notes. In ſhort, by the ſcope of what they all ſay, this ſeems to be their meaning, that the Spirit helpeth our infirmities, by increaſing our deſires after heavenly things, by making us more indifferent about earthly matters, and content with Afflictions, if God ſeeth them good for us, ſeeing his Grace is ſufficient for us, as he told St. *Paul* when he ſo earneſtly deſired to be delivered from the *Meſſenger of Satan*; which is the Inſtance they all uſe.

6. By the *unutterable groans*, ſome of them underſtand that inexpreſſible fervency of minde, enkindled in good men by the Spirit of God, wherewith they deſire heavenly things; and which, where-ever it is, will certainly abate our deſires of worldly advantages, and make us leſs weary of afflictions. Others of them ſuppoſe the proper Interceſſions of the Spirit to be underſtood by them. And St. *Auſtin*, in particular, ſuppoſes that by the *unutterable groans*, is meant, the deſire of that ſtate and condition in this world which is beſt for us: For, ſaith he, *how ſhould that which is deſired be uttered, when it is yet unknown?* i. e. when under an affliction, we pray for what God ſeeth *beſt* for us, not knowing whether that may prove to be the continuance, or removal of it?

Thus

Thus you ſee how they agree in the main about this matter; the interpretation of *Origen* himſelf, who could not learn it from any of the reſt, falling in with theirs; and yet he was apt to finde as many Myſteries in the Bible as another man; but he leaves them that could light upon a more ſublime ſence of theſe words, to enjoy their opinion by themſelves.

Now it is very plain that the ſuppoſition upon which they go in interpreting the Text this way, is this, that *our not knowing what to pray for* belongs to the caſe of preſent afflictions, which for ought we know may be more profitable for us, than to be exempted, or reſcued from them. And now I come to ſhew that this Suppoſition, and the Interpretation built upon it, is agreeable to the deſigne of the Apoſtle in that part of the Chapter, wherewith this Text hath a plain coherence; which was the ſecond thing propounded.

In the 17 verſe St. *Paul* begins to comfort the Chriſtians under their afflictions, ſhewing them that they *who ſuffered with Chriſt*, ſhould *be alſo glorified together.* This conſideration affords two arguments of Patience, which he diſtinctly notes: The former, being the tranſcendent greatneſs of *that Glory* which they hoped for: The latter, the profitableneſs of their preſent ſufferings to prepare them for that Glory. 1. The nature of the Glory it ſelf: *For I reckon*, ſaith he, *that the ſufferings of this preſent time are not worthy to be compared with the glory which ſhall be revealed in us*, v. 18. From which Verſe to the 24th, he proceeds to ſhew that

Between v. 19, and v. 24 there are ſome difficult paſſages, viz. the creature being ſubject to vanity, and the groaning of the creation, &c. *which are made very clear and plain in Dr.* Hammond's *Annotations, where that which I have here ſuppoſed to be the general meaning of the whole Period, is particularly explained; and therefore becauſe I am unwilling to entertain the Reader with the Solution of difficulties, ſomewhat remote from my main deſigne, I refer him thither.*

as in God's good time the Heathens would be reſcued from their Idolatries, to be made partakers of this Glory; ſo the Chriſtians ſhould be reſcued from their ſufferings alſo, under which they now groaned. Wherefore at preſent he would have them take comfort in the hope of that deliverance and Glory, which was yet to come: *For*, ſaith he, *we are ſaved by hope.* &c. *v.* 24. *But if we hope for that we ſee not, then do we with patience wait for it*, v. 25. 2. He perſwadeth them to patience yet farther, by the profitableneſs of their preſent ſufferings: *We know that all things work together for good to them that love God, to them who are the called according to purpoſe*, verſ. 28. that is, who with full purpoſe and reſolution adhere to the profeſſion whereunto they are called, notwithſtanding all theſe ſufferings: *For whom he did foreknow, he alſo did predeſtinate to be conformed to the Image of his Son, that he might be the firſt-born among many brethren. Moreover, whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified*, verſe 29, 30. *i. e.* And it is not onely true that God will convert theſe ſufferings which now befal us into a means of our ineſtimable advantage; but we are to conſider alſo, that thoſe whom God fore-knew or *fore-approved* for his Children, were *fore-appointed* to ſufferings, that in this reſpect alſo we might be like our elder Brother *Chriſt Jeſus*, who hath ſhewn us this way of coming to the joy that is ſet before us; wherefore we are not to wonder if we be called to actual ſufferings now, upon our undergoing of which with faith and patience, God will *juſtifie* and own us for ſincere perſons, and *reward* us eternally. *What ſhall we ſay then to theſe things? If God be for us, who can be againſt us?* verſe 31. &c.

&c. Who ſhall ſeparate us from the love of Chriſt? ſhall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? As it is written, For thy ſake are we killed, &c. *verſe* 35. *Nay, in all theſe things*, which through the divine diſpoſition tend to our good, *we are more than Conquerours*, verſe 37, *&c.* This is the ſecond Argument uſed by the Apoſtle, *viz.* the profitableneſs of afflictions themſelves, *to them that love God*; which is fully expreſt, *verſe* 28. and vehemently urged to the end of the Chapter. But the Apoſtle makes way for this Argument by what he ſaith *verſe* 26, 27. *Likewiſe the Spirit alſo helpeth our infirmities*; *for we know not what to pray for as we ought*, &c. For it is plain by thoſe words *likewiſe*, *alſo*, that he was now offering to them a farther conſideration, having juſt before concluded that motive to patience, from the deliverance and Glory which they hoped for. And that which he proceeds to ſhew, is the miſtake of thinking that it were at leaſt better *for the preſent* to be exempted from theſe ſufferings; ſince in matters of this nature, *we know not what to pray for as we ought*; *but the Spirit it ſelf maketh interceſſion for us*, that we may have what is beſt; and then if ſufferings befal us, we know they are moſt profitable for us; and conſequently *that all things work together for good*, &c. Now by this time I think it is very plain, that *the ſuppoſition* upon which the *Fathers* went, reſtraining the ignorance of what we are to pray for, to the matter of preſent afflictions, is not onely coherent with the deſigne of the Apoſtle in this place, but that the context does indeed require it. I ſhall onely adde, that the words themſelves, συναντιλαμβάνεται τῇ ἀσθενείᾳ ἡμῶν, do properly ſignifie the Spirit *relieveth us under our afflictions*; for ἀσθένεια here tranſlated *infirmity*, is very frequently uſed See Dr. *Ham.* An.

in the New Teſtament to ſignifie *Miſery* and *Diſtreſs*.

To conclude therefore, if with *Origen*, St. *Ambroſe*, and Dr. *Hammond*, you ſuppoſe the interceſſion of the Spirit to be underſtood in the proper ſence, the Text may be thus paraphraſed. "The "Goſpel of Chriſt affords us this relief againſt "impatience under Afflictions, that whereas we "know not whether Afflictions, or Deliverance "and Eaſe be beſt for us at preſent, and conſe- "quently, as to theſe reſpects, know not what to "pray for in particular; the Spirit of Chriſt him- "ſelf intercedes for us with [ἀλαλήτοις] *unuttered* "groanings, *i.e.* earneſtly and powerfully: (*for by* "*an inexpreſſible deſire we commonly underſtand one* "*that is vehement.*) And God who ſearcheth our "Hearts, and underſtands that we do ſometimes "deſire ſuch things as tend not to our advantage, "knoweth alſo what the Spirit intercedes for, and "[ὅτι] *that* he requeſts in our behalf, better things "for us, than we do for our ſelves; for we are "ever ready to deſire [κατὰ ἄνθρωπον] ſuch things "as ſeem beſt *to man*; but he asks [κατὰ θεὸν] what "*God* knows to be beſt for us.

But if with St. *Auſtin* and the reſt, we underſtand by the *interceſſion of the Spirit*, his making us to intercede for our ſelves, as we may without ſwerving in the leaſt from the main ſcope of the Text, or excluding the former ſence; then the words admit of this Paraphraſe. "Whereas when "we pray for deliverance from affliction, *we know* "*not whether it be beſt* for us to have our deſire "granted; the Holy Spirit inclines us to an en- "tire ſubmiſſion of our ſelves to the divine Will; "and together with our moſt earneſt Prayers of

"that

" that kinde, there is all along mingled that se-
" cret and more vehement desire of what God
" seeth best for us; which is a grace of the Holy
" Spirit, whereby the forwardness of our Appe-
" tites after the ease and comforts of this world,
" is corrected and governed. Now though this
" earnest request be *not uttered*, the particular mat-
" ter of it being *not yet known*, since we are igno-
" rant what will be most profitable for us, yet *he*
" *that searcheth the Heart*, understands it per-
" fectly, and *knows* that we vehemently desire not
" so much that deliverance, or worldy advantage,
" which is the matter of our *uttered groans* and
" Prayers, as that good which *the Spirit* moveth
" us to pray for, and which we *cannot particularly*
" *utter*, that namely which God seeth best for us.
" This indeed is a desire of the Heart, which pro-
" ceeds from a divine cause; and God is so pleased
" with it, that he will not fail to grant it; so that
" if afflictions continue, we know *they shall work*
" *together for good*, &c. And thus the Holy Spi-
" rit relieveth us under our *infirmities* and distres-
" ses, by bringing all our worldly appetites under
" submission to the pleasure of divine Wisdome
" and Goodness.

And thus much for the interpretation of this Text; which I have been the more careful in considering, because it is perpetually produced to justifie the pretences of those men that ascribe their extemporary *inventions and contrivances* in Prayer, to the suggestion of the Spirit of God, and make it little less than Blasphemy for any man to contradict them. I have by good Authorities, and by the scope of the place, and by the importance of the words themselves, clearly shewn that it belongs to another very distinct matter, and is

conſequently incapable of being made uſe of for their purpoſe. And now whether he that uſeth pious Forms of prayer, be not capable of that *relief* from the Spirit which is here mentioned, I leave it to every ſober Reader to judge; but will not ſo far queſtion his underſtanding, or preſume upon his patience, as to help him any farther to do it.

Thus have I at laſt conſidered thoſe places of Scripture, which are commonly alledged in favour of thoſe three pretended gifts of the Spirit, which I ſhewed before were not contained under the general promiſe of *the Holy Spirit*, Luke 11. 13. Amongſt many other reaſons inducing me to this work, I ſhall mention but theſe two.

1. To vindicate the Holy Spirit from thoſe diſhonours that are daily done to him, either while wicked and unrighteous men attribute their confidence that they are perſonally elected, to the *teſtimony* of the Spirit; or while men impatient of contradiction, aſcribe their abſurd interpretations of the Scripture to the *Revelation* of the Spirit; or while men *low and weak in their notional apprehenſions of things*, impute the *vanity* which they frequently utter in their Prayers, to the *impulſe* and *ſuggeſtion* of the Spirit. 2. To take off the minds of Chriſtians from the expectation of ſuch gifts from the Spirit, as are nowhere promiſed, that they may more zealouſly purſue after thoſe Graces which are indeed promiſed, and without which they cannot be ſaved. And thus much for that part of my undertaking, which concerned *thoſe Effects for the producing of which the Holy Spirit is promiſed.*

CHAP.

CHAP. VI.

Concerning thoſe to whom the Holy Spirit is promiſed and given.

SECT. I.

TO ſpeak clearly to this matter, we are in the firſt place to obſerve, that the Operations of the Holy Spirit are either,

1. Such as prevent our belief of the Goſpel, and our very firſt deſires to know the will of God, and to live according to it; this is that *Grace* which depends not upon our believing, being the cauſe of thoſe diſpoſitions which I have ſhewn to be preparatory and antecedently neceſſary to Faith it ſelf. Or,

2. Such as follow after, to cheriſh and improve ſuch good beginnings in us, and to endue us with all qualifications neceſſary to eternal Life. Now the promiſes of this Grace are conditional; ſuch is that promiſe in St. *Luke* 11. 13. and the condition is plainly expreſt, God will give the Holy Spirit to *them that ask him*, who are already convinced of the Truth, and deſire to do the will of God, and pray for divine aſſiſtance. Such alſo is that promiſe in 2 *Cor.* 6. that God will dwell in us; which depends upon our being the ſincere Diſciples of Chriſt, and *cleanſing our ſelves from all filthineſs of the fleſh and ſpirit.* Theſe are the *principal* promiſes of *Grace* made to us in the Goſpel,

Goſpel; and it is evident we have no *right* to the former, but on condition of our believing in *Chriſt*, and owning our ſelves to be his Diſciples; nor to the latter, if we do not obey the Goſpel. And from hence we may learn where the true difference lies between *common* and *ſpecial* Grace; which is a diſtinction, I doubt, oftner uſed than underſtood. That *ſpecial Grace* implies an higher degree of favour towards them upon whom it is beſtowed, than is ſignified by *common Grace*, is obvious to every man's underſtanding. Now there are indeed divers promiſes of ſuch Grace to be met with in the Goſpel, and which will be in force to the end of the world; but they are all of them conditional, and made with reſpect to ſome Qualification, without which they do not belong to us. Wherefore *ſpecial* Grace is that which is ſuſpended upon the performance of ſome condition; and conſequently, that Grace to which ſuch a condition is not required beforehand, is *common*. But ſince there are ſeveral degrees of Grace, proportionable to the ſeveral Qualifications of men: For *inſtance*, ſince more Grace is promiſed to Believers than to Unbelievers; and yet more to ſincere Chriſtians, than to mere Profeſſors: The diſtinction is to be underſtood in this Latitude, that the ſame degree of Grace which is *ſpecial* in one reſpect, may be *common* in another; for that Grace whereof *Faith* is the condition, is common in reſpect of that which obedience qualifies a Believer to receive; as it is ſpecial, with regard to that which does not require the condition of Faith, and which an Unbeliever is capable of. Wherefore the diſtinction is not accurate enough, to be nice withal: for if it be ſtrictly held to, there are ſeveral inſtances of divine Grace that will not fall under it; becauſe then onely the firſt Operations

of

of the Spirit upon our mindes, *preventing* all good inclinations in them, will be *common* Grace; and thoſe onely which crown our obedience with perſeverance, *ſpecial*. But admitting the former Latitude, the diſtinction will reach every Operation of the Holy Spirit upon our mindes; and the difference between that Grace which is common, and that which is ſpecial, may be ſo placed, as that we may underſtand one another when we uſe the diſtinction.

And then I offer it to be conſidered, whether it be not moſt agreeable to the Scriptures, to place the difference between them in this; that *common* Grace is that whereby we are led to the Faith of *Chriſt*, and the profeſſion of Chriſtianity, and ſo includes all thoſe good deſires that are excited, and all thoſe good diſpoſitions that are produced in the mindes of men *before* they *believe*; and *ſpecial* Grace, that which is given to *Believers* onely, for the ſtrengthning of their Faith, the increaſing of their good deſires, and the enabling of them to live according to the Goſpel. For although there are degrees of that Grace to which Faith is pre-required, and of that which is antecedent to Faith, our Saviour's rule, *To him that hath ſhall be given*, holding equally in both caſes; yet it is obſervable, that the promiſe of *the Holy Spirit*, in St. *Luke*, and all the particular promiſes of that nature in the Goſpel, are given only to Believers; and that we have no right to them but upon the performance of ſome condition required in the New Covenant. Now ſince there are peculiar promiſes of *the Holy Spirit*, which belong onely to them that believe, it ſeems agreeable to the Scriptures, to ſuppoſe Faith to be the firſt condition of ſpecial Grace, and conſequently that Grace

Grace to be common, which requires not the performance of any condition undertaken by us when we are admitted into the Covenant.

It is in this ſence that I ſhall underſtand the diſtinction, becauſe otherwiſe I think it will often prove a Diſtinction without Difference, ſince in the ſtrict meaning of the words, the ſame Grace may be both common and ſpecial. Thus alſo we may underſtand the difference between *preventing* and *co-operating* Grace, and between *preparing* and *perfecting* Grace: For theſe diſtinctions expreſs the ſame thing in other reſpects, that is meant by *common* and *ſpecial* Grace. For that Grace which we call *common*, becauſe it is given without that *condition* which is neceſſary to qualifie us for greater Grace, is alſo ſaid to be *preventing* Grace, with reſpect to God, who is the *firſt* cauſe of all that is good in us; and likewiſe *preparing* Grace, with regard to ſome further improvement, that we are thereby made capable of attaining: And then *co-operating* and *perfecting* Grace, are but other words expreſſing the ſame thing that is meant by *ſpecial* Grace, with a like difference of reſpects. So that theſe *diſtinctions* are to be underſtood with the ſame Latitude, and uſed with the ſame caution that the former is. If I am miſtaken in this, *they* are more ſubtile and intricate than I was aware of.

But the accurate uſe of theſe diſtinctions is not that which I contend for; it is ſufficient for me if I can make my meaning to be underſtood; which is this: That although Faith be an effect of divine Grace, yet there is an higher meaſure of Grace promiſed to us if we *believe*; and a greater than that, if we *ſincerely obey* the Goſpel. The

greater

greater promiſes of Grace are made to thoſe that are in a good way already; and the better that way is in which they are, the more plentiful communications of the divine Spirit are they capable of. It is indeed impoſſible to aſſigne the ſeveral degrees of that Grace, which is beſtowed upon men, under ſuch qualifications as the Goſpel requires; becauſe we know not the degrees by which men are more or leſs qualified. The Scripture hath onely acquainted us that believers and good men have promiſes of ſpecial Grace. As for the particular degrees of it, it is not neceſſary we ſhould know them; and therefore our Saviour hath told us onely in general, *To him that hath ſhall be given*; that is, as the Parable to which theſe words belong clearly imports, greater meaſures of Grace ſhall be beſtowed upon them who beſt improve the Grace they have already received. And this is a very weighty encouragement to make us all careful to be better.

SECT. 2.

I come now to ſpeak directly to the Argument of this Chapter, *viz.* who are the *Object* of Grace, or the Operations of the Holy Spirit; and that by laying down two or three plain *Propoſitions*; which being proved, the Queſtion will be ſufficiently and truely anſwered.

1. *God will give ſpecial Grace to all thoſe that perform the conditions upon which it is promiſed*; which I hope ſtands in need of no other *medium* to prove it by, than that God is faithful and true, and will perform his promiſe. Dr. *Owen* truely obſerves, P. 182. that *the ſame Grace in nature and kinde, is communicated*

nicated unto ſeveral perſons in various degrees, and is by them uſed or improved with more or leſs care and diligence. I ſhall adde, that this *ſpecial* Grace (for of that he ſpeaks) is communicated unto them in thoſe degrees, *according as* the Grace they had formerly received, was improved with more or leſs diligence; for that is plainly the meaning of thoſe words now mentioned, *To him that hath it ſhall be given*; a ſaying ſo often repeated in the Evangeliſts, but as near as I can remember, not once taken notice of by our Author throughout his great Book, though it be as material and neceſſary a paſſage, for any Chriſtian Writer, that undertakes this ſubject, to guide himſelf by, as any is in all the Scripture. For what reaſon he ſlipt over this Text, though it lay ſo plainly before him in the Bible, he knows beſt himſelf: He could not but know it was very pertinent to the ſubject, though it was impertinent to his manner of handling it: I am ſure it is a ſufficient confutation of his deſigne in the *Chapter* concerning *works preparatory to Regeneration*; where, as I ſhall in due place manifeſt, he makes all the preparatory works that one can well think of, to ſignifie nothing at all in effect, towards the obtaining of that Grace whereby we are Regenerated; which, beſides that it confutes the Title of the *Chapter*, is nothing leſs than to make the communication of that Grace an arbitrary act, that depends not upon the performance of any conditions required on our part; and conſequently, to deſtroy all the encouragement we have from the promiſe of *Chriſt* to pray for the Holy Spirit, that we may become the ſincere Diſciples of *Chriſt*. Indeed he is now and then pleaſed to mince the matter, as where he tells us; *Sometimes, as to ſome gifts and graces,* P. 86. *God doth beſtow his Spirit where there is ſome preparation*

paration and co-operation on our part. Sometimes, and *ſome Graces*, and *ſome Preparation*, are uncertain words: But I would know what he means by thoſe Graces, which he ſuppoſeth will not be beſtowed, though there be *never ſo much* preparation on our part; for that is alſo clearly ſuppoſed in his words. For inſtance, If through the Grace of God a man believes the Goſpel, and heartily deſires to live according to it; praying as our Saviour hath taught him, for the Holy Spirit, in order to that end; I would know whether upon this preparation and co-operation on his part, God will not enable him ſo to do. If our Author denies it, let him anſwer our Saviour's ſaying; *How much more ſhall your heavenly Father give the Holy Spirit to them that ask him?* And ſo upon the like preparation for any *ſpecial* Grace that we need. If he ſhould deny that God will beſtow it, I would alſo deſire him to give us his thoughts upon that other ſaying of our Saviour, which ſeems to conclude againſt him in all inſtances of this nature, *viz. That unto every one which hath, it ſhall be given*, Luke 19. 26.

2. On the other hand, *the Goſpel giveth us no ground to expect any ſpecial Grace, or ſuch Operations of the Spirit, as are promiſed to qualified perſons, if we do not perform the conditions upon which the promiſe depends.* But on the contrary, we have reaſon to believe that God will withdraw that Grace which he hath already given, from thoſe ſlothful perſons that refuſe to make any good uſe of it. Indeed how long God will extend his patience towards them, and bear with their obſtinacy, is concealed from us, and depends upon his Soveraign pleaſure. But our Saviour plainly told us, that, *from him that hath*, i. e. improveth *not*, *even that he*

he hath ſhall be taken away from him. So little reaſon hath any ſuch perſon to expect any new acceſſion of Grace to that which he hath forfeited by receiving it altogether in vain. Wherefore I am far from contradicting thoſe men that ſay the promiſes of *regenerating Grace* belong not to *all* who have the Goſpel preached to them; though I take my leave of them when they tell us that theſe promiſes are reſtrained to a few men, whom God hath perſonally choſen, and by an abſolute Decree fore-appointed to Salvation: but inſtead thereof I affirm, that the reſtriction of *theſe promiſes* to certain perſons, is meaſured onely by the conditions upon which they are made, *i. e.* that they belong onely to thoſe by whom theſe conditions are performed. My reaſon is this; becauſe there is not one promiſe in the *whole Covenant*, that is made abſolutely to this or that man's perſon; but they are all made with reſpect to mens qualifications. Now the New Covenant is the onely means by which we can know any thing of God's Councils and Decrees concerning our Salvation: Wherefore if the promiſes of the Covenant be not abſolute, but conditional, then the reaſon why every man cannot claim the benefit of them, is not becauſe *this man's* perſon was abſolutely excluded, and *that man's* benefit abſolutely intended by them; but becauſe ſome are qualified as they ought, to receive the promiſes, and others are not.

Thus I cannot but ſubſcribe to the *Title* of our Author's third *Chapter* in his fourth *Book*, viz. *That Believers are the onely object of Sanctification, and ſubject of Goſpel-holineſs*; for this one would think to be his meaning, that a man muſt be a Believer before he can be an holy perſon, ſince believing

believing of the Goſpel is an indiſpenſible condition of obtaining that Grace, by which we may obey it; for I know not what we ſhould underſtand by *Goſpel-holineſs*, but the *obedience* of the Goſpel. But this is not that which he intends; for if you examine the *Chapter* it ſelf, you will finde that by *Believers* he means *Regenerate* perſons: For he tells us, that *the Spirit is promiſed and received as a ſpirit of Sanctification, unto and by the Regenerate, that is, unto Believers, and onely unto them*; and withal, that *the Qualifications of Faith and Obedience are not previouſly neceſſary to Regeneration*; which muſt needs be true, if to be Regenerate, be no other thing than to Believe and Obey the Goſpel. His meaning is, that Regeneration, or Faith and Obedience, *is previouſly required to ſanctification*, which he confeſſeth to have ſome difficulty; and ſo do I think too, ſince no man can be regenerate, who is not in ſome meaſure a ſanctified or an holy perſon. But he removes the difficulty by anſwering thus; *The ſame Spirit firſt worketh Faith and Obedience in us, and then preſerveth it when it is wrought.* So that his meaning is this: Faith and Obedience are not conditions pre-required to Faith and Obedience; but where they are preſerved, it is neceſſary they ſhould be before. This you will ſay is plain enough; but the Doctor is not content to let it go ſo; wherefore *to clear the manner of it*, as he ſaith, *we may obſerve, that Sanctification may be conſidered,* 1. *As to the eſſential work of it, which conſiſts in the preſervation of the principle of ſpiritual life and holineſs communicated to us in our regeneration.* 2. *As to thoſe renewed actual Operations, whereby it is carried on. And then Faith alſo may be conſidered,* 1. *As to its original communication, infuſion, &c. into the Soul, or as to the ſeed, principle,* P. 358.

and habit of it; and thus 'tis wrought as all other grace is in Regeneration. 2. As to its actings in us, or as unto actual believing, or the exerciſe of Faith, and the fruits of it, in holy obedience. Now, ſaith he, *Sanctification in the firſt ſence reſpects Faith alſo in the firſt*; i. e. *the preſervation of the ſeed, principle, &c. of Faith, belongs unto the ſanctifying work of the Holy Spirit, and ſo believers onely are ſanctified. And in the latter ſence it reſpects Faith in the latter alſo; that is, the progreſs of the work of Sanctification is accompanied with the actings and exerciſe of Faith*; i. e. the actings of Faith are pre-required to a progreſs in Sanctification; and thus *Faith is both ways a neceſſary qualification in and unto them that are ſanctified.* This is that which our Author calls *Clearing*; but is in my minde *confounding* what was *clear* enough before, *viz.* that *where Faith and Holineſs are preſerved, they muſt be before; and that the ſanctifying work of the Spirit conſiſts in the preſervation of them*; which is all that he means; onely he has dreſt it up with formal diſtinctions, and ſolemn phraſes, as men uſe to do that would ſeem to ſay ſomething, when in effect they ſay nothing at all. For all this while I do not ſee that difficulty removed, how that which he makes to be a neceſſary qualification of being at all ſanctified, ſhould not be as neceſſary to Regeneration; ſince I cannot underſtand how a man ſhould be regenerated, without ſome meaſure of ſanctification. But the worſt of it is, that the difficulty is impoſſible to be removed, if *Regeneration*, and *Sanctification*, that namely which is the condition of obtaining eternal Life, be the very ſame thing as I ſay they are; and for the proof thereof, I refer the Doctor to the *Chapter* of Regeneration.

Now after all, our Author's deſigne in diſtinguiſhing

guiſhing thus artificially between Regeneration and Sanctification, was this, that he might ſeem to grant there were *ſome Qualifications* required to make us capable of the ſanctifying Operations of the Holy Ghoſt, (which no man can deny without facing down the Word of God) though all the while he granted no ſuch thing; excepting onely in this ſence, that the Holy Ghoſt will take care to keep thoſe in a ſanctified ſtate, who are ſanctified, or (which is the ſame thing) who are regenerated already: For to Regeneration it is very plain that he makes no qualification on our part neceſſary at all; and that I do not wrong him by ſaying ſo, will appear from his own words. He ſaith, *The chief and principal ends for which the Holy Spirit is promiſed, may be reduced to four heads*; the three firſt of which are *Regeneration, Sanctification, and Conſolation: And this*, he ſaith, *is the plain order and method of theſe things.* 1. *He is promiſed and received as to the work of Regeneration unto the Elect*: 2. *As to the work of Sanctification unto the Regenerate*: 3. *As to the work of Conſolation unto the Sanctified.* This is the *Scheme* of thoſe Qualifications which he ſuppoſeth are *previouſly required* to the reſpective works of the Holy Spirit; and it is plain that he makes no other qualification neceſſary to the *regenerating work* of the Spirit, but *Election*; which according to him ſignifies, an abſolute Decree of God that ſome certain perſons ſhall be glorified; and if there be any perſons thus abſolutely choſen, I confeſs they need no other *Qualification* for the regenerating work of the Spirit. But now, as the Doctor very well obſerves, this *Election is no Qualification on our part; but onely the ſecret purpoſe on the part of God what himſelf will do.* From whence I conclude, that if Election be the onely qualification

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previouſly required to Regeneration, then *no Qualification on our part* is neceſſary thereunto; and further, that if his Elect onely ſhall be regenerated, then no *ſuch Qualification* can be profitable to any one elſe; nor can it make him capable of the *regenerating Grace* of the Holy Ghoſt. Laſtly, if both theſe things be true, then, beſides many other evil conſequences fundamentally repugnant to the very nature and deſigne of the New Covenant between God and Man, it unavoidably follows, that the promiſes of Grace can never afford us a good reaſon to do any thing in order to our Regeneration. Which inconvenience of confining *Election to eternal Life* firſt of all, and then the promiſes of *regenerating Grace* to a few certain perſons without any reſpect to what they are, one needs not the Doctor's *abilities* to be ſenſible of, though I finde it requires greater than his own to remove it; unleſs a man may be ſaid to remove an Objection, by diſſembling the force of it, inſtead of anſwering it. For the Doctor propoſes it thus;

P. 361. *May a perſon*, ſaith he, *who is yet unregenerate, pray for the ſpirit of Regeneration, to effect that work in him?* May he do ſo! yes, without queſtion he *may*; and if he pleaſe he *may* let it alone too. Our Author having told us that the ſpirit of Regeneration was promiſed onely to the Elect; and then falling upon that point of praying for the ſpirit of Regeneration, tells us, that he *might give directions in ſome enquiries, which indeed deſerve a larger diſcuſſion, if his preſent deſigne would admit of it*; but he *would inſtance onely in one*, i.e. *May a perſon who is unregenerate, and knows not his election*, &c. But now there is another enquiry that *deſerves a larger diſcuſſion* than this, *viz.* Whether the Prayers of an unregenerate man can avail any thing towards the obtaining of the Spirit of Regeneration; whether

ther he knows his election, or whether he knows it not. But there was good reaſon why this *enquiry* was not to be meddled withal, namely, becauſe our Author's *preſent deſigne would not admit of it*, which was to ſerve an *Hypotheſis* that would not bear the enquiry. That he was well enough aware of it, we may ſee by the laſt Anſwer he brings to that *one* gentle Queſtion he took in hand; *May an unregenerate man pray for the ſpirit of Regeneration?* Doubtleſs he *may*; for *perſons*, ſaith he, *under ſuch convictions*, as put them upon praying for Regeneration, *have really ſometimes the ſeeds of Regeneration communicated unto them; and then, as they ought, ſo they will continue in their ſupplications for the increaſe and manifeſtation of it.* Now if the Doctor had not been aſham'd of his meaning, he might have expreſs'd it plainly and undiſguiſedly in this manner. All may and ought to pray for Regeneration; for ſome, *i. e.* the Elect, happen to be regenerated while they keep on praying, and then *they* will be ſure to pray on ſtill that they may know it. This is the moſt that can be made of his final Anſwer; and it comes to no more than this; that the Prayers of unregenerate men *will do them no hurt:* but for any thing I can ſee, he has not yet ſatisfied us, that they *will do them any good*; which I ſhould have thanked him to have ſhewn me according to his principles, if *his preſent deſigne would have admitted it.*

But what if the Scriptures teach that the promiſes of regenerating Grace are made onely to thoſe who are abſolutely elected to glory? I anſwer, If that can once be ſhewn, I have done; or if it can be made to appear but probable by the Scriptures, I ſhall begin to ſuſpect all my *reaſoning*

againſt it to be as *carnal*, as the Doctor can believe it. For I heartily believe the Scriptures to be the Word of God; and all my Reaſonings ſhall ſubmit to this one Propoſition; *Whatever God hath ſaid, that is true.* Now the Doctor, having repeated the firſt Propoſition of the forementioned *Scheme*, viz. that the Spirit of Regeneration is
P. 358. promiſed onely unto the *Elect*, tells us, that *the promiſes concerning the communications of the Spirit unto this end, have been before explained and vindicated.* Theſe words I confeſs ſurprized me; for they ſuppoſe that he had elſewhere produced ſome promiſes in the Scripture, inconditionally made to ſome certain perſons that they ſhould be regenerated; or at leaſt ſome Texts to prove that the promiſes of regenerating Grace were meant onely to ſome men whom God from all eternity had *abſolutely choſen* to *Glory.* Now one would have thought there had been a former Chapter with this Title; *The Elect are the onely Object of regenerating Grace.* But there is no ſuch thing: however, I have looked backward and forward to finde where he had *explained and vindicated theſe promiſes* he ſpeaks of; but after a long ſearch, I was ſatisfied that my Memory had not failed me in this particular, and that I looked for what was not to be found; unleſs it be in the firſt Chapter
P. 172. of the third Book, where he dogmatically tells us, that *the Souls of God's Elect were the matter deſigned of God for the work of the New Creation to be wrought upon*, without offering one ſyllable of proof to make it good. Now to ſlip over the great difficulty when one comes at it, by pretending that it is ſatisfied *elſewhere*, without referring to the particular *place*, is the Artifice either of a bad Writer, or one that ſerves a bad Cauſe; and a man may fairly put it in practice, that writes ſo largely

largely as the Doctor does: for 'tis hard if ſome of his *Readers* are not ſo *courteous* as to diſtruſt their own *Memories*, after they have gone above half way through ſo great a Book as his, rather than to queſtion his *honeſty*. But for his ſake, I ſhall be very ſure of an Author, before I truſt general References again.

Now till I ſee thoſe *promiſes* produced that I have look'd for in vain, *viz.* that God will regenerate *theſe* Elect, I ſhall not onely conclude that God will enable us to forſake our ſins, and to keep his Commandments, if we believe the Goſpel, and implore the aſſiſtance of the Holy Spirit; but alſo, that without theſe qualifications we have not the leaſt ground to expect that ſpecial Grace, which is proper for that end, that is, to make us regenerate or holy perſons. If it ſhould be ſaid, that for ought we know there are ſome perſons whom God hath *abſolutely decreed* to ſave, and whom therefore he will take care to regenerate, that they may be fit for ſalvation; which is the Doctor's notion of *Election*, as is plain from his *Scheme* here in this place, and from the ſecond Chapter of his fifth Book, though he hath diſguiſed it there with many intricate ſayings, as his manner is: I anſwer, without aſſuming the boldneſs to pronounce concerning God's *ſecret Decrees*, that it is a monſtrous vanity, for any man that may become a regenerate perſon, and obtain eternal Life, by a method determined by that Will of God which he *knows*, to truſt that he ſhall be regenerated and ſaved, by force of a ſuppoſed Will in God which he *knows not*. If the Scripture had told us there were *ſome perſons abſolutely elected to Glory* hereafter, it had been a very dangerous thing for any man to neglect the care of becoming a

regenerate person, trusting to his *particular election*, for the certainty of his Regeneration; unless withal the Bible had given us the names of *these* special Favourites of Heaven, and he had found his own amongst them. But if the Scripture had mentioned *no such thing* at all, it is little better than madness to venture our Regeneration upon so great an uncertainty. And thus much I think
P. 521. may be gathered from Dr. *Owen*, where he saith, *The expectation and hope of any man for Life, and Immortality, and Glory, without previous holiness, can be built on no other foundation but this, that God will rescind his eternal Decrees, and change his purposes, that is, cease to be God, merely to comply with them in their sins: And who knows not what will be the end of such a cursed hope and expectation?* These words I confess are capable of a double construction, *viz.* that the *expectation of Glory*, either without holiness *previous* to *that expectation*, or without holiness *previous* to the *obtaining of that Glory*, is a cursed hope. If he means the latter, he supposeth it possible for a Christian to expect Salvation and Glory, though he is neither holy at present, nor presumes that he shall be so hereafter, and this is a *cursed hope* indeed: but I believe it will be hard to meet with it any where, either amongst Christians who deny the Doctrine of *personal election*, for they are perswaded that holiness is the *condition* of obtaining eternal Life; or amongst Christians that grant it, for they are perswaded, as the Doctor can bear them witness, that God will take care to make the *Elect*, who shall onely be saved, *holy* before he brings them to Glory. There being therefore no great danger of any Christian's entertaining this *cursed hope* that he shall *be brought to blessedness, without being made*
P. 520. *holy antecedently thereunto*, as our Author's expres-

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sion is; one would think his zeal were meant against a wicked man's hoping to be saved, *i. e.* who wants that ground for his hope which the Gospel affords to them who have sincerely forsaken their sinful courses. Now if this be his meaning, it is a very good meaning; and I think he can hardly say too much to awaken those men who go on in their ungodly practices, and still flatter themselves with the hope of Salvation: But then from his words I infer, 1. Such mens expectation of Glory cannot be built upon this foundation, that God hath absolutely elected some persons to eternal Life; for the Doctor saith it cannot be built upon any other foundation than this, that God will rescind his eternal Decrees, to comply with them in their sins; and these are plainly two distinct things. 2. That therefore there are no persons who are thus absolutely elected; for if there were, then a wicked man might hope that he is one of them; and to nourish this hope, he need not suppose that God will change his purposes to comply with him in his sins, but that God will take care to convert him from his sins in compliance with his own purposes. And then, 3. It follows plainly, that God hath decreed to save no man but upon condition of his being holy; and therefore, 4. There is not the least ground for any man to hope that he may be *regenerated*, because he may be elected; since Holiness, or Regeneration it self, is the condition of any man's being elected to eternal Life. And this is to the full as much as I said concerning the desperateness of putting our Regeneration upon the venture of our Election: And whether it be not the consequence of the Doctor's words, according to the most charitable construction of them, I leave the Reader to judge between us.

But

But that he may not complain that I miſ-repreſent his opinion concerning that which he calls the *Decree of Election*, I ſhall here give you his own account of it, from the ſecond Chapter of his fifth Book, where he diſcloſeth his judgement of it very ſolemnly. His deſigne in that Chapter is to prove that *eternal Election is a cauſe of and motive unto holineſs*, as the Title thereof acquaints us; and therefore I acknowledge he took a very proper way to begin with explaining what he underſtands by *eternal Election*: But I can by no means think he hath done fairly, to make *Election* to be one thing when he induſtriouſly explains his notion of it, and another thing when he proceeds to uſe it for the proving of ſomething elſe. To make it plain to him that he is guilty of this fault, I will firſt ſhew what he underſtands by the Decree of Election, where he pretends to prove that it is
P. 525. a motive to Holineſs. To this end he ſaith, *Firſt, the Soveraign Grace and Love of God herein, is a powerful motive thereunto.* Now the Grace which he means is this, *That God ſhould firſt chuſe us unto Life and Salvation by Jeſus Chriſt, decreeing immutably to ſave us out of the periſhing multitude of Mankinde, from whom we neither then did in his eye or conſideration, nor by any thing in our ſelves ever would differ in the leaſt*; which is as much as to ſay, that *Election* is a peremptory *Decree* of God, that *this* and *that* man ſhall be ſaved, *without conſidering* them under any qualification, which the Goſpel ſaith is neceſſary to eternal Life: ſo that his judgement in this place is, that God hath abſolutely elected all that ſhall be ſaved; which he plainly
P. 522. affirmed not long before, by ſaying, that *every thing elſe will fail, but what is an eſpecial fruit and effect of this Decree of Election.* But that he might be ſure to be underſtood, he propounds the common Objection againſt this Doctrine, *viz.* that on ſuppoſition

poſition thereof, a *choſen one* may happen to argue in this manner: *If God hath thus choſen me, I may then live in ſin as I pleaſe; all will be well and ſafe in the latter end, which is all I need care for*; i. e. Election to eternal Life being ſuppoſed to be abſolute, it follows that a man may live in ſin all his days, and it ſhall not go the worſe with him hereafter. Which inference ſeems to be plain and ſtrong; and I think our Author confeſſeth it ſo to be, by not once attempting to ſhew the contrary. But inſtead thereof he tells us, *This is the language of a Devil, and not of a man; and he that ſhall act practically according to this inference, is ſuch a Monſter of Impiety and preſumptuous Ingratitude, as Hell it ſelf cannot parallel in many inſtances.* May be ſo; but I hope a man may *doctrinally* make this inference without, being as ill-natured as the *Devil*; and that our Author will not call us *Devils*, for urging him with an Objection that he is not able to anſwer. For when all is done, if Believers ſhould argue in this ſort, and live accordingly, he has no way, that I can ſee, to convince them that they ſhall fare the worſe for it. But thus he goes on; *I ſhall uſe ſome boldneſs in this matter*; and to do him right, he is every jot as good as his word: for preſently he ſets himſelf to call them *ſtupid, impious, and ungrateful Monſters*; and to beſtow ſuch language upon them, as might make him liable to be queſtioned by his Brethren, whether he has not taken too much *boldneſs* with the Elect; if he had not made his peace with them in particular, by ſaying that he never *knew any* man who was *duely perſwaded of his election, in whom it tended to ingenerate looſeneſs of Life.* But I ſuppoſe he is not acquainted with them *all*; and if there be any of them that make this *helliſh* inference *doctrinally* and *practically* too, any man may

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may see, that his foul words do not confute the consequence of their arguing, although they may deserve them for living according to it: For if they should chance not to care for the Doctor's *boldness* in calling them out of their names, he has no more to say to them; and their conclusion, *All will be well and safe in the latter end, which is all we need care for*, is in as good a condition as it was before he meddled with it. For it is the inconsequence of their arguing that must be shewn, to free the Doctor's opinion concerning personal Election, from the charge of being a temptation to carnal security. And this he was the more obliged to shew, because he said two Pages before, P. 522. that *under this pretence chiefly, his Doctrine concerning Election is blasphemed, and evil spoken of.* It would therefore have been very kindly done, both to himself and us, to shew the fore-mentioned arguing to be inconsequent; but I challenge him to shew me one single Line that looks that way through all his pretended answer to the Objection, P. 523, 524 which is yet above two Pages long; and so may serve for one instance among many, what an excellent faculty our Author has, when pertinent matter is scanty with him, to confound a Reader with a multitude of words.

There are many other ways by which he pretends to shew that *eternal Election is a motive to holiness*, but this is sufficient to let you see what he understands by eternal election, where he endeavours to prove it to be such a motive, *viz.* that it is God's absolute purpose from Eternity, to save some persons, not considered under any good qualification. I shall now shew you his definition of it towards the beginning of the Chapter: P. 520. *It is*, saith he, *the eternal and immutable purpose*

poſe of God, that all who are his, in a peculiar manner, all whom he deſignes to bring unto bleſſedneſs in the everlaſting enjoyment of himſelf, ſhall antecedently thereunto be made holy. Theſe words are printed in the *Italick* Character, that the Reader might obſerve them the better, and take notice that they are the foundation of the following diſcourſe. And I deſire alſo the Reader to obſerve, that this is our Author's definition of that *Election*, which, as he pretends, is afterwards proved to be a *motive to holineſs*. Now *this* notion of Election is plainly different from *that*; for he ſaith, it is the *eternal purpoſe of God, that all who are his in a peculiar manner*, &c. His in a peculiar manner! how came they to be ſo? were they his in a peculiar manner before they were elected, or not? If the former, then they were God's peculiar people before they were choſen to be ſo, and there was no need of his election to make them ſo. If the latter, then I underſtand what he means by ſaying, that *Election is the eternal purpoſe of God, that all who are his ſhall be holy*, viz. that *Election* is the purpoſe of God that all who are *elected* already, ſhall be made holy; which is as much as to ſay, that Election is Election; and they that are elected to be holy, are elected to be holy. To ſave himſelf from this Nonſence, he has but one way, and that is by ſaying that theſe *all* whom he ſpeaks of, were God's people in a peculiar manner, by vertue of another *Decree of Election* than that which is here diſcribed, *viz.* of that abſolute Decree to ſave them; which he afterwards ſhews to be a motive unto holineſs. And then this is the meaning of his words: Eternal Election is God's Decree that all they ſhall be made holy, concerning whom he had already decreed that they ſhall certainly be ſaved. Now this is that which I ſaid, that he means

means one thing by eternal Election, when he defines it to lay a foundation for his following discourse; and another thing by it when he enters upon the discourse it self. And there was good reason for it: for if he had defined eternal Election to be God's absolute purpose to save so many certain persons, without regarding how they are qualified, before that his purpose; he had found himself obliged to prove this bold Assertion of his, before he proceeded to build his other opinions upon it. But here he declines that work, by substituting another Proposition in the room of it; which indeed sounds as if it were the same, but really is very different from it, as he had declined it before, by pretending that he had done it elsewhere. Now if I understand any thing of the duty of an Author, he was more than ordinarily concerned to produce some evident proofs out of Scripture, if there be any there, that the decree of Election to eternal Life is made with respect to the persons of men, and not their Qualifications; for this is not onely supposed by him in this Chapter, but 'tis the *Hypothesis* upon which the greatest part of his Book runs; and which is more than all the rest, he laies such a stress upon it, as I do not remember to have met with any man that does the like: For in this Chapter he

P. 526. saith, *Men may frame an Holiness to themselves, and be stirred up unto it by motives of their own; (as there is a Religion in the world, that runs in a parallel Line by that of Evangelical truth; but toucheth it not, nor will do so to eternity) but that which the Gospel requires, is promoted on the grounds and by the motives that are peculiar to it, whereof this of God's free electing Love and Grace is among the principal*; which, setting aside the fantasticalness of his expression, is plainly to send all Men to Hell that question his Doctrine

Doctrine of Perſonal Election, let them be otherwiſe never ſo careful to do the Will of God. Now inſtead of proving this neceſſary Article of his Faith, he manfully runs away from it, where any one would have expected to ſee him fall to work about it: and then takes occaſion from his definition of Election, to prove that all who are *ordained to Glory, are ordained* to holineſs, in order to Glory; which is a Propoſition much better able to ſhift for it ſelf, than *that there are any perſons whom God hath abſolutely elected to Glory*; which is the notion he proceeds upon, after he had finiſh'd his proof of the other. This is ſo black a buſineſs, that although a man wanted common honeſty, and his Conſcience would ſuffer him to impoſe upon others; yet if he had but ordinary Wit, he would hardly venture to expoſe himſelf in this manner, unleſs he were furniſhed with ſuch a vaſt meaſure of Confidence as to think himſelf able to *brave* out any thing.

And now I muſt tell the Doctor, that all this was but a juggling Plot of his own, and not one of his uſual miſchances: for not long after he had defined eternal Election, as you have ſeen, he takes the boldneſs to ſuppoſe God's Decrees to run in this manner: *I do, ſaith God, chuſe theſe poor loſt ſinners to be mine in an eſpecial manner, to ſave them by my Son; and in order hereunto, I decree that they ſhall be holy.* P. 521. Now it is not at all probable that he ſhould ſo ſoon forget that he had ſolemnly made eternal Election to conſiſt onely in God's purpoſe to regenerate *all that were his in a peculiar manner*, &c. *i. e.* (now that his deſigne begins to be opened) *all thoſe that were abſolutely elected to Glory.* Onely it was not fit to put theſe plain words into the definition; for then every ordinary

dinary Reader would have discovered there was another Decree of Election, antecedent to that which the Doctor had defined; and perhaps might be so uncivil as to expect a proof of the supposition: But instead of these plain words, it was more prudently done to put in *those who are his in an especial manner*, which are somewhat obscure words; and *those whom he designes to bring to blessedness*, which expresses but half his meaning: For he supposes the *designe* he speaks of to be *absolute*. This care being taken, that which he takes upon him to *confirm briefly*, as he saith, is this, *viz. That if we are not personally holy, we have no interest in that Decree of God whereby any persons are designed unto Glory*; which is a great truth, but, by the way, most false, according to his principles: for while a person who is absolutely elected remains unholy, as he doth, till he is regenerated, he hath as full an interest in the purpose of God to bring him to Glory, as he can have after he is regenerated; since nothing can be more plain, than that he who is elected upon no consideration of holiness, cannot have the less interest in *that Election* for not being holy. But this I see, that our Author's unhappy way of expressing himself, sometimes makes him hit upon a better saying than he intended. That which he meant to say, as is plain from his definition, is this, that all who are elected to Glory shall be made holy; which while he is proving, he does very carefully drop in a word now and then, as if he were proving absolute election to eternal Life; and this for a very good reason, *viz.* that he might by convenient degrees slip into *that* notion of Election, against his turn came to prove it to be a motive unto holiness. But such unintelligible work he has made by mingling these things together, in his third

Sect.

Sect. where his design is to prove that the Elect shall be made holy, that any one may see how his thoughts were puddled while he was contriving to come off in this business: and he comes off very fairly; for thus he winds up that Section; *The Councils of God therefore concerning us*, i. e. his electing us to eternal Life, *do not depend upon our Holiness*; which is as much as to say, that the Decree of Election to eternal Life is not conditional, but absolute: *but upon our holiness our future happiness depends in the Councils of God*; which is saying quite backward, that the Decree of Election is not absolute, but conditional. For to say that *our future happiness depends upon our holiness in the Councils of God*, is in plain English to say, that it is one of the Councils concerning us, that our happiness should depend on our holiness; which cannot truely be said, if it depends upon an absolute Decree: Therefore the Decree of Election to eternal Life is conditional; for if it were absolute, then, according to that Decree, a man may be saved without any holiness at all; which the Doctor denies: and thus he comes off with contradicting himself within the compass of three Lines, as you cannot but see, unless you are so taken with the *chiming* of his *words*, that you are not at leisure to examine the *sence*.

From all this it may I think be presumed, without any uncharitableness, that the Doctor did not write with an intention to *satisfie* his Reader; and what other end he proposed to himself, I leave it to his own Conscience. For his *evasions*, when he is to prove the chief matter in question; and his *obscurities*, when it is inconvenient to speak plainly, cannot without an incredible reproach to his Parts and Abilities, be looked on otherwise

than as studied Artifices to serve his Cause withal. Especially, if you consider how seasonably he contradicts himself, when his design requires it: and of this I will give him one instance more out of his present discourse, and then leave his Friends to judge of his honesty as they please. In answer to that Objection against his Opinion, that indeed it *rendered holiness unnecessary*, among other things he thought good to say, *That as for a mans own personal election, he cannot believe it, nor is obliged to believe it, any otherwise, but as God reveals it by its effects*; i. e. in plain terms, no man can or ought to believe that he is one of the Elect, till he believes and obeys the Gospel; for that he means by the *effects of Election*. Now supposing this did something to satisfie the former Objection; yet the Doctor saw well enough that it would raise another, *viz.* that if this be true, then no man's personal Election can be a motive to him to become an holy person; because he cannot believe it till he is so already. The Doctor does not indeed propound this Objection; but he forestals it, (as you will see presently what reason he had so to do) by a down-right contradiction to what he had immediately said before; for he goes on thus: *No man ought, no man can justly question his own Election, DOUBT of it, or disbelieve it, until he be in such a condition, as wherein it is impossible that the effects of Election should ever be wrought in him, if such a condition there be in the world.* Now this is very strange; cannot a man *believe* his Election till he sees it in the effects, and yet cannot he *justly doubt* of it before those effects are wrought in him? Is he not *obliged to believe* it till then; and is it yet true that he *ought not to disbelieve* it, till 'tis impossible those effects should be wrought; and yet perhaps there

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is no such *condition in this world?* I hope our Author will not say, that this is one of those *Mysteries* which we cannot *understand* without his *New Light*; but rather *confess* against himself what he has taken upon him to accuse *S. P.* of viz. *that these are the words of one who seems not much to Consider what he says, so as that it may serve his present turn*: For he does not use to contradict himself for nothing; and the reason is plain why it was necessary here. In the next Page he was to shew that personal Election was a motive to Holiness in point of Gratitude: Now that the Motive might be fit to be used upon every body, it was necessary to say, that no body had cause to doubt of his Election; which part of the Contradiction look'd forward to encounter a second Objection, as the other part of it look'd backward to keep off the first. And at this rate a Childe may confute all the Arguments in the world, that are brought, for, or against any thing. P. 205.

Having thus discovered our Author's fallacious way of proceeding upon this Head, and his art in declining the proof of what he so boldly affirms concerning *personal Election* and the promise of regenerating Grace being made to his Elect; it may not now be unnecessary to put the Reader in minde, that I have not been wandring all this while from the designe of this Section; which was, to shew that we have no reason to expect God's special Grace, (such as that is whereby we are enabled to keep the Commandments of *Christ*) if we be not on our parts qualified to receive it. Now I do not see how this can be admitted for a certain truth, on supposition that there are any absolute promises in the Scripture made to some particular

men that God will regenerate them; or that there are any certain persons whom, without consideration of any qualities in them, God decreed to save. But if these are groundless suppositions themselves, I understand not which way any man should think to obtain the special Grace of God, but by performing the condition on which it is promised. And then I say with Dr. *Owen*, that *Believers are the onely object of Sanctification; and subject of Gospel-holiness*; not meaning by Believers as he doth, *holy persons*, though the word is, and may be so used, but those thereby that are perswaded that *Jesus* is the *Christ*. I onely adde, that these Believers must visibly own themselves the Disciples of *Christ*, and they must use earnest Prayers for that divine Grace which will enable them to do the Will of God upon Earth as it is done in Heaven. For both these conditions are supposed in that promise of the Holy Spirit, made to the Disciples of *Christ*, which is mentioned in *Luke* 11. 13. Wherefore if Believers themselves do not perform these conditions, they have no reason to expect that special Grace which is there promised. Finally, since the Spirit of God is promised to dwell in good men onely; if the Disciples of *Christ* do not improve *that Grace* which they obtain by their Prayers, to actual amendment, and a sincere obedience of the Gospel, it would be a vain presumption in them to think that God will communicate those fuller measures of Grace to them, while they are thus unreformed, which are signified by his *dwelling in us*.

SECT.

SECT. 3.

Having thus ſhewn you who are the Objects of *ſpecial Grace*, I proceed to a third concluſion, which being proved, nothing elſe ſeems neceſſary for the ſatisfying of this Queſtion, *To whom the Holy Spirit is given.* Wherefore I adde,

3. That *common Grace*, or *that which is not ſuſpended upon the performance of any condition required in the Covenant, is given to all thoſe that live under the miniſtration of the Goſpel.* My meaning is, they are *all* prevented with that Grace which makes it poſſible for them to begin well, *i. e.* to deſire the knowledge of God's ways with a purpoſe of walking in them when they are known; and then, to be convinced that the Goſpel is the Word of God, by the uſe of thoſe external means which God hath afforded them. I do not ſay, that every one of them hath this Grace *always* beſtowed upon him; for it is poſſible that ſome of thoſe to whom the *Word of God* is ſpoken, may *put it away* from themſelves, as the *Jews* did, and be at length forſaken by the divine Grace, and left under an obſtinate and unteachable minde, as *they* were. Much leſs ſhall I venture to ſay how long the divine Spirit moves upon the Souls of men, to make them teachable and willing to learn the truth, before he gives them over: For God hath reſerved this matter to his own Soveraign pleaſure; and therefore we neither ought to ſet limits to his patience, nor to preſume upon the length of it. But all I ſay is this; That Grace of God, which prevents our firſt good inclinations and deſires, and is neceſſary to make us capable

of learning the Truth, is given to as many as have the Gospel preached to them; so that until by their obstinacy they have utterly forfeited the divine Grace and Blessing, it is in their power to lay aside prejudice, to attend to the Word of God, and receive the knowledge of the truth.

Out of many Arguments which the Scripture affords to this purpose, I shall chuse but one, having already drawn out this *Part* into a greater length than I expected; but that concluding strongly enough to spare me the labour of producing any more. The Argument I mean is founded upon those passages in the New Testament, wherein those to whom the word of God is made known, are threatned with eternal Damnation, if they believe it not, and with more grievous punishments than had been inflicted on them if the Gospel had never been preached to them. Thus saith our Saviour to his Apostles: *Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned*, Mark 16. 15, 16. *If any man hear my words, and believe not*, but *rejecteth me, the word that I have spoken the same shall judge him in the last day*, John 12. 47, 48. *He that believeth not is condemned already, because he hath not believed in the Name of the onely begotten Son of God*, John 3. 18. Further, the severity of that punishment which belongs to them who *believe not*, is *intimated* plainly in the aggravation of their fault, as our Saviour saith, *If I had not come and spoken unto them, they had not had sin*, they could not have been accused of this particular sin, of not believing in me, and that would have mitigated their other faults; *but now they have no cloak for their sin*, they are every way inexcusable, and there-

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fore the more punishable, *John* 15. 22. But it is fully expres'd in *Matth.* 11. 20. where we finde our Saviour upbraiding the Cities that rejected him, and declaring it should be *more tolerable for Tyre, and Sidon*, and *Sodom, at the day of judgement*, than for them, *vers.* 22, 23. These testimonies of Scripture being premised, I argue thus: *If all that preventing Grace, which is necessary to believing, be not sometime given to all that hear the Gospel, then it would be always impossible for some that hear to believe; and that without their fault. But it is not always thus impossible for any*, therefore such Grace is sometime given to all. The *former Proposition* is evident: for as long as I want that which is necessary to the doing of any thing, so long is that thing impossible to me; and if it be not my fault that I *want* the former, neither is the impossibility imputable to me as a fault. Finally, it is not my fault that I want it, if I could never do any thing to procure it; and 'tis plain that no body can do any thing to procure that Grace, which is at first necessary to put him into the way of well-doing. The *latter Proposition* is clear, thus: *No man shall be condemned to eternal punishment, much less, to such punishment in a more intolerable degree, for not believing what was always impossible for him to believe, and that without his own fault: But every man to whom the Gospel is preached, shall be condemned to eternal punishment if he believes it not, and to a sorer punishment for not believing it*; therefore it is not always thus impossible for any man, to whom the Gospel is preached, to believe. The *second* Proposition is clear from the fore-mentioned passages of Scripture; as the first is from the *unchangeable* perfections of the Divine Nature. For to say that God requires impossible things of any man, and so takes ad-

vantage against him, to cast him into fiercer flames, where he must burn for ever, is to blaspheme all the Attributes of God; but those which make him *great* and *powerful*; it is to rob him of all his *Goodness*, in the *glory* of which he hath expressed so much delight. For not to say that this fastens the reproach of Insincerity, and foul Dissimulation upon the *Redeemer* of Mankinde, it is to charge the *Creator* of Men and Angels with *Tyranny*, and the *Judge of the whole world* with *Injustice*. God is pleased to expostulate with men, because of their disobedience, from that relation wherein they stand to him as his Children and Servants: *If I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord*, Mal. 1. 6. Now can we think that he has given any man cause to retort that Expostulation in this manner: *If thou art a Father, where are thy Bowels? If thou art a Master, where is thy Justice?* for *kindness* belongs as necessarily to the Character of a good Father, and *justice* to that of a good Master, as Obedience and Fear can to that of a good Childe or Servant. And we are not to forget, that God hath appealed to the common principles of Reason impress upon the mindes of men, in justification of the *equity* and *mercy* of his proceedings towards them; the latter in *Isa.* 1. 18. *Come now, let us reason together; saith the Lord*, &c. the former in *Ezek.* 18. 25. *Is not my way equal? are not your ways unequal?* But to inflict a more grievous punishment, and that eternal, for not performing an impossible condition, is in its own nature *cruel* and *unjust*; and therefore cannot stand with the goodness of a Father, nor with the justice of a Master, nor with God's pleading with obstinate evil men from these relations, and the appeal he makes to their own mindes, for the *righte-*

ouſneſs of his dealings with them; which upon theſe terms it is impoſſible for them to acknowledge, unleſs they lay aſide the brighteſt principles of their Reaſon.

If ſome things be ſo evil that they can never be good, then ſome things there are which can never be aſcribed to God without Blaſphemy. Now if the inflicting of eternal Torments upon men for what they could never help, be not *one* of thoſe things, I deſire any man to tell me what is. Beſides, is it Blaſphemy to ſay that God can lie? But he hath told us, *that he taketh no pleaſure in the death of him that dieth*; but had *rather* he ſhould turn and *live*: And what ſhadow of truth can there be in that ſaying, if he firſt preſcribes impoſſible terms of forgiveneſs, and then damns the ſinner with more ſeverity for not performing them? I ſhall have occaſion to debate this matter with Dr. *Owen* in another place; but in the mean time, let him pleaſe to contrive ſome undeniable inſtance of barbarous injuſtice, which without queſtion he can eaſily do; and when he has given us his *Idea* of it, I will undertake to reconcile the faſtening it upon God, with the honour of his Attributes, as eaſily as he can ſecure the glory of the divine Goodneſs, while he makes God to oblige men to impoſſibilities under pain of eternal Damnation. But if there be no difference between *right* and *wrong*, if we know nothing ſo good or ſo evil, but it may ceaſe to be ſo; then the divine Perfections may ceaſe too, and for ought we know the Nature of God is mutable; and ſo farewel to the Notion of God himſelf, and the certainty of any thing in Religion. And if this be not the laſt reſult of that Doctrine, which makes believing, and conſequently obeying the

the Gospel, impossible from the very first, to them that will be damned for not doing so; I leave indifferent men to consider.

The Conclusion is, that believing is possible to all that hear: Now the *possibility* thereof must consist either in this, that of *our selves* we are able to dispose our mindes to that *love of the Truth*, to that *teachableness* and *attention*, which will cause actual believing assoon as the Gospel is plainly and evidently made known; or else in this, that by the help of *divine Grace* we may be thus disposed, and consequently come to the knowledge of *Christ*. The former is the *Semipelagian* Doctrine, which I have shewn to be contrary to the Scripture [*Chap.* 4. *Sect.* 1.] therefore the latter remains to be true, *viz.* that through the Operations of the Holy Spirit, it is possible for all that hear the Gospel to *believe*; and by force of the former Argument it follows, that common Grace, or that which makes it possible for a man to begin well, and by believing, to perform the first condition of the Gospel, is given to *all* that hear it.

I do not indeed finde any *such express* promise in the Gospel, that God will give every man that hears the Gospel Grace to believe it; as there is that he will give the Holy Spirit to Believers and good men: And this may be said why there is no such promise made expresly, *viz.* because it would have been of little or no use; either to those that *believe already*, because they need not that Grace which is proper to beget Faith at first, but onely that which is proper to confirm and increase it; or to those who do *not believe*, for of whatsoever use such a promise could be to

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any man, it must suppose the belief of it, which he would want who does not yet believe the Gospel to be a divine Revelation. But though there be no promise of common Grace expressly made to *all* that hear the Gospel, yet there is an implicite promise thereof contained, partly, under that obligation which the Gospel lays upon all that hear it, to believe; and partly under those passages in Scripture which suppose Faith to be an effect of the Holy Spirit's Operations in us: For no man can be justly obliged to impossible terms of forgiveness, under pain of a more grievous punishment; therefore if Faith be an effect of the Holy Spirit, God will give his Spirit in *such* measure to all that shall hear, that it will be possible for them to believe. Which is so clear a consequence, that the very mention of it would have been sufficient, had not some men gotten a custom of imputing the want of Faith (and indeed of all other Christian vertues) to a defect on God's part, as if he had not given them *Grace* enough to *believe*, and repent, &c. The meaning of which Phrase, and the like, if it be this, that the Grace of God hath not put it into their power to *believe*, is so highly dishonourable to the divine Goodness, that I have thought fit to shew wherein it is so, and thereby to prove the untruth of it.

Finally, this *implicite promise* of *that Grace* which is necessary to put them that hear the Gospel into the way of obtaining Salvation by it, is not properly a part of the New Covenant; (such as the promises made to Believers and good men are) because *there is no condition annexed to it*. Thus that promise of God, that he would send his Son into the world to be the Mediator between God and Man, could be no part of that Covenant,

nant, whereof *Christ* is the Mediator, and which he was to seal with his Blood: But it was an absolute promise of an act of Grace, that was antecedent to the Covenant it self, and which depended not upon any condition required by it. The promise of a Saviour was indeed part of the Gospel, or of the revelation of God's Will to Mankinde in order to our recovery and Salvation; but it cannot be affirmed to be a part of the Covenant between God and Man with any more propriety, than it can be said that God's entring into Covenant with Man is an Article of the Covenant. In like manner, that *Grace* by which we are first put into a capacity of believing, and consequently of obeying the Gospel after it is revealed, is *supposed* in the Gospel, otherwise the conditions of the Covenant were impossible; which is to take away the very foundation of a Covenant of Grace, such as that is whereof our Lord *Jesus* is the Mediator. But although the promise of this Grace is implied in the Gospel; yet 'tis not properly any part of the Covenant, because 'tis a promise without condition.

SECT. 4.

4. From what hath been already proved, it may be inferred; *That the promises of special Grace are made to us all under possible conditions.* For since a Believer may by his prayers obtain that special Grace of God, which is needful for sincere obedience; since an obedient Christian may obtain that further Grace which is needful for perseverance; seeing also that Grace which is necessary to a good beginning, *i. e.* to excite good desires in us, and to bring us to Faith, is given absolutely

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to *all* that live under the means of Grace: It follows plainly, that the promiſes of ſpecial Grace are made to *all ſuch* under poſſible conditions.

Wherefore we may conclude, that God will give his Holy Spirit to all that live under the miniſtration of the Goſpel, that they may learn and believe, and pray for his further Grace; that to all who are thus qualified he will give his Spirit, that they may overcome the World, and obey the Goſpel: And that to all ſuch ſincere Chriſtians he will give his Spirit, that they may perfect holineſs in the fear of God, and perſevere to the end: which is a plain and ſatisfactory Anſwer to the ſecond Queſtion.

CHAP. VII.

Concerning the Manner and Measure of the Holy Spirit's Operations.

SECT. I.

THis Question may easily be multiplied into a great many more, according as men are led by their curiosity. That which has been still most debated under this Head, is this: How far, or in what measure, the Operations of the Holy Spirit upon our mindes, conduce to those effects which are designed to be produced by them.

Now concerning this, and all other *Questions* of this kinde, I observe, that the Scriptures are very silent, in comparison to that clear and full account which they have given us of the former; God having thought it sufficient for our encouragement in the search of Truth, and the study of Godliness and Virtue, to let us know assuredly that he will give his Holy Spirit to them that ask him, for necessary and profitable purposes, without satisfying our curiosity about the *manner* of his Operations, and the *measure* of their power. Wherefore in treating upon this Subject, a man should not venture to *affirm* many things, or to conclude very particularly, much less to obtrude his Opinions upon other men: For in matters that are not knowable but onely by Revelation, and concerning which there is but little revealed; he that is most ready to *affirm* boldly and particularly, is

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ſtill moſt likely to miſcarry; and that, if there were no other reaſon for it, becauſe it argues an *immodeſt* temper, to define peremptorily in things which God hath *reſerved* from our knowledge: and this, to be ſure, is none of thoſe Qualifications which he hath promiſed to reward with the diſcovery of Truth.

But yet I obſerve that ſome men have been as dogmatical and particular in determining the *manner* and *meaſure* of the Holy Spirit's Operations, as if their Concluſions were as clearly grounded upon Revelation, as the plaineſt truth in the Goſpel; and have thruſt them upon the world with more *fierceneſs* and *zeal* than would have become a much better Cauſe. For an inſtance hereof, we may take Dr. *Owen*'s Book, where he does not onely aſſert for himſelf and his Brethren, that *the efficiency* (as he calls it) *of the Holy Spirit on the minds of men is irreſiſtible*, and that *Grace is always prevalent or effectual, and cannot be* reſiſted, *as to that end whereunto of God it is deſigned*, and much more to the ſame purpoſe; but falls upon his Adverſaries, in this point, with ſuch inſolent language and immodeſt reproaches, that they could hardly deſerve to be worſe uſed by him, if they had affirmed divine Grace was not neceſſary to Regeneration as reſolutely as they maintain the contrary. This is the Doctrine which he pretends to ſtand up for againſt the New *Pelagians*, and *a crew of Socinianized Arminians*, (they are his own words) as if to deny the perſonality of the Holy Ghoſt, and the Aſſiſtances of divine Grace, and to contradict his opinion that the Holy Spirit does *irreſiſtibly* produce the effects of Grace upon the mindes of men, were the ſame thing. But this you will leſs wonder at, when you conſider P. 270.

ſider, that he makes nothing to compare thoſe that oppoſe his opinion to *Cain* and *Iſhmael*: For he ſaith, *The Enmity of* Cain *againſt* Abel *was but a branch of this proud inclination. The inſtance of* Iſhmael *in the Scripture, is a repreſentative of all ſuch as under an outward profeſſion of the true Religion, do ſcoff at thoſe who being as* Iſaac, *Children of the Promiſe, do profeſs and evidence an intereſt in the internal power of it, which they are unacquainted withal.* And by this he ſhews that the *practice of deſpiſing* his opinions concerning Grace, has *not been taken up of late.* Now I will not ſay how *old the practice* has been of making every quarrel a man is concerned in, equal to the Cauſe of thoſe godly men whoſe ſufferings are mentioned in the Scripture; but 'tis well enough known, that 'tis at leaſt as old as that Faction which our Author hath eſpouſed; and whether this be not one *branch of a proud inclination*, let ſober men judge. It has been often obſerved of theſe men, how dear *They*, and *their opinions*, are to themſelves; and the Doctor has here given you a good ordinary *inſtance* of it: For if he had not been bewitch'd with ſelf-conceit, he had never made this abſurd parallel; for what had *Abel* or *Iſaac* to do with his Cauſe? If he had onely called us the ſeed of *Cain* and *Iſhmael*, without ſaying why, who would have thought the reaſon had been our queſtioning whether men are ſnatch'd into a ſtate of Grace by an irreſiſtible power? And yet this is his great quarrel againſt us concerning the *manner of Converſion*, which here he pretends to explain. I know he does more than inſinuate, and that more than once, that we diſown the very aſſiſtances of the Holy Spirit, as I ſhall convince you in a fitter place; but this you are to look upon as an effect of his rage, which makes him foam out

P. 287.

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Calumnies againſt us without any diſcretion; for he knows well enough that his Adverſaries are not guilty of it, as I ſhall ſhew you too from his own words; and then I ſhall deſire him to conſider whether the *Father of Lyes* be not the *Repreſentative* of ſuch ſhameleſs Writers as he is an example of. As to what he ſaith, that *ſuch a work of God* upon men, as he contends for, is expoſed to *deriſion*, if upon that account he compares his Adverſaries to *ſcoffing* Iſhmael, I think he does them great wrong: For let him, if he can, name any of his opinion in this matter, who has debated the point with any appearance of Modeſty and Sobriety; and was anſwered with the leaſt ſhew of Contempt. But as for thoſe (of whom Dr. *Owen* is one) that inſtead of anſwering the Arguments of their Adverſaries, complain that they are laughed at, and do themſelves fall upon them with the fouleſt reproaches, as upon the Enemies of *Chriſt*; it may be ſometimes good to take down their haughty ſpirits, and to render their arrogance contemptible, leſt others be encouraged to hope, that any Cauſe may be carried by vapouring. P. 287.

In my opinion it is a difficult undertaking, to define in *particular* what is the manner and meaſure of the Holy Spirit's Operations; becauſe, I think, the Scriptures have not particularly acquainted us what it is. Let others who have better conſidered the thing, enjoy the liberty of thinking otherwiſe; and for my own part, I ſhall with all thankfulneſs ſubmit to further inſtruction. But as for Dr. *Owen*, I hope to make it appear, that the Scriptures do not favour his determination of the Queſtion; which I ſhall the rather endeavour, becauſe I conceive this Opinion, that *the Spirit*

worketh upon our Mindes in an irreſiſtible manner, eſpecially as he hath advanced it, to be of dangerous conſequence to the Souls of men. In the mean time I ſhall lay down ſome Propoſitions, the truth of which will, I think, be eaſily granted by all ſober Chriſtians, from whence we may in *general* conclude what is the manner of the Holy Spirit's Operations, and the meaſure of their power; not that I think even this were needful, if our Author, and thoſe of his way, had not fallen into a dangerous Miſtake by venturing too far. For that which has been already ſaid, ſeems to me to afford a ſufficient foundation of Godlineſs and Comfort, if all be not ſubverted again by their opinion of the Manner wherein we are regenerated by the Holy Spirit. Now I think it will appear that thoſe *general* Propoſitions wherein they agree with us concerning the Manner of the Holy Spirit's Operations on our mindes, are inconſiſtent with their *particular* definition of it. And the firſt of them is this: That,

1. *Faith and Repentance, or Converſion to God, together with Perſeverance in Holineſs, are truely and properly the effects of God's Word, revealed to us in the Doctrines of the Goſpel.* Wherefore ſuch is the *manner* of the Holy Spirit's Operation in producing theſe Qualifications in our mindes, that it hinders them not from being the *Genuine* effects of the Revelation of the Goſpel; but they ought ſtill to be aſcribed to *that force* and efficacy of thoſe divine Truths which are contained in it; *whereby* the Goſpel is in it ſelf a fit and proper means of working the Grace of God in the mindes of men. Now it is very plain that the proper and natural power of the Goſpel to produce theſe effects, conſiſts in the evidence of its Truth, in the

the authority and excellency of its Laws, and in the weightineſs of its Promiſes and Threatnings, and other Motives to Obedience. Wherefore if *Converſion be the proper Effect of God's Word*, it follows that the Holy Spirit does, 1. Onely *co-operate* to the producing of that effect; and, 2. In that *manner*, as it may truely be affirmed to be an effect of thoſe *conſiderations* which are propounded to us in the Goſpel.

The truth of the Suppoſition is manifeſt from divers places of Scripture: As for *Faith*, St. *Paul* plainly tells us, *it comes by hearing, and hearing by the Word of God*, Rom. 10. 17. Thus upon the converſion of *many* Unbelievers, it is ſaid, that *the Word of God grew mightily and prevailed*, Acts 19. 20. *i. e.* the teſtimonies which God gave to the truth of the Goſpel, convinced many that were in all appearance moſt likely to oppoſe it. Hence St. *Paul* tells the *Corinthians*, *that in Chriſt Jeſus he had begotten them through the Goſpel*; i. e. by the preaching of the Goſpel he had firſt brought them over to the faith of *Chriſt*. Furthermore, our *obedience* is by St. *Peter* aſcribed to the power of God's Word, where he ſaith, that we have *great and precious promiſes given to us, that by Theſe we might be partakers of the divine Nature, having eſcaped the corruption that is in the world through luſt*, 2 Pet. 1. 4. To the ſame purpoſe *the Word of God* is ſaid *to work effectually in thoſe that believed*, 1 Theſſ. 2. 13. *i. e.* by the force of thoſe promiſes mentioned by St. *Peter*, and other weighty conſiderations moving to holineſs. Finally, our Regeneration is expreſly aſcribed to the Word of God; for we are ſaid to *be born again, not of corruptible ſeed, but of incorruptible, by the Word of God, which liveth and abideth for ever*, 1 Pet. 1. 23.

and our Spiritual Improvement is attributed not long after to the ſame cauſe; *As new-born babes deſire the ſincere milk of the Word, that ye may grow thereby*, 1 Pet. 2. 2. Thus the increaſe of Chriſtian Virtue, is aſcribed both to the Holy Spirit, and to the Word of God, in that Prayer of St. *Paul* for the *Coloſſians*, that *they might be filled with the knowledge of his Will, in all wiſdom and ſpiritual underſtanding; that they might walk worthy of the Lord unto all well-pleaſing, being fruitful in every good work*, &c. that is, by the means of a fuller underſtanding of the Will of God, *Col.* 1. 9, 10. And the co-operation of both theſe Cauſes for the producing of the ſame Effect, is yet more plainly expreſſed in thoſe words of our Saviour's Prayer for his Diſciples: *Sanctifie them through thy TRUTH: thy WORD is TRUTH*; where nothing can be more plain than this, that the holineſs of Believers, is aſcribed to the Operation of *Truth* upon their mindes, *viz.* that Truth which is revealed in the Goſpel.

Joh. 17. 17.

Seeing then, that the Goſpel is not onely in it ſelf a proper means of converting the Unbeliever and the Diſobedient, of confirming and improving the ſincere Convert; but as you ſee the Graces of the Holy Spirit are thoſe effects alſo, which the Scriptures frequently aſcribe to the weightineſs of thoſe Reaſons and Conſiderations that are offered to our underſtandings by the Word of God: We muſt be careful not to define the *manner* whereby the Holy Spirit worketh in the mindes of men to produce theſe Graces, ſo as to deny them to be the *Genuine* and proper effects of divine Truths; which is done by aſſigning ſuch a manner of Operation to the Holy Spirit, as muſt needs be inconſiſtent with aſcri-

aſcribing Converſion to the Operation of Truth.

Wherefore it is too boldly done of Dr. *Owen* and his Party, to affirm that Converſion is an effect of ſuch an Operation of the Holy Spirit upon the minde, as makes it impoſſible for a man not to be converted; and withal that Converſion is impoſſible without ſuch an *irreſiſtible* Operation. For,

1. If a man muſt neceſſarily reſiſt the whole ſtrength of God's Word, till Converſion be wrought in him by an irreſiſtible action of the Spirit, as theſe men teach; then 'tis plainly abſurd to make Converſion to be an effect of God's Word. For upon this *Hypotheſis* it contributes no more to a man's converſion, than the hurling of a Pebble does to the throwing down of a mighty Wall that is falling by the fury of the Cannon. If, as the Doctor ſaith, *the Will cannot make uſe of that Grace for converſion which it can refuſe*; P. 262. if alſo it can reſiſt all kinde of Perſwaſions, *Reaſons, Arguments and Motives*, as he himſelf ſuppoſes; P. 261. and by conſequence, that Operation of the Spirit whereby Converſion is cauſed be irreſiſtible: What can be more evident than that Converſion muſt upon theſe terms be onely and wholly the effect of an irreſiſtible Power; and not at all of Reaſons and Motives? To ſay that the Operations of the Spirit produce their effects irreſiſtibly, becauſe they are joyned with the *Word*, is to aſcribe an irreſiſtible Operation to the Word as well as to the Spirit; or rather, to make the irreſiſtibleneſs to ariſe from the *concurrence* of both thoſe Cauſes. Now, beſides, that upon this *Hypotheſis*, all men to whom the Goſpel is made known would be converted, ſeeing we have pro-

ved the miniſtration of the Goſpel to be accompanied with the Operations of the Spirit in all that hear it: Beſides this, I ſay, theſe men do not place the irreſiſtible force by which Converſion, as they ſay, is wrought, in the *concurrence* of the Word and the Spirit; but in the *ſole Operation* of the Spirit. Now, that Converſion ſhould at the ſame time be an effect of God's Word, which, as they ſay, a man cannot but reſiſt till he is converted; and of ſuch an Operation of the Spirit too as is altogether irreſiſtle, is to me as unintelligible as Tranſubſtantiation. For if it were onely ſaid, that 'tis *poſſible* for a man to reſiſt the Operations of Truth, and withal granted, that Converſion muſt as well be an effect of the truth of God's Word, as of the Holy Spirit's Operating in our mindes; it would plainly follow that his Operations were reſiſtible. The reaſon is, becauſe where an Effect depends upon the *concurrence* of two Cauſes, he that hath it always in his power to reſiſt the force of one, is at any time able to fruſtrate the *other*, and conſequently to hinder the effect. Now they themſelves grant, and it is plain by daily experience, that the Word of God may be reſiſted, and heard in vain, as it was, even when preached in the demonſtration of the Spirit, and Power. Wherefore when the Operations of the Spirit conſpire with the power of the Word to convert a ſinner, if he can be obſtinate againſt the latter, he may alſo quench the former; and then they are not irreſiſtible. Furthermore, it may be ſaid, if Converſion be wrought irreſiſtibly by the ſole Operation of the Spirit; then the Word which *may be* reſiſted, is *unneceſſary*: But if the Word *cannot but be* reſiſted till the effect is wrought by another power that is invincible, *viz.* that of the Spirit; then 'tis plain, that the effect is owing

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onely to *that power*; which is to render the whole Miniſtry of the Goſpel utterly *vain and uſeleſs*, and to contradict all thoſe paſſages of Scripture, which attribute our Converſion to the force of divine Truth. But

2. It is further evident from the manner of their *explaining this irreſiſtible* Operation, that they exclude all the influence of God's Word from being a means of Converſion. Dr. *Owen* tells us, P. 254. that *the Holy Ghoſt is the immediate Author and cauſe of Regeneration*; and he is often putting us in minde, that we are converted by an *immediate Phyſical* Operation of the Spirit; which he endeavours to prove for many Pages together. Now a P. 269, &c. Phyſical Operation he oppoſeth to Moral, and thereby excludeth from it all uſe of any *Reaſons, Arguments, and Motives* whatſoever, as he doth induſtriouſly more than once. Now what is more P. 261. plain, than that to aſcribe Converſion to ſuch an Operation as this, is wholly to exclude the Word of God from being any way ſubordinate to that Grace whereby we are converted? For although the Doctor tells us ſometimes, that he grants a *Moral* Operation of the Spirit, and that he onely denies the concurrence of that with the Word to P. 268. be the *total cauſe of Converſion*; yet, by his leave, he does not make it ſo much as a *partial cauſe*. For if this *Phyſical* Operation onely, is that Grace which can *remove all obſtacles, and overcome all oppoſitions, and infallibly produce the effect intended*, as he ſpeaks; if this Operation doth not conſiſt in P. 270. the uſe of any motive whatſoever contained in the Word of God: Finally, if this Operation be the *immediate* cauſe of Converſion; if nothing intervenes between this Operation and the Effect: It is then plain, I conceive, that the Word of

God is wholly excluded from being a means of Converſion: for neither is the uſe of any motive included in the *nature* of this Operation; nor does *the Spirit uſe* any motive, when he thus operates: for, as theſe men ſay, this Phyſical Operation is the *immediate* cauſe of Converſion: And now let any man tell me in what capacity the Word of God can ſtand, to be a means of Grace. In the mean time our Author, if you will believe him, pays a great regard to the Scriptures, which he does not onely render thus uſeleſs in general, but many plain teſtimonies whereof he contradicts in particular; and for inſtance, that paſſage in our Saviour's Prayer; *Sanctifie them through thy truth, thy Word is truth.* I deſire him at his leiſure to conſider, whether the Grace which our Saviour prayed for in his Diſciples behalf, were an *immediate Phyſical* Operation; if not, whether we are now ſanctified by another ſort of Operation than that which *Chriſt* prayed for.

Now to ſay in expreſs terms, that the Word of God is of no uſe in the Converſion of a Sinner, would ſound ſo horridly in any ſober Chriſtians Ears, that the Doctor himſelf has not ventured upon it; but on the contrary he is often perſwading his Reader, that he attributes as much to the Efficacy of the Word as any of them all: For he tells us; P. 268. *Whereas ſome contend that the whole of the Grace of God conſiſts in the effectual application of it unto the Mindes and Affections of men, whereby they are enabled to comply with it, and turn unto God by Faith and Repentance; they do not aſcribe a greater power unto the Word than we do, by whom this adminiſtration of it is denied to be the Total Cauſe of Converſion: For we aſſigne the ſame Power to the Word as they do, and MORE alſo; onely*

onely we affirm, that there is an effect to be wrought in this Work, which all this Power, if alone, is insufficient for. After a few ſuch ſayings as theſe, a man need not be aſhamed to ſay any thing: For, 1. They who contend, that the *Adminiſtration of the Word by the Spirit applying it to the minde*, is inſufficient to cauſe Converſion, and that there is another action of the Spirit, wherein no uſe is made of the Word at all neceſſary to Converſion, do not attribute *ſo much power* to the Word as they do, who ſay the former is ſufficient. 2. Much leſs do they ſo, if withal they pretend that this other Operation, is the immediate cauſe of Converſion, whereby the Word is excluded from intervening as a Means. 3. And yet much leſs, if they ſay this Operation produces the effect *irreſiſtibly*; and till this irreſiſtible act hath taken place, the *Word* is utterly *ineffectual*. 4. Leaſt of all can it be pretended that they aſſigne *more* power to the *Word*, than their Adverſaries do. I wonder at this man's confidence to venture ſuch open falſhoods abroad as theſe are! It had been enough in conſcience for a modeſt man to ſay, that thoſe of our Author's opinion, aſcribe *as much* power to the *Word* as we do; but to ſay, they aſſigne *more* to it, is too much in all reaſon to go for a *mere miſtake*. And therefore one may well think, he ſaw clearly enough that *he* defer'd not *ſo much* to the Word as *we*; and that becauſe he affirmed the contrary, he reſolved to put on a Face for ſomething, and ſay withal, that he aſcribed *more*. For truely he may e'en ſay *that*, as well as the *other*; for this paſſage of his is but the next Page before he aſſerts, and endeavours to prove for a great while together, that till the Soul is changed by his Phyſical Operation, the Word of God hath no more power to make a due impreſ-

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ſion on it, no though the motives thereof be urged by the internal perſwaſion of the Spirit, than you have to ſtir a Rock by ſpeaking to it; or to raiſe a dead Body from the Grave by a Syllogiſm. And yet this is the man, that juſt before would make you believe, how he yields *as much*, nay *more* efficacy to the Word than we, who ſay, that Mankinde is not ſo incapable of being converted by the Word; but that when it is *bleſſed and*
P. 268. *uſed* (as he well enough expreſſeth it) by the Holy Spirit, it is ſufficient to convert a man, without any ſuch *Phyſical* Operation as they talk of. But, you ſee, this man makes it to be no more than a *Dead Letter*, even when it is *quickened* by the Spirit too; and after all his Flouriſhes, reſolves Converſion into an *irreſiſtible* Operation, in which there is no uſe of the Word at all. And this is enough to ſhew you what an irreverent opinion he has of it, whatever he pretends to the contrary. And ſo much for the firſt Propoſition.

SECT. 2.

2. The manner wherein the Holy Spirit acts upon the mindes of men, is ſuitable to the rational nature of Mankinde: Which is a truth ſo fully expreſs'd and liberally granted by Dr. *Owen*,
P. 270, 271. that I ſhall need to ſay the leſs of it. For he ſaith, *The Power which the Holy Ghoſt puts forth in our Regeneration, is ſuch in its acting or exerciſe, as our Mindes, Wills, and Affections are ſuted to be wrought upon, and to be affected by it according to their Natures and natural Operations. Again, he doth not act in them otherwiſe than they themſelves are meet to be acted according to their own Nature, Power, and Ability. He draws us with the Cords of a man.*

man. And then he tells us the work it ſelf is expreſſed by perſwading and alluring; and that it carries no more repugnancy to our Faculties, than a prevalent perſwaſion doth. Again, that our mindes are not merely paſſive Inſtruments, (as formerly in *Prophetical Inſpirations*) *moved above their own natural Capacity and Activity, as to the manner of Operation: But he works on the Mindes of men, in and by their own natural actings, through an immediate influence and impreſſion of his Power.* Laſtly, *that he offers no violence or compulſion to the Will: this,* he ſaith, *that Faculty is not naturally capable to give admiſſion unto; if it be compelled, it is deſtroyed.* Theſe are very fair conceſſions; and unleſs you have given over wondering at our Author's way of writing, you would hardly believe they ſhould drop from his Pen. But they are his own words, I aſſure you; though Light and Darkneſs may be aſſoon reconciled, as they can be to that Opinion concerning the manner of the Holy Spirit's Operations, which he ſo eagerly contends for. For if a *Phyſical* Operation immediately and irreſiſtibly pruducing Faith and Holineſs, be utterly unſuitable and repugnant to the natural Faculties and Operations of the Minde, in which thoſe effects are wrought: then is it moſt evident, that thoſe Conceſſions are inconſiſtent with the *Hypotheſis* of Converſion by that *Phyſical* Work. Now let him tell me whether the minde of man is *according to its Nature, and natural Operations, ſuited to be wrought upon by ſuch a Power,* as makes not the leaſt uſe of the Underſtanding, of the leaſt Thought, or intellectual Operation whatſoever; and whether the power of his *Phyſical* Operation be not *ſuch a Power.* Again, if Converſion be the immediate effect of this Phyſical Operation, is it not plain that the *Minde is merely a paſſive Inſtrument*

ment in its Converſion? And yet further, if till the effect be *irreſiſtibly* wrought by this *Phyſical* work, the Minde is unperſwadable by any Reaſon and Argument; does it not follow, that *Violence and Compulſion is in the higheſt manner offered to the Will?* that is, (for I know not what he ſhould mean elſe by it) that Converſion is not an act of the Will, but that a man is converted *without his Will*; and that it is not his *act*, but God's onely. Can our Author tell me what it is to *work upon* a rational intellectual Being, in a way ſuitable to its nature; but to work upon it in an *intellectual* way, *i. e.* by convincing, by perſwading, by prevailing, by the power of Truth? But that irreſiſtible power which he makes to be the immediate cauſe of Converſion, worketh not this way at all, but is contradiſtinguiſh'd to all uſe of reaſon whatſoever, and produceth its effect by *natural* neceſſity. So that you may as well ſay that a Clock ſtrikes, and the Clapper makes the Bell ſound, in an *intellectual manner*, as that ſuch a power converts in a way ſuitable to the rational faculties of Mankinde. If the immediate Operation of the Spirit, by which a man is converted, be Phyſical, as our Author will have it, and carries no force of reaſon with it; the Soul is then moved, juſt as if it were a ſenſeleſs *Machine*, which *obeys* indeed (if you will ſo call it) the neceſſary Laws of Motion; but, I think, is not *ſuited to be wrought upon, and be affected according to the nature and the natural Operations of a reaſonable Creature* as ſuch. If the Soul were a mere Engine, our Author's *Phyſical Operation* would ſuit it well enough; and then Perſwaſion would be as improper a means to make it do any thing ſuitable to its nature, as his Phyſical Power is to produce a *free* conſent, immediately and irreſiſtibly in an intellectual Agent.

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The work of the Spirit, which he contends for, (if you will take his word) *carries no more repugnance to our Faculties, than a prevalent perſwaſion doth.* This is one of his bold ſayings; but he was wiſe enough not to ſay a word of the Phyſical Operation in all that Paragraph to which it belongs; for then the ſloweſt Reader might have marked the Contradiction, ſince every body knows that a perſwaſion, be it never ſo *prevalent*, carries no repugnancy at all to our Faculties; becauſe perſwaſion is the proper way of working upon a free Agent. But now I appeal to him, whether any Operation can carry a more direct repugnance to them, than that Phyſical Omnipotent Operation he ſpeaks of. And therefore if he will ſtand to this ſaying of his, he muſt conteſs, if he does like an honeſt man, that he was out, in affirming Converſion to be the immediate effect of ſuch an Operation.

I know indeed he talks much of the Perſwaſion, or moral Operation of the Spirit; but as I ſhall let him ſee further in another place, it is onely to reproach it with inſufficiency to convert the Sinner: And it is plain from his *Hypotheſis*, that he does not make Converſion to be the effect of *perſwaſion* at all. For 'tis impoſſible it ſhould, if, 1. It be an immediate effect of the Phyſical Operation; and, 2. If no perſwaſion will ſerve the turn, till that comes like a Hurricane and carries all before it; that is, till all oppoſition is born down without the aſſiſtance of Perſwaſion. For this man makes every unregenerate ſoul as inflexible by the perſwaſions and gentle breathings of the Holy Spirit, as the very Rocks are by a whiſpering Wind. Now if Perſwaſion can do nothing, then it is the Torrent of irreſiſtible Power, that muſt

must do all, or else a man can never be converted. And if this be the way of Conversion, a man may become a Convert when he thinks of nothing less, as well as when his thoughts are busied about it; nay 'tis all one whether he be sleeping, or waking; whether he dreams of it, or of something else. The habitual Villain stands as fair for Conversion, as a man of the most ingenuous Nature: And he may be converted as easily at the point of Death, as if he were to begin his Race again, and were not hardned by a custom in sinning. All which is contrary to the common sense of Mankinde, and the constant Experience of *Humane Nature*. One would have thought, that if the perswading Incitations and Motions of the Holy Spirit himself be long resisted by a Sinner, he is growing past all the methods of divine Grace. But while he is thus immoveable by the most convincing Arguments, and most powerful perswasions, little does the proud soul think, that there is a *Physical* Operation still behinde; and the moment may come, when his stubborn Will shall be brought down in spight of all resistance: But our Author knows 'tis so, and withal, that no man is converted but in this manner, *viz.* by an irresistible Operation, which moves the Soul no otherwise than as if it were a *stock* or a *stone*; because it is incurable by any method that is suited to the Nature of *Man*.

But after all, we must not pass by our Author's attempt of reconciling Conversion by this Physical work of the Spirit, with its being an act of our own choice: for, saith he, since *this Grace doth* irresistibly *prevail against all this opposition, and is* without the mediation of any reason *effectual and victorious over it; it will be enquired*, and well it may,

P. 271.

may, *how this can any otherwiſe be done but by a kinde of violence and compulſion.* He ſhews that *no violence is offered to the Will*, upon theſe terms, by two Anſwers; whereof the firſt is this, *viz.* That *the Enmity and Oppoſition that is acted by the Will againſt Grace, is againſt it as objectively propoſed to it. So do men reſiſt the Holy Ghoſt; that is, in the external diſpenſation of Grace by the Word: And if that be alone, they may always reſiſt it*; (which you are not to wonder at, becauſe) *the enmity that is in them will prevail againſt it; Ye always reſiſt the Holy Ghoſt.* The meaning of all which is this; that a Sinner may reſiſt the force of all reaſon and perſwaſion whatever, and that indeed his Will is invincible by it. Now thus he proceeds: *The Will therefore is not forced by any power put forth in Grace in that way, wherein it is capable of making oppoſition unto it; but the prevalency of Grace is of it, as it is internal, working really and Phyſically, which is not the object of the Wills oppoſition; for it is not propoſed unto it, as that which it may accept or refuſe, but worketh effectually in it.* That is to ſay, the Will is not forced by *perſwaſion*, which it may reſiſt; but it is forced by that *Phyſical* Operation which it cannot reſiſt, and which does not leave any room either for *accepting or refuſing*; ſo that becauſe Converſion thus wrought is not an act of our own *choice*, therefore no violence is offered to the Will when it is ſo converted: which is as much as to ſay, that becauſe Converſion thus wrought is not choſen by the Will, therefore it is choſen by it. This Anſwer was ſo apparently abſurd, that I thought fit to tranſcribe the whole *Paragraph*, leſt they who have not the Doctor's Book at hand, might ſuſpect that I had wronged him.

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The ſubſtance of his ſecond Anſwer is this; That *at the ſame inſtant of time wherein the Will is acted, it acts it ſelf; and by ſo doing preſerves its own liberty in its Exerciſe.* To which I reply, 1. That it cannot be ſaid that the *Will* or the *Soul*, conſidered as a *free Agent*, does, *as ſuch, act any thing* at that *inſtant of time*, when 'tis immediately and irreſiſtibly converted by the *Phyſical* Act. If he means, indeed, that the Soul acts as my Pen does when I am writing; or as an Engine does when 'tis ſet a going, I grant it: but 'tis plain that no ſuch action can properly be ſaid to be an act of the *Will*, or a *free* action. 2. Yet further, whatever act you aſcribe to the Will at that time, it cannot be truely pretended, that by this act the *Liberty of the Will is preſerved.* The Reaſon is, becauſe there is none to preſerve about this matter of Converſion; ſince all the liberty which the Soul had, before that *Inſtantaneous Act*, as he elſewhere calls it, is utterly deſtroyed by it. For ſuch is the nature of this Act, that it converts by a greater neceſſity of the ſame kinde, than that whereby Mechanical Cauſes produce their Effects; for it leaves it *naturally* impoſſible for the Soul not to be converted. Now if ſuch an act be the *immediate* cauſe of Converſion, I do not ſee that there is the leaſt regard had to the Souls being a free Agent in this manner of Converſion. But on the contrary, it ſeems plain, that the Soul is utterly deprived of all kinde of liberty in this matter: And if ſhe has no liberty left to *exerciſe*, ſhe has none to preſerve, by any act you would have to be contemporary, with the irreſiſtible Operation. Wherefore our Author's ſaying, that the Grace he ſpeaks of, *ſo acts our Wills, as that they alſo act themſelves, and that freely*; is a mere begging of the Queſtion, inſtead of an Anſwer to the Objection propoun-

propounded. For, Whether it be poſſible for the Soul that is thus acted, to act *freely* at the ſame time, is the very thing in queſtion. Perhaps he lays ſome ſtreſs upon thoſe words uſed by him; that *there is herein an Inward, Almighty, Secret act of the power of the Holy Ghoſt.* For 'tis uſual, when men contend for inexplicable and unintelligible notions in Divinity, to pretend they are Myſteries, and fly to God's omnipotence to fetch themſelves off.

Now I think no man denies, that God can convert the greateſt Sinner in a moment into a Saint, (or, if he pleaſes, into an Angel) by ſuch a Phyſical act as this man ſpeaks of. But then, 1. This could not be reconciled with ſuppoſing the rational uſe of our Faculties in being converted to God. Converſion would onely be a *neceſſary effect* of God's power, but no *free act* of our own. 2. It does not follow, that becauſe God Almighty can convert a Sinner this way, therefore he will do it. But, 3. If it be granted that God always converts men in an *intellectual manner*, and that the Operations of the Spirit produce their effects in our mindes, in a way ſuitable to the rational nature of Mankinde; it will follow that God never converts men in that manner, which our Author contends for, becauſe ſo to do is inconſiſtent with a rational way of Converſion; and therefore *unſuitable to the nature, and the natural Operations of our mindes.* Laſtly, ſince he grants that the Holy Spirit operateth in our mindes, *no otherwiſe than they are meet to be moved, according to their own nature and power*; it is clear from the premiſes, that by this conceſſion he overthrows his own *Hypotheſis* of Converſion by the *immediate, Phyſical* and *irreſiſtible* work.

I ſhall conclude this matter with conſidering that remarkable Expoſtulation of Almighty God with the *Jews*, which we finde in *Iſa.* 5. 4. *What could have been done more to my vineyard that I have not done in it?* By comparing the Parable with the Explication of it, *verſ.* 7. you may obſerve, 1. That it was in their power to have turned to God; and therefore God had given them all that internal Grace which was neceſſary to Converſion: otherwiſe he had not expected their converſion, nor complained of their obſtinacy, much leſs puniſhed them with that ſeverity threatned, *verſ.* 5. 2. That they had not onely all neceſſary means and helps, but even ſuch as were moreover profitable and advantageous in the way of converſion; ſo that it was not onely poſſible, but conſidering what God had done for them, it was very likely they would *turn*; and this is clearly ſignified by that greatneſs of expectation expreſt by the *making of a Wine-preſs in the Vineyard*, v. 2. Nay, 3. God asks them what could be done more than had been done for them already. And yet, 4. They were all this while unconverted, and as bad as ever, *v.* 4, 7.

Now lay all theſe things together, and it follows, 1. That men *may* be *converted* without that meaſure of Grace, which makes it impoſſible for a man not to be ſo: for if, as the Doctor tells us, *the Will cannot make uſe of that Grace which it can refuſe*, then God had not given theſe men that meaſure of Grace which was neceſſary to Converſion; for they refuſed, that is, they were not converted by that Grace which was imparted to them. Now if he had not done what was neceſſary for their *Converſion*, what reaſon had he to expect it? how could it be ſaid ſincerely, *What could have been done*

done more? what juſtice had there been in puniſhing them with ſo much ſeverity?

2. It follows alſo, that 'tis poſſible for men not to be converted, when God hath done the utmoſt for his part that is meet to be done in order to their Converſion. For thoſe words, *What could have been done more to my vineyard that I have not done in it?* ſtrongly imply, that he had done all to make it fruitful, that was any way proper for him to do: and that the Jews could not reply with truth, that God had ever done more for the converſion of thoſe that had actually repented, than he had done for them. Indeed if God pleaſed, he could have converted theſe obſtinate creatures, by ſuch an irreſiſtible power as the Doctor aſcribes Converſion to; and therefore thoſe words *What could have been done more?* or as it is better expreſſed in the *Hebrew* Text מה לעשות עוד *i.e.* what *is to be* done more? do not imply that God by his omnipotence could not have converted them; but that no more remained to be done by him, in a way *meet* for him to uſe, towards the converſion of *reaſonable Creatures.* According to which Explication the words of the Tranſlation may be uſed well enough; *i.e.* What *could* have been done more, conſidering they were to be wrought upon as *Men?* what is further *meet* to be done, unleſs they ſhould be converted otherwiſe than as *Men*; unleſs they were to be dealt with like Creatures that cannot reaſon and underſtand; and were not to have the uſe of that liberty left them which belongs to their natures? It is in this manner, I ſay, that the Queſtion is to be underſtood, becauſe no man can deny that in reſpect of abſolute power, God could have converted them in ſpight of all their reſiſtance: And then

it may be ſtrongly concluded, that becauſe he did not do ſo, therefore it was not by his wiſdom judged meet and proper ſo to do: for if it had, and if this had ever been his *way* of converting Sinners; that Queſtion, *What is to be done more that I have not done?* was not fit to be put to thoſe men, who knew well enough that the Grace they had fruſtrated could not poſſibly be *irreſiſtible* Grace. Finally, the no mention of any Reply made by that people to this upbraiding Queſtion, (and if they had any Reply to make, it is exceeding probable that ſome notice had been taken of it, becauſe God is pleaſed here to make them their own Judges, *verſ.* 3, 7.) ſhews, that in thoſe days either no ſuch thing was dream'd of, as Converſion by irreſiſtible Grace; or if it were, that theſe men could not themſelves *judge* it *meet* for Almighty God to convert them by it. Nor can any man judge ſo, who thinks it meet that the Operations of Grace ſhould be ſuited to our reaſonable natures; unleſs he be a Slave to an *Hypotheſis*: And commonly in that caſe men care not what they ſay.

SECT. 3.

3. Since it is evident from the Holy Scriptures that God requires and expects we ſhould put forth our own endeavours after all thoſe things, which the Spirit is given to work in us; it follows, that ſuch is the *manner* of the Holy Spirit's Operations, that they do not make our own diligence and care unneceſſary to the attaining of them; but that his Operations will do us no good if our own endeavours be wanting. The reaſon is, becauſe it were high preſumption to ſay, that although

God

God requires us to be active and diligent, it may be never the worſe for us, though we be lazie; which might be ſaid, on ſuppoſition that the *Graces* of the Spirit might be attained without any induſtry of our own. Now we are commanded in the Scripture, to *work out our ſalvation with fear and trembling*, although it be preſently ſaid, that *God worketh in us both to will and to do.* Wherefore God's working in us doth not render our own *care* to *will* and to *do* unneceſſary to that end; eſpecially if you conſider, 1. That God's Operation is brought in as a reaſon why we ſhould work: Now it would be very ſtrange, that God ſhould uſe that for a reaſon to us, why we ſhould work out our Salvation, which is on the other hand a clear reaſon why we need not. Wherefore it is again evident, that God doth not work his Graces in us *irreſiſtibly*; nor is that manner of Operation ſuppoſed in the Text: For if it were, then 'tis plain that our own *negligence* cannot hinder the effect of his working; nay, not the utmoſt reſiſtance we can make; that is, our working the quite contrary way, cannot prevent it: and I refer it to any man of common ſenſe, if this be not a temptation to careleſsneſs, inſtead of a motive to induſtry. 2. Much leſs would the Apoſtle have added, *With fear and trembling*, if our own induſtry were not neceſſary to the attainment of thoſe Graces, which God is ſaid to *work* in us. Therefore alſo they are not wrought by an irreſiſtible Operation: For there could be no cauſe for *Fear and Trembling*, if we could not poſſibly miſcarry through our own negligence. But as long as God worketh in us irreſiſtibly to Will and to Do, there can be no poſſibility of miſcarrying; and conſequently no ground for that *Fear and Trembling*, which ſhould increaſe our dili-

P. 470. gence. Dr. *Owen* tells us upon this place, that *To say God doth onely perswade us, or excite and stir up our Wills by his Grace to put forth their own acts, is to say, he doth not do what the Apostle affirms him to do*: That is, *that he doth not work in us both to Will and to Do*. To which I answer; that to say God worketh in us both to Will and to Do, *not onely by exciting and stirring up our wills to put forth their own acts*; but by making it utterly impossible for us not to Will and to Do, is to say, that we have *no cause at all to work out our Salvation with Fear and Trembling*, which the Apostle plainly *exhorts* us to. I do not say, that God *doth* not what the Apostle *affirms him to do*; but I say, the meaning of those words is this, that God worketh in us what is on his part requisite for our willing and doing, by stirring up our Wills to put forth their own acts; which, for all that, they may not put forth. That this is the true interpretation of the words, I prove thus: 1. Because their connexion with the Exhortation does manifestly require it, as you will confess, if you do but observe how the Apostles discourse must run according to the Doctor's interpretation, *viz.* "I assure ye all to whom I write, that God work-"eth in you *all things that appertain to your Obedience* "*and Salvation* (those are the Doctor's own words) "and that by an irresistible Operation, so as it is "not possible for you not to will or to do what-"soever is necessary to Salvation: therefore I se-"riously exhort you to be very careful, even with "Fear and Trembling, that ye both will and do "all such things, lest you miscarry through your "own negligence and disobedience. Than which nothing could be more absurd. 2. Because God is frequently said, in the Scripture, to *do those things*, for the effecting of which he hath contributed

means

means and help ſufficient, although the things themſelves do not actually come to paſs. Of this manner of ſpeaking I might give you many inſtances; but theſe few that follow will put the thing out of queſtion. In *Jer.* 51. 9. God ſaith concerning *Babylon*, רפאנו את-בבל *We have healed Babylon, but ſhe is not healed.* The common Tranſlation, We *would* have healed, being rather a right Expoſition, than Tranſlation of the words. The ſame thing God ſaith of *Hieruſalem*, Ezek. 24. 13. *Becauſe I have purged thee, and thou waſt not purged, thou ſhalt not be purged from thy filthineſs any more*, i. e. God would afford them the means and opportunities of Converſion no longer, becauſe they had already obſtructed the efficacy of them ſo long together. And then by his purging *Hieruſalem*, it is plain nothing can be meant, but his doing all that was proper for him to do in order to that end, and which would certainly have accompliſhed it, had they complied as they might with his gracious methods. Thus alſo *the goodneſs of God* is ſaid *to lead them to Repentance*, who are not actually led by it, being ſuch as *after their hardneſs and impenitent hearts, treaſure up wrath unto themſelves againſt the day of wrath*, Rom. 2. 4, 5. The meaning is plainly this, that the forbearance and Grace of God, is a moſt ſufficient means of bringing thoſe to repentance, who do not onely neglect what they ought to do in compliance with the goodneſs of God, but harden their Hearts againſt it. Thus we ſee the holy Scripture does aſcribe unto God the honour of what he does toward the converſion of thoſe Sinners that continue in impenitence, by ſaying that he has converted and healed them, even while they are yet in their ſins; hereby intimating to us, that it was not through any defect of Grace on his part;

but onely through their own failing to excite ſuch endeavours, as they might have done, that they were not actually reformed. Now in like manner, and according to the uſual ſtile of the Scripture, God may be ſaid to *Work*, even in thoſe men, *to Will and to Do*, who are ſtill *unwilling* and *diſobedient*; and therefore that Phraſe does not neceſſarily import, that God does *more than excite and ſtir up our Wills by his Grace*; or that he does not leave it poſſible for us to obſtruct the efficacy of his Operations. For we ſee the Scripture ſuppoſes God's adminiſtring of thoſe gracious Helps, which are abundantly ſufficient to make us true Converts, to be ground enough for ſaying that he hath converted us. Wherefore if the Words themſelves are capable of ſuch a meaning; if the ſcope alſo and deſigne of the place does neceſſarily require ſuch a meaning, I know not what can be required more to prove this to be the true meaning of them, *viz.* that God worketh in us to Will and to Do in that manner, that if our own care and diligence be wanting, we may neither *will* nor *do*, but continue in our ſins, and periſh everlaſtingly.

Further, whereas God is ſaid to *give Repentance and a new Heart*, it is from hence plain that the meaning of ſuch places is not this, that he does *all* himſelf, and leaves nothing for us to do that we may be converted; becauſe he commands us often to do thoſe things which he is yet ſaid to do for us. Thus, as it is ſaid in *Ezek.* 36. 26. *A new heart alſo will I give you, and a new ſpirit will I put within you ---- and cauſe you to walk in my ſtatutes:* (which words conſidered by themſelves, run as if God had abſolutely undertaken to do this for his People, and they needed not now to trouble

trouble themſelves with doing any thing towards it:) So by the ſame Prophet God requires them to *Caſt away from them all their tranſgreſſions, to make themſelves a new heart and a new ſpirit; for, ſaith he, why will ye die, O houſe of Iſrael?* Ezek. 18. 31. From whence it is plain, that notwithſtanding God's promiſe of giving them a new Heart, it was neceſſary for them to Renew their own Hearts: And what can this ſignifie, but that the Promiſe is not abſolute, but ſuppoſeth the concurrence of our own endeavours, and conſequently that it was given to encourage them; but not to make them needleſs? And this will be more evident to you, if you conſider, that what the Lord promiſed to do in this kinde for his People, was not done for ſome of them, as you may ſee in *Ezek.* 11. 19, 20, 21. *I will put a new ſpirit into them, and I will take the ſtony heart out of their fleſh, and will give them an heart of fleſh, That they may walk in my ſtatutes,* &c. *But as for them whoſe heart walketh after the heart of their deteſtable things, and their abominations, I will recompence their way upon their own heads, ſaith the Lord God.* From whence the *needfulneſs* of their own care *to walk in God's Statutes* is moſt evident; for if no ſuch condition had been implied in the Promiſe, none of them could have *walked after their Abominations.*

Finally, Since the Holy Spirit is not onely promiſed to work in us all needful Qualifications for eternal Life, but we are alſo Commanded, Exhorted, Entreated, and that moſt Seriouſly, Affectionately, and Frequently, to Repent and be Converted, and to perſevere in Holineſs; and all this with promiſes of an eternal Reward if we do, and with threatnings of everlaſting Puniſhment if we do not;

not; it follows that the Spirit is not promiſed to work his Graces in our Hearts, in ſuch a manner, as to make our own endeavours unneceſſary to the attainment of them: For this were to make all thoſe Commands and Exhortations of God's Word a ſolemn piece of Pageantry, and to ſay that God hath required us under the greateſt penalties, and with the moſt alluring promiſes, to obtain thoſe Qualifications which will be thruſt upon us, though we do nothing to obtain them. Wherefore I conclude, that the Holy Spirit worketh no otherwiſe in the mindes of men, than to leave them under as great an obligation to be diligent in the uſe of all proper means for their recovery and perſeverance, as if they had not the benefit of any ſuch divine Operation, but were left (if it had been poſſible for them) to do *all* themſelves.

SECT. 4.

4. It may be added, that the Operations of *the Holy Spirit* upon the mindes of men, are ſuited or proportioned to their preſent ſpiritual ſtate. He does not produce thoſe effects in us *all at once*, which the Scripture aſcribes to divine Grace; but in ſuch an Order, and by thoſe Degrees that ſuit with our capacities and qualifications. This is partly evident, 1. From what hath been already ſaid concerning the communications of ſpecial Grace, the promiſes whereof are made onely to Believers and good men; the Holy Spirit doth not form his other graces in us, till he hath wrought an hearty belief of the Goſpel in our Souls: Nor does he *dwell* in them, till they are purged from the love of ſin and this world. And

ſince

ſince there are various degrees of holineſs, according to which good men differ from each other; ſince alſo our Saviour hath told us, that *to him that hath, more ſhall be given*; we may conclude that the communications of the Holy Spirit are not made in *equal* meaſures to all good men neither; but according as their mindes are more or leſs raiſed towards the *heavenly* ſtate: And that the more perfect Chriſtian enjoys a more plentiful *influence* of Grace from above, and is more ſenſibly affected with thoſe joys of the Holy Ghoſt which increaſe the love of Virtue, and confirm him in every divine diſpoſition. 2. This is further evident from thoſe paſſages in Holy Writ, where we are required to *grow in grace*, to *abound in the work of the Lord*, and to *go on to perfection*. For theſe places, and the like, do ſtrongly imply, that we cannot on a ſudden arrive to any degree of goodneſs which we fall greatly ſhort of at preſent, much leſs that we can preſently be *filled with the fulneſs of God*. Wherefore it plainly follows, that the Holy Spirit does not affect our mindes, when we begin the Chriſtian life, in the ſame manner and meaſure, that he moveth us in after we have made ſome progreſs in it, or ſhall arrive to ſuch an eminent degree of Chriſtianity as may anſwer that expreſſion of being *filled with the fulneſs of God*. For if it were thus, then we might become *Men* in *Chriſt* aſſoon as we are *Babes*; and come to the *fulneſs of our ſtature* without growing, and going on to perfection. It is further obſervable, that the Word of God is affirmed to be the means of our increaſing in holineſs; we muſt *deſire the ſincere Milk of the Word, that we may grow thereby*, as St. *Peter* tells us: and in *Col.* 1. 9. St. *Paul* inſtructs us, that the way whereby the Spirit maketh us *to walk worthy of*

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the Lord unto all well-pleasing, being fruitful in every good work; is by *filling us with the knowledge of his will, in all wisdom and spiritual understanding.* From whence I observe, that our improvement in holiness is greater or lesser, according as we consider and meditate upon divine Truths, *viz.* for this end of governing our lives by them, which is to know them *in Wisdom and spiritual Understanding.* Now since the effects of the Holy Spirit's Operation in our mindes, are, as I have shewn, the genuine and proper effects of the Word of God, seriously considered and laid to heart; it follows, that the Holy Spirit worketh in us according to that measure wherein divine Truths are considered by us: Therefore since our fruitfulness depends upon our *increasing in the knowledge of God*, or that *spiritual Understanding* which the Apostle speaks of; the Holy Spirit who worketh in us by the Word of God, does not make us capable of arriving to that state of walking before the Lord *in all well-pleasing*, all at once, but by degrees, *viz.* as we *increase in the knowledge of God* by daily Meditation.

Lastly, since by the experience we have of Humane Nature we see, that customes are not easily and presently put off; and that matters of difficulty cannot be made familiar to us, but by use and practice; more particularly, that they who are *accustomed to do evil*, cannot of a sudden *learn to do well*; that ill habits are not wasted but by degrees; that the difficulties of a Religious life press most upon us when we first enter upon it; and that they wear away insensibly by continuance in well-doing; likewise that vertue is improved by exercise, and that *the Path of the just*, as the Wise man speaks, *is as the shining light, that shineth*

ſhineth more and more unto the perfect day. I ſay, this being conſidered, we muſt needs acknowledge that the Holy Spirit does not produce the effects of his Grace in the mindes of men all at once; but that he accommodates his Operations to the ſtate in which they are at preſent, prompting them to that amendment which the meaſure of their capacity will admit. And this I take to be a *Conſequence alſo of what the Doctor ſo fully grants, *viz.* that the Spirit *acts the mindes of men*, onely as they are *meet to be acted, according to their own Nature, Power, and Ability*, and according to their *natural Operations*: For if we may truſt the conſtant experience of Mankinde, both of the good and the bad, although an evil habit is ſooner contracted than a good one; yet none is gained without ſome uſe and exerciſe; and ordinarily it cannot be otherwiſe. Now if the Spirit moves us no otherwiſe than according to the *Nature*, *Power*, and *Ability* of our mindes; we muſt not think that by his Grace we may leap out of a wicked courſe of life, in a moment, into the habits of Piety and Virtue; but that he is in that manner preſent with us, as to enable us to make a good beginning; and if we do ſo, that by his more abundant Grace we may proceed, and ſo by degrees come to a divine temper of minde, and to *walk worthy of the Lord unto all well-pleaſing.*

* If I forget not, he acknowledges it ſomewhere in expreſs terms.

There is no doubt but God, if he pleaſeth, can in an inſtant change the moſt vicious man into a Saint; but we have no more reaſon to think that he will do ſo, than that he ſhould work new Miracles to convert us. But we have great reaſon to perſwade us that he will not do ſo: for if we may judge of the manner and Meaſure of the Holy

Holy Spirit's Operations, by the promiſes of ſpecial Grace, which belong onely to qualified and prepared perſons; or by the Commands of the Scripture to grow in Grace, and in the knowledge of *Chriſt*; or by the general experience of Humane Nature: we may conclude, that an habitual Sinner cannot become a good man in an inſtant: He muſt firſt learn to be afraid of God's angry Juſtice; he muſt be heartily ſorry for his ſins; he muſt deeply conſider the promiſes of the Goſpel; he muſt avoid the occaſions of ſin, and fortifie himſelf with vehement reſolutions to forſake his wicked courſe; and he muſt make many earneſt prayers before he can ſubdue his Luſts, and overcome the world, and yield a ſincere obedience to all the Commands of God. And by conſequence, he cannot expect that the Operations of the Holy Spirit ſhould make him a holy man, but by the former means; and therefore by degrees.

This Conſideration ought not to have been omitted; becauſe it may be of great uſe to two very different ſorts of men.

1. To thoſe who have been long accuſtomed to a ſinful courſe of life, and think it impoſſible to recover themſelves, although they have the opportunities of amendment before them. For it happens ſometimes, that ſuch men wiſh they had taken an early care to live in the fear of God, and the practice of Religion and Virtue; but they believe it is now in vain to ſtrive againſt thoſe fatal habits, which are ſo deeply rooted in their mindes; and ſo they abandon themſelves to careleſsneſs and deſperation. The reaſon whereof is commonly this; that when they attempted their own reformation, and had purpoſed to lead a new life, they

they ſoon found themſelves ſurprized again by their former temptations, and carried away as ſtrongly by their ſenſual appetites as ever they were before; which makes them conclude, it is to no purpoſe to take any more pains with themſelves: as if, becauſe their freedom from the ſervitude of ſin could not be effected in a few moments, it cannot be procured at all. It many times hinders a good beginning, that a man findes he cannot become a Convert in an inſtant, and thence concludes that it can never be better with him than it is at preſent; which he will be the more ready to do, if he has heard that Converſion is a thing that comes by a ſnatch, and an *Inſtantaneous Act*; and that unleſs the work be done all of a ſudden, (which he findes it will not be) it can never be done. But this is a Doctrine ſo pernicious to the Souls of men, that the miſchief of it were ſufficient, to prove it falſe. For if it were true, it were then in vain for an habitual ſinner at leaſt to attempt his own recovery; ſince a cuſtom in ſin cannot be ſuddenly broken, without a Miracle, but muſt be worn away by contrary practices, or not at all. It will require ſome time, and much patience, to unlearn a way of life that is grown cuſtomary and natural, and to make the contrary habitual and eaſie. But by aſſiduity and conſtancy the thing may be done: Therefore if a man has entertained any ſerious thoughts of Repentance, he ought not to diſcourage himſelf, though he findes his affection to ſin hard to put off; nor to give up himſelf for a loſt perſon, when he is again overtaken by a Temptation; but to renew his reſolutions more vigorouſly, and to pray more frequently and earneſtly; and to keep on thus in a way of well-doing: for there is not the leaſt doubt, but by this means, every day ſomething will

will be done, to the bettering of his minde, and the making of a good life more easie and ready to him; till he has gained the true liberty of the Sons of God.

2. This very Consideration, which is of good use against *despairing* to prevail, if a man that has yet the opportunity, desires to amend his life; is also a good Antidote against the madness of deferring our Repentance upon a *presumption* that we can repent and turn to God when we please. For if it be not in the power of a wicked man, while he is thus flattering himself, to repent this present moment; he has no reason to think that he may suddenly repent any time hereafter. The most that is in his power at present, is to do something in order to Repentance, or Conversion; but that is not to repent: The utmost he can do, is to begin well; but that is not doing the thing. Now the longer he is thus trifling with himself, his evil habits contract more stubbornness, and will require more time to break them; and yet he has less time to do it in than he had before. Nor is it likely that he will begin hereafter while he has any time before him: for the reason why a man defers his reformation to another time, is not because he intends to begin *then*; but because he has no minde to begin *now*; and unless he be *then* in a better minde than he is at present, he will certainly defer his Repentance still; nor is there any probability that he will finde himself better disposed after he has added Iniquity to Iniquity, and made himself more a Childe of the Devil than he was before. And indeed it commonly happens, that they who cheat themselves in this manner, run out their fooliſh presumption almost to the length of their Lives, till the terrours of *Death* make

make them ſerious; and *then*, I fear, 'tis too late to make a good *beginning*: For what good ſhould it do a man, to promiſe that he will mend his life, now he can live no longer; or to reſolve that he will ſpend his time better, when he has no more to ſpend?

To conclude, if the Converſion of a wicked man be a work of ſome time, and requires much diligence and preparation: If, ſo far as we can judge by ſeveral Promiſes and Exhortations in holy Writ, and by the experience of Mankinde, the Operations of the Spirit move Unregenerate men according to their preſent capacities; for inſtance, either to Fear, if they be yet Fearleſs; or to Sorrow, if they have yet little or no Remorſe; or to Care, if they are ready to run upon Temptations, and the like. If the Holy Spirit enables them to mend their ſtate by ſuch Degrees and Means, till their luſts and evil habits be ſubdued; then, as they that have lived a wicked life, and yet enjoy the opportunity of Repentance, have no reaſon to deſpair of their Converſion, merely becauſe they cannot break the power of their Luſts, and overcome the world all at once; ſo neither has any man the leaſt reaſon to preſume that he can repent when he pleaſes, and thereupon to neglect the preſent opportunity: For all that he can do at preſent, is to make a good beginning; and not to do that immediately, when upon this moment my eternal ſtate may depend, what a madneſs is that!

SECT. 5

To all that hath been ſaid, we may further adde,

that the Holy Spirit moves upon the Mindes of men in a moſt *familiar* way; and that his *Motions* are not diſcernible by us, from the *natural Operations* of our Mindes. We feel them no otherwiſe than we do our own Thoughts and Meditations; we cannot diſtinguiſh them by the manner of their affecting us, from our natural Reaſonings, and the Operations of Truth upon our Souls. This imperceptibleneſs of the impreſſions made upon our Souls by the Divine Spirit, was that, which (as I told you before, *Chap.* 3. *Sect.* 10.) our Saviour ſignified to *Nicodemus* by the Similitude of the *Wind*, Joh. 3. And we are not to wonder that the Holy Spirit does move our Souls, when we are not conſcious to our ſelves of any ſupernatural Influence which they are acted by; ſince he can communicate Reaſon and Perſwaſion to them, without making uſe of any thing that belongs to our bodily Structure, and much more of our external Senſes; without which it is impoſſible for *us* to convey our Thoughts and Reaſonings to one another's mindes: Wherefore the Holy Spirit being *intimate to our Souls* (which is a good expreſſion of the Doctor's, uſed to another purpoſe) can affect us, when we are not *ſenſible* of it, and produce effects upon our mindes, in that manner, as if they were merely the effects of our own natural reaſoning, and ſuch conſideration of divine Truth, as we can excite in our ſelves and in one another.

P. 272.

Such is the manner of the Spirit's Operations in us, that if God had onely deſigned to give the Holy Spirit to us, without making any mention of it in his Word, we could never have known, unleſs it had been communicated to us by ſome private Revelation, that our Souls are moved

moved by a *divine Power* when we love God and do his Will; which, as I take it, the Doctor ſeems to grant in thoſe words of his; that this is a *ſubject*, in the handling whereof *we have nothing to give us aſſiſtance but pure Revelation*; which are large words; but according to a candid conſtruction, very true. But this, I think, may at leaſt, be inferred from them: That without Revelation we could not have known that the Spirit operates in the mindes of men, in order to their Regeneration: And conſequently, that his Operations are imperceptible by us now; for if we were ſenſible that the Holy Spirit moves us, we might argue from our own *ſenſe*, as well as from Revelation, that the Spirit is given to us.

Wherefore the beſt rule we can have to know when we are moved by the Holy Spirit, muſt be taken from the Nature and End of his Operations. When we finde our ſelves inclined to that which is good, when we are bent upon the doing of God's Will, when we perform our Duty, and govern our Actions by the Word of God; then we may conclude that we are acted by a divine Spirit; and that therefore we have occaſion given us of humble and thankful Praiſes. But if we forſake the ſteady rules of our duty, written upon our Hearts in our Creation, or in the Bible by the inſpired Meſſengers of God; and take every violent impulſe that we feel within us, for a ſuggeſtion of the Holy Spirit, we may eaſily miſtake a brutiſh Inclination, or a Suggeſtion of the Devil, for divine Direction; ſince no ſort of men are acted with a more ſenſible and impetuous Zeal, than they that are ſtrongly led by the Devil and their own corrupt Affections. Therefore, unleſs we will expoſe our ſelves to Fanatical and Diabo-

lical Delusions, we must keep close to *Reason* and *Scripture*, and try the nature of all the impulses and motions of our mindes by them: We must not pretend that the Spirit inciteth us to such an action, and therefore 'tis warranted by the Scripture; for *the motions of the Spirit are in themselves imperceptible*: But we must first see what the Scripture would have us do, and then if we have a minde to that, we may conclude that the Spirit hath moved us to it; for the Spirit inclineth us onely to what is good; and the Scripture is *a steady and unalterable rule of that*. These are very plain and evident truths, and yet we can hardly say too much to possess the mindes of men with the apprehension of them; since we can remember what infinite dishonours have been done to God in the late times, by men professing Godliness, and pretending to the *special Guidance* of the Spirit; how they asked counsel of God whether they should commit *Murder* and *Treason*, *Rebellion* and *Sacriledge*; how they thought to justifie the most execrable Parricide (as the Doctor knows who did) that was ever heard of in these parts of the World; and how blasphemously they pretended that *the Lord had put these things into their Hearts*.

God does not now give the Spirit to *justifie* the actions of men, but to *assist* them in those that are *good*; and *he hath shewn us what is good*, partly by the light of Nature, which is common to all men; and compleatly by the publick revelation of his Will contained in the Scriptures. Wherefore since the Operations of the Spirit are imperceptible by us, and merely an object of our *Faith*, we have no other way of assuring our selves that we follow the guidance of the Spirit, but

but by following the Rule of God's Word.

To this purpoſe it is obſervable, that the word *Spirit* does ſometimes ſignifie the Goſpel, as ſeveral *Divines* have proved, and particularly when St. *Paul* does oppoſe the *Spirit* to the Fleſh, as in Gal. 3. 3. *We are the circumciſion which worſhip God in the ſpirit, and have no confidence in the fleſh*; i.e. we are the true Children of *Abraham* who worſhip God according to the Goſpel, placing no confidence in the obſervation of *Moſes*'s Law. And in Gal. 5. 16. *Walk in the ſpirit, and ye ſhall not fulfil the luſts of the fleſh*, i.e. walk according to that Law of Love, *verſ.* 14. which the Goſpel ſo ſtrictly preſcribes; and do not yield to inclinations of Revenge, *Hatred, Variance*, &c. *verſ.* 20. But, at leaſt, in theſe and the like places, 'tis indifferent whether by the word *Spirit*, you underſtand the Goſpel, or the Holy Ghoſt; becauſe it is in effect the ſame thing, to be led by the Spirit, and to obey the Goſpel.

Thus when the Apoſtle, *Rom.* 8. ſo often notes the difference between thoſe that walk after the Fleſh, and thoſe that walk after the Spirit; we may eaſily ſee, that *walking after the Spirit* may indifferently be interpreted, either by living according to the Rules of the Goſpel, or by following the perſwaſion of a well-inſtructed Minde or Conſcience, or by obeying the motions of the Holy Spirit of God. For to do one of theſe things, is to do them all, ſince they are the Precepts of the Goſpel, which the Conſcience ought to be directed by; and 'tis the obedience of the Goſpel to which the Holy Spirit doth move and incite us.

We may obſerve alſo, that in this Chapter theſe following expreſſions are equivalent, *viz.* *To walk after the Spirit*, v. 1. To *be freed from the law of ſin*, v. 2. To *minde the things of the Spirit*, v. 5. To *be ſpiritually minded*, v. 6. To *be ſubject to the law of God*, v. 7. To *pleaſe God*, v. 8. To *have the Spirit of Chriſt*, v. 9. *Chriſt being in us*, v. 10. *The Spirit of God dwelling in us*, v. 11. *Mortifying the deeds of the body by the Spirit*, v. 13. And *being led by the Spirit*, v. 14. Theſe ſeveral Phraſes, I ſay, do all expreſs the ſame ſtate, *viz.* our being the true Diſciples of *Chriſt*; onely they conſpire to expreſs the ſame thing under different reſpects: That of *being ſubject to the Law of God*, reſpecting the *rule* of our Lives, as that of *minding the things of the Spirit*, regards that ſerious conſideration of the Doctrines of the Goſpel, which diſpoſeth us to walk according to that *Rule*. *To be freed from the Law of Sin*, notes the ſame thing, with reſpect to our *former* condition. *Not to be carnally but ſpiritually minded*; *not to live after the fleſh, but to mortifie the deeds of the body by the Spirit*, are expreſſions that principally regard the prevalency of our Conſcience over our ſenſual Appetites. *The Spirit of God dwelling in us*, is an expreſſion of that conſtant readineſs in good men to do the Will of God, which is cheriſhed in them by the Holy Spirit; as our *having the Spirit of Chriſt* ſeems principally to regard that likeneſs to him, which we gain by becoming ſuch perſons. Finally, *to walk after the Spirit*, or *to be led by the Spirit*, are Phraſes which ſeem to take in all theſe reſpects indifferently.

Now becauſe it is really one and the ſame ſtate and diſpoſition, that is ſignified by theſe Phraſes, there can be no dangerous miſtake incurred, if a man

man ſhould underſtand any one of them, under a *reſpect* which perhaps was not principally intended; as for inſtance, if by *the Spirit of God dwelling in us*, he ſhould underſtand our being ſtrongly and deeply affected with divine Truths; for where the *Word of God dwells richly*, there the Spirit of God dwells too. Nay I may adde further, that there is no need of being curious to mark what reſpect was principally aimed at by the Apoſtle in the uſe of theſe Phraſes throughout *Rom.* 8. and likewiſe *Gal.* 5. and other places; and that becauſe the Apoſtle does not ſeem to be curious in the uſe of them himſelf: Nor was it neceſſary for him ſo to be, in order to the making good of that concluſion againſt the *Jews*, which he aimed at, *viz.* that Juſtification was not to be had by the works of the Law, but by the faith of *Chriſt*; *i. e.* by being a true Diſciple of *Chriſt*, in mortifying the Fleſh, with its Affections and Luſts. But on the other hand, his uſing of thoſe Phraſes of being *led by*, and *walking after the Spirit*, indifferently for living according to the Goſpel, and being governed by the motions of the Holy Spirit, was very ſuitable to his deſigne of ſhewing that Juſtification was no other way to be obtained, but by being a true Chriſtian: For ſince mortifying of the deeds of the body, and being ſubject to the Law of God in that degree which Chriſtianity now required, were neceſſary to *Juſtification*, the Jew who rejected the Goſpel of *Chriſt* muſt needs be under *Condemnation*; becauſe the Holy Spirit, whoſe guidance and incitations were neceſſary to the ſubduing of ſin, was given for that purpoſe to none that rejected Chriſtianity. Wherefore as long as the *Jew* would not ſubmit to *the Law of the Spirit of Life*, i. e. to the Goſpel, to the profeſſion whereof the ſpecial promiſe of the Spirit

was made, he must needs be subject to the Laws of *Sin and of Death*: Of *Sin*, because he refused the necessary means of subduing the lusts of the flesh, *viz.* the Faith of the Gospel, which was to receive the Incitations and Grace of the Spirit. Of *Death*, because if *we live after the Flesh, we shall die.*

This Observation I thought might not prove altogether unuseful to well-meaning persons, that have not hit on it before; for a man may well be in danger of mistaking the Apostle's designe in this and other places, where the fore-mentioned Phrases are promiscuously used, if he expects that every one of them should have a peculiar mystery belonging to it, and a sence quite different from all the rest.

But that which I chiefly intended, was to observe, that the promiscuous use of those Phrases in the holy Scripture, is extreamly agreeable to that *familiar* way wherein the Holy Spirit moveth the mindes of men. For if we are so moved by him that we are not sensible of any operation in our mindes, but that of divine Truth, as it is represented to us by ordinary means, and thereupon embraced by our Understandings; then we cannot better express our being led and guided by the Spirit, than by saying that we *obey the Gospel*. And thus you see a further reason of the promiscuous and indifferent use of the above-mentioned Phrases, and that taken from the *manner* of the Holy Spirit's Operations, as the former was from the *end* and designe of them.

I shall conclude this point, with inferring from what hath been said concerning it, that we resist the

the Holy Spirit of God, many times, when we think of nothing leſs; and we do not think of it, becauſe we do not feel that ſupernatural impreſſion which is made upon us, and cannot diſcern it from the free and natural Operations of our minds. And thus we quench the motions of the Spirit very often, when we imagine that we onely quarrel with our own Thoughts, or reject the good counſels of a Friend, or the exhortations of a Miniſter, or the rebukes of our own Conſcience. Now if we could hear or apprehend the Holy Spirit diſſwading us from any wickedneſs, as ſenſibly as when a good man ſpeaks to us; we ſhould not dare, ſurely, to entertain one thought more of going forward. A temptation could no more prevail againſt us if we were thus admoniſh'd, than if God ſhould ſpeak to us from Heaven with an audible voice in theſe words; *O do not that wicked thing which I hate.* But God doth not uſe this method upon us, becauſe we are here to live by Faith; becauſe he will prove us, whether we *believe* his Word or not. Therefore, if it be plain from the holy Scriptures, that when we are ſinning againſt the clear Convictions of our duty, when we are baffling any good Exhortations and Counſels, and our own hopes of Heaven, or our fears of Hell, or the force of any ſeaſonable good thought tending to Repentance: we do then as really contradict the perſwaſions of the bleſſed Spirit, as if we heard his Voice ſounding in our Ears; ſhall we not be as much afraid to do the former, as we ſhould be to do the latter? For it will not be admitted in our excuſe, that we did not *think* of rebelling againſt the Holy Spirit; for our not thinking of it is another fault, ſince we have reaſon to *believe*, that every ſin we commit againſt the checks of Conſcience, has that aggravation,

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and why ſhould we think that one fault will excuſe another? Wherefore if we cannot but acknowledge, that the *doing of deſpight to the Spirit of Grace*, muſt needs adde an heavy weight to *every ſin* which we commit preſumptuouſly, and to every neglect of *improving an inclination* to Repentance; methinks we ſhould tremble to *do* the one, or to *delay* the other. Finally, the conſideration of this matter, if we have any due reverence of God, will not fail of making all good counſels profitable to us, of giving ſtrength to all our own good purpoſes, and making us careful to improve by all Reaſons that are proper to convince us, by all Examples that are fit to inſtruct us; and by all Opportunities of ſerious reflection upon our ſelves: For the Operations of the Holy Spirit do conſpire with ſuch familiar methods, as theſe are, to produce his Graces in us.

SECT. 6.

From all theſe things, it follows in the laſt place, that the Operations of the Holy Spirit in our minds are *Aſſiſtances* or *Helps*; as they are generally called by Chriſtians of all perſwaſions, not excepting our Author, and the Friends of his way. But I ſay alſo, they are properly ſo called; becauſe the Operations of the Spirit are no more than *Aſſiſtances*; and that becauſe his *Graces* are truely and properly the effects of other Cauſes, *viz.* of the miniſtration of the Goſpel, of the external means of Grace, and of our own endeavours; with all which the Operations of the Holy Spirit conſpire for the producing of thoſe effects in us. The Spirit is indeed the principal cauſe of theſe effects, and therefore they are called his

Graces;

Graces; and aſcribed to him as if we did nothing our ſelves to gain them; according to that ſaying of the Apoſtle; *I laboured abundantly, yet not I, but the grace of God which was with me*, 1 Cor. 15. 10. But becauſe they are our own *free acts*, therefore *He* is not the *onely* cauſe of them. The Holy Spirit doth not regenerate us in that manner, as to do *all* himſelf, and leave nothing for us to do in order to our Regeneration; but we are as much concerned to uſe all proper means of Regeneration, as if the whole matter depended upon our ſingle endeavours, as I ſhewed *Sect.* 4. and that which I ſay of *Regeneration*, is equally true of every particular *Grace* of the Holy Ghoſt.

It is this Suppoſition, *viz.* that the Operations of the Spirit are *Aids* and *Helps* to our natural Faculties, which makes the aſcribing of all Chriſtian Virtues to his *Grace* conſiſtent with leaving the *uſe of our Reaſon*, and thoſe *Duties which depend thereupon*, neceſſary to the attainment of them: Which our Author underſtood ſo well, that in his Preface, where he complains ſo tragically of the Reproaches that are caſt upon thoſe that *dare take upon them to defend the work of the Spirit*, he pretends to plead for nothing elſe but the *Aids* and *Aſſiſtances* of the Spirit; very well knowing that they do not *impugn the uſe of reaſon in Religion*, as his Phraſe is; and withal, that this Objection is produced by his Adverſaries againſt nothing but his opinion of the *irreſiſtible* manner of the Spirit's Operations; which, very wiſely, he ſays not one word of through his whole Preface. *The onely inconvenience*, ſaith he, *wherewith our Doctrine is preſſed, is the pretended difficulty in reconciling the nature and neceſſity of our Duty, with the efficacy of the Grace of the Spirit*; and *I have been ſo far from waving* Pref. *J. O.*

ving the consideration of it, as that I have embraced every opportunity to examine it in all particular instances wherein it may be urged with most appearance of probability. And it is, I hope, at length made to appear, that not onely the necessity of our duty is consistent with the efficacy of God's Grace; but also that as on the one hand we can perform no duty to God as we ought, without its AID *and* ASSISTANCE, *nor have any encouragement to attempt a course of Obedience without a just expectation thereof; So on the other, that the work of Grace it self is no way effectual, but in our compliance with it in a way of Duty; onely with the leave of some persons, or whether they will or no, we give the Pre-eminence in all unto Grace, and not unto our selves.* And now who would not believe that there are some amongst us, who do not *give the Pre-eminence in all unto Grace*; nay and think that if we *cannot perform our duty as we ought, without the Aid and Assistance of the Spirit*, that the *nature of Duty*, and the *use of Reason* in it is destroyed; and withal that this man has spent a *Folio* of railing upon us, because we denied the *Aids* of Grace and the internal Operations of the Holy Ghost? *Why any man*, saith he, *should be discouraged from the exercise of that industry which God requires of him, by the consideration of the* AID *and* ASSISTANCE *which he hath promised unto him, I cannot understand.* No truely, nor I neither, nor any man that has common sense: For is it possible that a man should be *discouraged from industry* because he is promised that help, without which his industry would not prevail? But what is the reason that we hear nothing at all now but of *Aids* and *Assistances*, when the Operations of the Spirit are mentioned? Did the Doctor's Adversaries ever urge any Objections against them? Was *the inconvenience where-*

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with his Doctrine of irresistible Grace *is pressed*, ever charged by them, upon the *Aids* of the Spirit? When and where did any of them, *with, or without whose leave* he was resolved to write his Book, pretend that the Supposition of the Aids of Grace, was liable to the inconvenience he promiseth to remove? Or rather, what can this man say to palliate so foul an Imposture! *Let others*, as he goes on, *do what they please, I shall endeavour to comply with the Apostles advice upon the enforcement which he gives unto it; Work out your own salvation, &c. for it is God which worketh, &c.* By all means Sir endeavour it; but do not endeavour to perswade the World, that the reason why you prosecute us with bitter words, is because we are not like to be *pleased* with you for taking the Apostles reason to follow his advice. Or if you continue to insinuate this belief of us, and to make folks think that *the principal cause and occasion of your present* P. 21. *undertaking, was the open and horrible Opposition, that is made unto the Spirit of God and his work in the World*; since, as you go on, *there is no concernment of his, that is not by many derided, exploded, and blasphemed*; and that your Adversaries of the Church of *England*, whom you are so angry with, for saying that you make a *Buz and a Noise*, *and trouble the minds of men with unintelligible notions*, are such Scoffers, that *if any one shall plead the necessity of the Assistance of the Spirit for the due performance of Duties, he shall hardly escape from being notably derided by them.* I say, if you go on in this manner, surely you must forget all the while that there is a day coming, when you must appear before the Tribunal of the Great God, to give an account of your Writings. But as for our selves, to use your own words, *I shall not trouble my self about an accusation, which is laden with as many Con-*

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victions of Forgery, as there are perſons againſt whom you level theſe your uncharitable and malicious ſuggeſtions.

Let any indifferent man read your *Preface*, where you pretend to give a Summary Account of your Book; and ſay, if the principal deſigne of it were not to poſſeſs your *Readers* with an opinion, that it is our blaſphemming the Doctrine of the *Aids* of the Holy Spirit, which enkindled your zeal againſt us; and that you have beſtirred your ſelf in the Book, principally to make it good againſt all our oppoſition, that we cannot do the Will of God without them.

But now if you light upon a Reader ſo *unfortunate* to your ſelf, as will take the pains to compare you and your ſelf together, your *Preface* with the greateſt part of your *Book*; he will ſoon finde, that your Preface was but the *Copy of* your *Countenance*, and not of your *Heart*. For when you come to give us your opinion concerning the Operations of Grace in good earneſt; it plainly appears, that 'tis you that deny them to be *Aſſiſtances* and *Helps*; and that your true quarrel againſt us, is becauſe we ſay they are *Aſſiſtances*, not the *onely* Cauſes of Regeneration. For you labour (as I ſhall ſhew you further, in the *ſecond Part*) with abundance of words, and with all your might; to prove that mere *Aſſiſtance*, how great ſoever, is utterly inſufficient to the converſion of a Sinner; and that Converſion is impoſſible to be effected, but by a *Phyſical Irreſiſtible* Operation; which, whether it can be called an Aſſiſtance, I leave you to judge, after you have conſidered theſe words which are your own: *The moſt effectual perſwaſions* of the Holy Spirit (for of them you P. 266.

were

were ſpeaking) *cannot prevail with men in the ſtate of Nature to convert themſelves, any more than Arguments can prevail with a blinde man to ſee, or with a dead man to riſe from the Grave:* And you muſt not forget that you make as irreſiſtible an Operation neceſſary to Converſion, as we ſuppoſe to be neceſſary for the raiſing of a dead Body. Now you know 'tis to no purpoſe to perſwade a dead man to ſtir; and by your Argument, 'tis to as little to perſwade a man, *dead in Treſpaſſes and Sins*, to Repent. But would it not be alſo a moſt abſurd thing to ſay that God *aſſiſts* a dead body to be alive again? Whoever is ſaid to *aſſiſt* another to do any thing, is not ſuppoſed to do it *all* himſelf, much leſs by an irreſiſtible Power; but the perſon that is *aſſiſted* is ſuppoſed to contribute his own endeavour towards the thing. Now a dead Body can do nothing towards its own Reſurrection, and therefore is incapable of being aſſiſted to riſe; and if God raiſeth it to life, he muſt do *all* himſelf. And do you not therefore make a Sinner incapable of being converted by the *aſſiſtance* of the Holy Spirit?

If you do not ſee this Conſequence, pray will you acknowledge your own plain words, where you give us your ſence of that ſaying of the Apoſtle, aſcribing the honour of all he did to the Grace of God: *Not I, but the grace of God which was in me*, 1 Cor. 15. 10. For thus you argue from thence: *Suppoſe now that God by his Grace doth no more but* AID, ASSIST, *and* EXCITE *the Will in its Actings, that he doth not effectually work all the Gracious actings of our Souls in all our duties*; that is, that he doth not do all himſelf; *the Propoſition would hold on the other hand, not Grace, but I, ſeeing the principal relation of the effect is un-* P. 470.

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to the next and immediate Cauſe, and thence hath its denomination. Theſe are your own words, wherein you do not onely deny *Regeneration*, but, which is much ſtranger, even the *good* which regenerate men do, to be the effect of Divine Aſſiſtance; and you deny this in ſuch plain terms, that you allow them not to be the *next cauſe* of the good they do; as if S. *Paul* had meant, that in truth he had not laboured at all; though he plainly ſaid, *I laboured abundantly.* And thus you plainly make Believing, Repenting, and Labouring, not to be ſo much as *our own acts*, but purely the acts of *God*; ſo that we do not believe and obey, but, according to you, God does all this for us; not ſo much as *making us* to believe, and obey, as 'tis impoſſible he ſhould, without making us the *next and immediate cauſe* of our doing ſo. Can you read theſe words of yours without bluſhing, if you remember your crafty *Preface*, where you were all for the *Aids* and *Aſſiſtances* of the Spirit, and put your ſelf into ſuch a combuſtion to defend them, as if *Pelagius* were riſen from the dead? You knew well enough that we do believe, God doth AID and ASSIST us by his Grace; and that no body but your ſelf, and ſuch as you, denies Converſion and Perſeverance to be the effects of divine *Aſſiſtence*; onely you ſtrained a point with your Conſcience, and caſt the *Odium* of ſo deteſtable a Doctrine upon us in your Preface, to make all the reviling Speeches you beſtow on us in your Book go down the better with your Readers.

But this Artifice of yours is not confined to the Preface, but uſed alſo in divers places of your Book: I ſhall give you but one inſtance of it at preſent. In the fifth *Chapter* of the ſecond *Book*, you pretend to reconcile the uſefulneſs of the

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Commands, Threatnings, Promises, and *Exhortations of the Scripture*; with the promised *Aids* of the Spirit, and ascribing all that is good in us to the Grace of God. For this you say is *the principal difficulty* wherewith *some men seek to entangle and perplex the Grace of God.* P. 166. Who your mean by *some men*, your Followers, and we, understand well enough: but you know your Adversaries do not so much as believe that there is any *difficulty* at all in reconciling the assistances of Grace, with the usefulness of Motives; and then they cannot *seek to entangle the Grace of God with this difficulty.* Now this is your way very often: when you talk of the Objections that are made against supposing the Grace by which we are converted to be *irresistible*, you make it your business to shew that these Objections do not lie against saying that the Operations of the Spirit are *Aids* and *Assistances*: as here in this place you say, *If there be any opposition* P. 167. *between the Commands of Duty, and the Promises of Grace, it is either because the nature of man is not meet to be commanded; or because it needs not to be assisted*; and then you say very well, that *when the Holy Spirit doth in us, he doth by us, and our duty is to apply our selves unto his commands, according to the conviction of our mindes, and his work it is to enable us to perform them.* Very good! All this we heartily believe; but now the Doctrine we *seek to entangle* by the fore-mentioned *difficulty*, is, *that men cannot be converted, but by such an almighty Operation, as that which made us out of nothing, and will hereafter raise our dead bodies to Life.* And now I cannot understand why you should so often attempt to *disentangle* the Doctrine of the *Aids* of Grace, from the former Objection, which does not lie against it; but because you have a minde to perswade the world that *some men* say, we can

keep the Commands of God without the help of his Grace. Indeed in one place you apply the Objection as it ought to be, *viz.* againſt your own Doctrine; (and I intend to let you ſee ſhortly that you have not taken it off) but this is an argument that you had no other meaning in applying it wrong, and ſo changing the ſtate of the Queſtion between us, but to make the moſt odious repreſentation of us you could deviſe. And now I take my leave of you for a while, wiſhing that you may hereafter write with the clearneſs of a Doctor, the good temper of a Gentleman, and the ſincerity of a Chriſtian; and then we ſhall be very forward to give you that reſpect which is due to your abilities.

To ſum up all that hath been ſaid in this Chapter; the Holy Spirit of God doth in *that manner* work his Graces in us, that they are ſtill the genuine effects of the *Evidence*, and the *motives* of the Goſpel; of the *natural* uſe of our *Faculties* of Underſtanding and Will; and of our own *Care* and *Diligence* in uſing the *external* means of Grace. His Operations in us, make us capable of recovering our ſelves by *degrees*; and all the while there is no *ſenſible difference* between them and the natural Operations of our mindes; and yet we are ſure that we have his *Aſſiſtance* and Help in all the good we do, and without it can do nothing at all to ſaving purpoſes.

To affirm more *particularly* what is the *manner* of the Holy Spirit's Operations in us, I dare not; unleſs I had warrant, which I think I have not, from the holy Scripture ſo to do. And if this be *all* which the Scripture lets us know concerning *it*, we have good reaſon to think that *no more* is *needful* to be known by us.

SECT.

SECT. 7.

Thus I have, through the bleſſing of God, finiſhed the *Firſt Part* of my Undertaking; and given you a plain account of that which I believe to be the true ſence of the Holy Scriptures, concerning thoſe Operations of the Holy Spirit, which are promiſed in the Goſpel to all Ages of the Church. I do not know that I have ſwerved in the leaſt from the ſence of the antient Church, in any thing I have ſaid upon this ſubject; and I am the more perſwaded that I have not done ſo, being very confident, that I have not at all departed from the Doctrine of the Church of *England* in this matter; the judgment whereof I am prepared to leave to my Superiours.

I had obſerved that ſome late Writers, eſpecially, have repreſented the Grace of the Holy Ghoſt under ſuch *notions* as are either intricate and unintelligible; or inconſiſtent with the great ends of Religion, and of fatal conſequence to the Souls of men: *Thoſe* of them that *cannot* be underſtood, ſerving onely to the multiplying of idle Queſtions, and frivolous Diſputes; and thoſe that *are*, miniſtring either to unreaſonable Preſumption, or incurable Deſpair. Therefore when the *Streams* were ſo muddy and impure, I thought it was the beſt way to go to that *Fountain* of Truth, the holy *Word of God*; and to guide all my thoughts of this matter by what I could diſcern there. And truely I found, that although the Doctrine of *Grace*, as it has been tampered withal by men that ſerve a Cauſe, and as it has been debaſed by humane mixtures, and inventions, is, at beſt, a ſubject of

unprofitable talk; yet, as it is represented in the holy Scriptures, it is clear and plain to the understanding, and likewise a most powerful motive to Godliness.

How nearly I have kept to the sence of Holy Writ, I must leave you to judge: As for the Reader who is yet in any thing otherwise perswaded than I am, if he has used *diligence* and *sincerity* in *examining*, as I know my self to have done in *considering* all I have written; where we do not agree, I hope God will pardon the errour, on which side soever it lies.

I think it cannot be denied that I have in some measure expressed my meaning plainly, easily, naturally; which a man needs not be ashamed to do, who believes that he speaks the truth. I have neither pretended to explain things that are not intelligible, nor made any thing *difficult* to understand, by affecting obscurity of expression.

As for the profitableness of this Discourse, it cannot be better judged of, than by that which should be the end of all Writings of this nature, *viz.* the promoting of true Godliness. And certainly if the true Doctrine of the Operations of the Holy Spirit, be that which I have here offered to your consideration, it does apparently render all wicked men inexcusable, that live under the Gospel; and makes highly for the encouragement of Religion. This will appear by surveying the three General Heads of this Discourse; for by so doing, it may easily be shewn that there is nothing wanting to make the promise of *the Holy Spirit*, as it has been explained, the most powerful motive to the study of godliness and virtue, that it can be supposed to be. For, 1. There

1. There is nothing wanting in reſpect of the *end* of this promiſe, and of thoſe effects, for the producing of which in us, the Operations of the Holy Spirit are promiſed. For they are *all* Chriſtian virtues whatſoever; *all* ſorts of qualifications that are needful to our eternal happineſs. And therefore we need not doubt to ſtrive againſt that *ſin*, which does moſt *eaſily beſet us*; nor ſit down in deſpair of obtaining that *Grace* or *Virtue* which is moſt contrary to our corrupt affections and cuſtoms: for if God will give the Holy Spirit for all needful purpoſes, he will beſtow a more plentiful meaſure of his Grace, for the ſubduing of *that* ſin, and the gaining of *that* virtue; becauſe here his aſſiſtance is moſt needful; and he that hath promiſed his Spirit to anſwer *all* our needs, will not deny us, when we ask him to ſupply the *greateſt* of all.

2. There is nothing wanting in the promiſe of *the Holy Spirit*, to make it ſuch a motive in reſpect of *thoſe to whom* the promiſe is made; becauſe it is made to *every one* that believes the Goſpel; to every one, I ſay, under a poſſible condition; ſo that none of us can have any reaſon to fear that we are ſhut out of the Promiſe; for I have ſhewn you it lies open to *all*, and we cannot loſe the benefit of it, but by excluding our ſelves. Beſides, the condition of obtaining ſpecial Grace from God, being that of importunate *asking*; we are hereby moved to earneſt and frequent Prayers, which, you know, is one branch of pious endeavour. And then the condition of more plentiful Communications of the divine Spirit, being a careful improvement of thoſe meaſures of Grace which we have now obtained; this alſo is a plain and powerful motive to every Chriſtian that has pro-

proceeded more or leſs, in the way of Salvation, to be as *fruitful* as he can in *every good work*, and to follow after holineſs, *looking diligently leſt he fail of the Grace of God.*

3. There is nothing wanting in this promiſe to make it a ſtrong motive to the ſtudy of godlineſs, if we conſider the *manner* of the Holy Spirit's Operations in us; which, as you have heard, will not be effectual without our own Conſideration, and Care, and Watchfulneſs; becauſe God hath promiſed his Spirit to *aſſiſt* our Endeavours, but not to make us good men without them; and our recovery ſtill depends as much upon our diligence in the event, as if it depended upon nothing elſe.

Wherefore in all reſpects, the promiſe of *the Holy Spirit*, as it is expreſſed in the Scriptures, is a moſt prevalent motive to the ſtudy of Piety and Vertue: And ſince it was my deſigne from the firſt to recover it to this uſe, out of the hands of thoſe men that had made it good for nothing, I could not conclude better than with ſhewing you plainly wherein the force of this Promiſe lies, to make us all careful to *Work out our own Salvation.*

O God, foraſmuch as without thee, we are not able to pleaſe thee; mercifully grant that thy Holy Spirit may in all things direct and rule our Hearts, through Jeſus Chriſt our Lord.

THE END.

A

DISCOURSE

Concerning

The OPERATIONS OF THE

Holy Spirit:

WITH

A CONFUTATION of ſome part of Dr. OWEN's Book upon that Subject.

Written by *WILLIAM CLAGETT*,
Preacher to the Honorable Society of *Graies Inn*, and one of His Majeſties Chaplains in Ordinary.

The Second Part.

With an ANSWER TO Mr. *HUMFREY*'s Animadverſions upon the Firſt.

LONDON: Printed for *Henry Brome*, at the *Gun* in St. *Pauls Church-yard*. 1680.

A

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Animadversions upon what is

AN ANSWER TO Mr. JOHN HUMFREY'S ANIMADVERSIONS Upon The FIRST PART.

MR. *Humfrey* begins with Animadverting upon the Author, and that for not using Dr. *Owen* with *more reſpect:* But he did well enough not to produce thoſe *virulent paſſages*, as he calls them, which he complains of: For where the Doctor is uſed with any kinde of ſeverity; the Reaſon and Juſtice of it

is so apparent, that if Mr. *H.* would be meddling in this matter at all, he ought to have join'd with me in reproving this haughty man, instead of flattering him in his sin, by falling foul upon me, and pretending that the Doctor is *above his Vindication.* The truth is, those *sharp Reflections* upon Dr. *Owen*, which trouble his Friend, are nothing else but the Rehearsal of those odious Characters which he has bestowed upon his Adversaries at all adventure; and some few Expostulations concerning his malice in so doing. And I wonder that Mr. *H.* who is a civil Gentleman, and treateth us at another rate, should be angry, because we do not *Totum telum recipere*, and suffer defamation, injurious not onely to our selves, but to the People committed to our charge, without the least Resentment and Vindication. Does Mr. *H.* believe that *we proclaim our selves in our whole course to be Proud, Revengeful, Worldly, Sensual, Neglecters of holy Duties, Scoffers at Religion and the Power of it?* If not, one would think he should have *noted the Doctor to be a little deficient in his Ethicks and Civility*, as he has *noted* his Answerer. For he makes nothing to describe us in this Fashion, and pours such Re-

O. Spir. p. 498.

Disq. p. 109.

Reproaches as theſe upon us in every Chapter of his great Book. It is ſtrange to ſee what pains he has taken to draw in his malicious Sayings againſt us: For inſtance, that he ſhould tell the Reader that *we teach our Children that the Holy Ghoſt ſanctifies all the Elect of God*; and this for nothing elſe, but to hedge in this Reproach, that *yet we deſpiſe the work of Holineſs in our ſelves, and deride it in others.* And all this, forſooth, was brought in by way of caution, leſt *others ſhould be found among the number* of ſuch *Scoffers*, ſuch *profane Scoffers*, as he frequently calls us. Was not this a pertinent Introduction to his Diſcourſe about the *Nature of Holineſs?* And yet 'tis in this manner that he ſets himſelf commonly to his buſineſs; and having once put himſelf into a railing vein, no wonder that it runs through all his Arguments, or rather that he leaves them very often, to refreſh himſelf with a Bout againſt the manners of his Adverſaries. Nay, I obſerve that in his long Diſcourſe concerning Holineſs, where to ſerve his Opinion, he is fain to run down the Morality of the Heathens, as if it were little or nothing worth; he ſometimes relents, and ſhews them ſome little kindneſs: but for what end, do you think? *O. Spir.* p. 324.

For nothing else truly, but to take an occasion of shewing how much worse we are than the Heathens themselves, whom he cannot commend for their Virtues, but in spight to us, who *pretend to a life of Moral Virtues with notorious vanity*, as he is pleased to say. I have taken no pains at all to hunt for such passages as these in his Book, but opened it here and there by chance; and if any man will do the like, he shall presently finde enough of this strain to turn his Stomach, if he be one of ordinary breeding and good manners.

O. Spir. p. 326.

P. 409, &c.

Now what saies Mr. *H.* to all this? Not a word I assure you; but he charges me with *Immorality* for *treating Dr.* Owen *with slighting and contempt, without any regret of Conscience for the injustice and wrong of speaking unworthily of the worthy.* But how great uncharitableness and respect of persons is there in this one thing? How little did Mr. *H.* think of the *Motto* in his Title-page, *Doing nothing by Partiality?* When a man rails at all the Clergy, spares not a man high or low, nor some of the best of men, here are no words of it, all is well enough, though it be to the prejudice of the Souls of their Hearers. But if any man does but shew this mans railing

ling Temper and Diſhoneſty, though nothing be ſaid but with evidence of truth; yet ſo far is Dr. *Owen's* Credit to be preferred before that of the whole Clergy of a great Nation; ſo far he muſt be upheld even in his wickedneſs, that all that he ſaies muſt be Sacred, even his lying and ſlandering, and no man muſt open his Lips, though every Miniſter of this Church be reproached in his common reproaches.

But ſince Mr. *H.* thinks that nothing is to be ſaid againſt the Doctor's *Railing*, I cannot wonder at his Opinion that the Doctor's *Nonſence* ought to eſcape too; for this is not ſo much to be blamed as the other. *If the Doctor* (ſaith he) *hath expreſſed any thing darkly, and I cannot make ſence of it, ſuch a paſſage as to me, is to go for nothing. That is all in civility to be ſaid of it.* In *prudence* he ſhould have ſaid, leſt by plain dealing I ſhould give that man occaſion to open his uncivil mouth once more againſt us. But if the Doctor's Fame be ſo precious and uſeful, that he muſt be uſed with more than ordinary tenderneſs, Mr. *H.* would have done the world better ſervice to have cleared thoſe *dark Paſſages*, as he calls them, from the imputation of Nonſence, than by inven- Diſq. p. 89.

ting softer Phrases for it. But if he had attempted any such thing, I doubt he would have miscarried in it, as much as he does where he tries to bring him off from contradicting himself about the reason of believing or doubting of our Election: For Dr. *Owen* saies, *A man cannot believe it till it is seen by the effects*; and yet that *no man can justly doubt* of it, *or disbelieve it, till he be in such a condition as wherein it is impossible that the effects of Election should be wrought in him, if such a condition there be in this World.* This I made bold to say was a Contradiction: Now Mr. *H.* comes to take it off. *The Doctor in one place of his Book, speaking (I suppose) to a prophane person, yet presuming upon his election, tells him that a man cannot believe,* &c. *In another place, speaking (I suppose) to the tender serious Christian who is yet in trouble about his Election, he says he cannot justly doubt,* &c. Well, *suppose* this were so; yet either that which is said to the profane, or that to the tender Christian, must necessarily be false. But had not a man that writes for or against any body, better take their Books and see what they say, than fall a *supposing* for them what they never thought of? Let any man look into the

Ibid.

place

place out of which I cited these passages, and I suppose he will finde that they lie as close together in *p.* 524. as I said they did, one *immediately following* the other; and that there is not the least occasion given for that pretence of Mr. *H.* that one passage is applied to the Profane, and the other to the Disconsolate; nor any ground for that construction which he would this way make of the words. Now if this Instance be to serve for all the rest, as Mr. *H.* intended, the Doctor will get nothing by his saying, *Such are the Doctor's contradictions*; such, it seems, as Mr. *H.* knows not how to clear him from, but by supposing things which he is afraid to examine, lest they should prove otherwise than as he supposes them.

I shall not trouble you with what he saies in the Doctor's behalf about the Phrase of *Giving the Spirit*; which he P. 90. considers in the next place, because he confesses that *he does not know whether the errour be in the Doctor, or in me, or in himself*; and therefore he should have tarried till he had considered the thing better. But I cannot pass over his attempt to justifie the Doctor in that famous passage which I produced against him out of his own Book, *p.* 181. and

recited in mine, *p.* 127. In the first place he gives this mincing account of it: *The Doctor belike hath said, that though a man should reform his Life, and be changed from Vice to Vertue, and that by hearing the Word preached;* (*this is the most I count he says, and which may be exemplified in* Herod, *who heard* John, *and did many things*) *yet if there be not an habitual righteousness infused, it signifies nothing to Regeneration. To this purpose it is onely, and altogether, the Doctor speaks. Hereupon this Gentleman breaks out, and challenges him for contradicting that Scripture: He that doth righteousness is born of God.* The Gentleman indeed did so, and he thinks he has great Reason to *break* out and *challenge* Mr. *H.* of some disingenuity for pretending that this is all I challenged the Doctor for. What he has made him to say, ought to be interpreted very favourably, to pass without a censure. But the Doctors saying was this: "Regeneration doth not "consist in a moral Reformation of life "and conversation; let us suppose such "a Reformation to be extended to *all* "*known Instances.* Suppose a man be "changed from Sensuality unto Temperance; from Rapine to Righteousness; "from Pride and the Dominion of irregular Passions, unto Humility and Mo-

Disq. p. 93.

"dera-

" deration; with *ALL inſtances of the* " *like nature which we can imagine*, or " are preſcribed in the rules of the ſtricteſt " Moraliſts; ſuppoſe this change be labou- " red, exact, & accurate, and ſo of great uſe " in the world; ſuppoſe alſo that a man " hath been brought and perſwaded to it " *through the preaching of the Goſpel, ſo eſ-* " *caping the pollutions that are in the world* " *through Luſt, even by the knowledge of our* " *Lord and Saviour* Jeſus Chriſt, or the " directions of his Doctrine delivered in " the Goſpel; yet, I ſay, all this, and all " this added unto *Baptiſm*, accompanied " with a profeſſion of *Faith* and *Repen-* " *tance*, is not Regeneration, nor do they " compriſe it in them. This was the Doctors ſaying; and a moſt falſe and wicked ſaying it is, as I proved in its proper place; though Mr. *H.* has ſerv'd me here, as he has done through all his Animadverſions, ſtill oppoſing my Concluſions, and never anſwering the force of any one Argument which I produced. I ſay it again, the Doctrine is *moſt falſe and wicked*; and the man might as well have ſaid in plain Terms, that a Chriſtians believing and obeying the Goſpel of *Chriſt*, does not make him Regenerate unleſs he goes to a Conventicle. But *he that juſtifieth the wicked, and he that condemneth the righteous*,

are

are both an Abomination to the Lord. The Doctor has done the latter, he has *condemned the Righteous:* I desire Mr. *H.* to beware of the former; it is some misprision of it to *justifie* the Doctor in so *wicked* a saying. For he endeavours to justifie him, by pretending the case of that man whom Dr. *Owen* reprobates in the former passage, to be like that of *Herod*, who *did many things*, though he lived in the sin of having his Brothers Wife, and was a very bad man besides: Or that of *Socrates* and other virtuous Heathens, and *Almanzor* the generous Mahometan; concerning all which, you must observe, that they were *Baptized*, and *escaped the pollutions of the World by the knowledge of our Lord and Saviour Jesus Christ:* Or lastly, that of *Hypocrites*, and men that *do many things civilly and morally good through the power of Nature, Education, for company sake, for glory; and this* although *the man* whom the Doctor rejects, be *changed from all Vice to Temperance, Righteousness, Humility, with all instances of the like nature which we can imagine, and has been brought and perswaded to it through the preaching of the Gospel.*

And now can Mr. *H.* think he did well to say that *the Gentleman has no where exposed himself so much in his Book as here,*

here, where he endeavours to expoſe the Doctor? This I might more juſtly ſay of him, becauſe this ſlip was not through mere careleſneſs; for he confeſſes, *a perſon of Quality turned him to the place, as if the Doctor was much to be blamed*; and this could not but oblige him to conſider it: But becauſe he ſaies withal, that *he was moved at this*, I think the beſt excuſe that can be offered for him is this; That an honeſt man may be put into ſuch a heat for his Friend, that he may for ſome time forget his duty, and not do like himſelf: And all that know Mr. *H.* will make no worſe conſtruction of it than this comes to.

It was from the ſame reaſon, I ſuppoſe, *that I am accuſed of wyre-drawing the Doctors words into odious conſtructions*; of which he has given this inſtance to judge of the reſt by. I had ſaid in the Preface, that a certain paſſage in another Book of Dr. *Owens ſeemed to imply that all men are in a ſtate of damnation, who rely upon the honeſty and wiſdom of their Spiritual Guides in matters of Faith*; which I made bold to queſtion. But this muſt be an *odious conſtruction* of the Doctors Words; which, as Mr. *H.* ſaies, were no other, than that theſe men *were in a miſerable condition.* Now if this

Diſq. p. 2, 3.

were

were true, yet even these words do *seem to imply* what I said: But if you will go to the place it self where I cited the words, you will finde that Dr. *Owen* saies concerning these implicite Believers, that *that they have indeed no Faith at all, but a wavering Opinion built upon a rotten Foundation.* Now I will venture to say, that these words do more than *seem to imply* that such men are in a damnable condition, though I was content to say no more; and therefore made a more favourable Construction of that rash saying than it deserved. Besides, if it were worth a mans while to trouble himself any farther in this matter, he might see that I endeavoured to mollifie those hard words of his, as much as I could, by saying that possibly he meant no more than that all Christians should *prove all things* as they were able; though his meaning was not cautiously expresst. So little reason had Mr. *H.* to talk upon this occasion of *redeeming the Doctor from abuses.* I had proved from Dr. *Owen's* own words, that his Followers ought not to take Principles from him upon Trust; and this is one reason why Mr. *H.* complains here that I wanted *respect* and *modesty*; as if it were such a presumption to suppose that of the Doctor which

which he believes of every body elſe, that he may be miſtaken. But *if I may take my Conjecture*, as he ſpeaks, from this finding fault where no juſt cauſe was given, what his main quarrel is; 'tis no other than this, that one who has not *ſtudied Divinity* above *Ten years*, ſhould contend about *theſe things* with the Doctor who has ſtudied them *Forty*. Now although this were true, yet it ſhould not have troubled him, becauſe 'tis then Four to One againſt me; which might have been ſaid as gravely as the other. But though Dr. *Owen* has had *Forty* years for the ſtudy of Divinity, it may yet be doubted whether he has ſtudied Divinity all the while; and that not without good reaſon, ſince ſome of his time has been ſpent in *Commonwealth*-affairs, and ſpurring on the *Good Old Cauſe*, which is no very good help to the ſtudy of Divinity. But to let that paſs, I think it implies more want of *reſpect* and *modeſty* in Dr. *Owen* to treat the Biſhops and Clergy of this Church ſo unmannerly as he has done, than in a younger man to diſpute a point of Divinity with him alone, and to tax his rudeneſs by the way. *Diſq.* p. 2.

This is all I ſhall ſay to Mr. *H.*'s Reflections upon the Author, which I confeſs he

he has tempered with so many civilities by the way, that upon the whole matter I must confess him to be an Ingenuous Adversary: But sometimes an Accusation is more readily believed, when a man praises the person whom he blames; and therefore it was more needful to say something to his rebukes, which I deserved as little as I do his Commendations.

And now I come to Mr. *H.*'s Animadversions upon the *Conclusions* of the Book; for, as I hinted before, he has let the *Arguments* alone. I shall begin with his *Animadversions* upon the Introduction.

The principal designe of the Introduction was to shew the meaning of the *Natural* and *Spiritual* man, 1 *Cor.* 2. 14, 15. Now besides Dr. *Owen's* Interpretation and mine, Mr. *H.* propounded two others, which he seems to reject at last; and I think he had more reason to reject than to offer them. I shall therefore consider what he has said of the two former onely. And first of Dr. *Owen's*, *whose interpretation*, he saies, *is generally received by our Divines, so little reason hath any man to make any assault upon him in this matter*: And he makes his Opinion to be this; That the Natural man is the

Disq. p. 5, 9.

P. 7.

Unrege-

Unregenerate or Carnal Profeſſor, who receives the Doctrines of the Goſpel, but *not ſo as to apply them, and lead his life according to them.* To which I Anſwer 1. That this interpretation is *not* generally received by our Divines; and that may be as good as your ſaying that it is. 2. That if it were, their Authority makes nothing for Dr. *Owen*, who has given us another interpretation of the place. I had made it plain, with what Artifice he would perſwade his Readers, that to underſtand the Myſteries of the Goſpel *Spiritually*, was to underſtand them as he does; and that he had forced this Text all along to favour that deſigne, including every one that believes the Goſpel, but can ſee no reaſon to believe thoſe his darling Opinions, which he calls *Myſteries*, under the *Natural* man. Now if Mr. *H.* can bring him off, by pretending onely, without offering to prove it, that he means a *practical* and *experimental* knowledge, when he ſpeaks of our inability to know his pretended Myſteries without his New Light: Dr. *Owen* may ſay what he will, and ſhall never want a friend to make it out. And I am ſure it will be to no purpoſe for me to produce his ſayings any more, if after I had fully repreſented his opinion in his own words,

words, and distinctly shewn the weaknesses of it, Mr. *H.* can set all right again, by saying that his Opinion *is commonly received, however elaborately he hath improved it.*

But neither do I think the common interpretation (as he calls it) to be the true meaning of the place, *viz.* that the Text speaks of the *Unregenerate man's inability to receive the Doctrines of the Gospel, so as to apply them and live according to them, without supernatural Assistance.* That which he saies for it comes to no more than this, that the *Doctrine it self is a truth never to be gainsaid by this man.* But that this Truth is the sence of that place, I am likely to gainsay, till I know your reasons for it. In the mean time there are these amongst many others against it.

1. This Interpretation takes away the coherence of the Text with the precedent Discourse, beginning at the 18 *v.* of the 1 *Cap.* I had largely shewn that St. *Paul's* design was to justifie the Christian Faith, as being founded upon Testimonies of divine Revelation, against the unbelieving *Greeks* and *Jews*, especially the former: And that this design was carried on to the end of the second Chapter: And by all this, that the

the *Natural* man to whom the *things of God are fooliſhneſs*, was the ſame with the *Greek* or *Gentile* of whom the Apoſtle had expreſly ſaid, *v.* 23. *Chap.* 1. that the preaching of *Chriſt crucified was fooliſhneſs to him.* For otherwiſe there is no rational coherence of the Text with the former part of the Diſcourſe. In particular, by making the Natural man to be one that believes the Goſpel, but lives not according to it, we muſt ſuppoſe the Apoſtle to ſtart a new ſubject of Diſcourſe, when by all circumſtances it appears that he is purſuing the old.

2. If this Interpretation be right, then by the *things of the Spirit of God*, Mr. *H.* muſt underſtand the moral Precepts as well as the Myſteries of Chriſtianity: nay the former rather than the latter; becauſe the carnal Profeſſor is not ſo much offended with the latter as with the former. They are the rules and precepts of the Goſpel *chiefly* which he *cannot receive ſo as to apply them and live according to them.* Whilſt he is a *Chriſtian* as acknowledging the *Myſteries*, he is *carnal* as violating the *Precepts* of *Chriſt.* But that part of Chriſtianity, from which he is moſt averſe, muſt in reaſon be chiefly intended by thoſe *things*

of God, that he cannot receive; if the carnal Profeſſor be ſpoken of. But Mr.
P. 10. *H.* confeſſeth that the *things of the Spirit of God*, and the *deep things of God*, which the Natural man receiveth not, are *the Arbitrary Counſels of Gods will, for the ſaving of man by his Grace in and through Jeſus Chriſt, which lie not within the Scheme of Nature, and come not therefore within the ken of humane Underſtanding, unleſs they be made known to us either by Inſpiration of them into our ſelves, or by the Revelation of them through the Spirit by others.* If this be true, then Mr. *H.*'s *Divines*, that include the carnal Profeſſor under the Natural man, are plainly miſtaken: For theſe things of God are not *fooliſhneſs* to him that believes them, as the *carnal* man *may*, and very *often doth.*

3. St. *Paul* ſpeaking in juſtification of the *Spiritual* mans wiſdome, pleads thus in his behalf againſt the Natural man: *For who hath known the minde of the Lord, that he ſhould inſtruct him? but we have the minde of Chriſt:* Which is plain and direct reaſoning againſt the *Greek*, who rejects the Revelation of *Chriſt*, and thereby the *things of the Spirit of God*; but not againſt the diſobedient Believer, who does not pretend to inſtruct

inſtruct God, or to determine concerning the *deep things of God*, otherwiſe than as he himſelf is inſtructed by the Revelation of God. Therefore I think, unleſs you will make the Apoſtles reaſon to be impertinent, you are by the Natural man to underſtand the former, not the latter.

This is all I ſhall need to ſay againſt that which Mr. *H.* makes bold to call the common interpretation. I come next to conſider his Objections againſt that ſence of the place which I offered out of St. *Chyſoſtome.* All that he ſaies againſt it proceeds upon this ſuppoſition, that if this be the true ſence, then he who admits the Scriptures as the Word of God, and does thereupon believe the Doctrine of Salvation by *Jeſus Chriſt*, is a *Spiritual* man, according to the uſe of the Word in this place. This indeed follows from what I ſaid; and hereupon Mr. *H.* argues in this manner.

1. *Becauſe the Spiritual man*, v. 15. *is the ſame with him that hath received the Spirit*, v. 12. *therefore the Spiritual man muſt not be one that hath received the Scriptures onely. For the Revelation of the Scriptures without us to judge of things by, and the Spirit of God within, either inſpiring theſe things, or operating on the*

minde to underſtand them, are two things. To this I anſwer, 1. That the Operation of the Spirit in order to the underſtanding of the Scriptures, is not excluded by affirming him to be a Spiritual man in the Apoſtle's ſence, who by the Scriptures knows the myſteries of the Goſpel, and believes them. 2. *Receiving the Spirit* is a Phraſe which indifferently ſignifies receiving the Revelations of the Spirit, whether by an immediate *Inſpiration*, as the Apoſtles received them; or upon the *Teſtimony* of inſpired perſons, either *Oral* or *Written*, as they have been received by thoſe who were not inſpired themſelves. Although therefore to *receive the Spirit*, and *to be Spiritual*, were all one, yet it follows not that he who is inſtructed out of the *Scriptures onely*, is not ſpiritual: All that follows is, that he is not *the onely ſpiritual man*, becauſe the *inſpired*, and thoſe that *heard* and *believed* them, were ſo too. But I grant that *receiving the Spirit which is of God*, in *v.* 12. is by the Context reſtrained to the firſt ſence, *viz.* of being *inſpired*; becauſe it is there affirmed of the Apoſtles, or thoſe who being themſelves inſpired, taught others, and proved their Doctrine by the Demonſtration of the Spirit and of Power. But then 3. The *Spiritual man*,

man, v. 15. is not the ſame with him that hath *received the Spirit of God*, v. 12. For he is ſpiritual who *receiveth the things of the Spirit of God*, v. 14. *i. e.* who believeth the myſteries of the Goſpel, which he may do upon the teſtimony of the Apoſtles, without ſuch Inſpiration as they themſelves had. Whereas therefore Mr. *H.* ſays, *It is apparent that the ſpiritual man in the one verſe, and he that received the Spirit in the other muſt be one*; I anſwer, it is apparent that they are *not* one: for to receive *the Spirit*, as that ſignifies, *v.* 12. to be Inſpired, is one thing; and to receive *the things of the Spirit* (which he that doth is not the Natural, but the Spiritual man) is another; the latter being implied in the former, not the former in the latter. And ſo much for his firſt Argument.

The ſecond is this: *The ſpiritual man judges all things*; but all they who receive the Scriptures, do not judge all things; for the *Socinians* do not judge or diſcern all things; for they diſcern not the myſtery of *God* manifeſted in the Fleſh: Therefore ſome that *receive the Scriptures are not ſpiritual.* This is the ſum of his Argument, to which I anſwer; That judging all things does not imply

Infallibility, nor does it ſignifie *not being deceived in any thing*. The Natural man is one to whom the Goſpel is fooliſhneſs; but it was not fooliſhneſs to the *Corinthian*-Converts; therefore they were ſpiritual, and yet divers of them were deceived in ſome points. Beſides, if the words are to be underſtood as the Objection ſuppoſeth, then it lies equally againſt ſaying that the Regenerate man is the Spiritual man, unleſs every good Chriſtian were free from all miſtakes in Religion: But Mr. *H.*'s buſineſs was to make Objections, no matter what, not caring though they return upon himſelf. I ſuppoſe he intended onely to ſet me a taſk; and for this once I am content to ſubmit to it. But *my Maſter* has not done very fairly, to form an Argument out of this verſe againſt our notion of the Spiritual man, without taking the leaſt notice of that interpretation of the verſe, which I offered, and which being ſuppoſed, there is no place for the Objection.

While Mr. *H.* had the Introduction before him, he might have anſwered his own Objection two ways: 1. Suppoſing that by *all things* are meant all Goſpel-myſteries, then by *judging* we need not mean a right underſtanding of every one

one of them in particular; but being ſatisfied that they are all true, both thoſe that we do, and thoſe that we do not underſtand, becauſe we know them to be witneſſed by the Spirit: Or (as in the Introduction) the Spiritual man *is able to prove their Truth, by proving that they are divinely revealed*; and this he may do againſt the Natural man, (who diſputeth not the meaning, but the truth of theſe things) though he be miſtaken in the ſence of one or more divine Revelations; which is not the caſe of the *Socinians* onely. 2. If by *all things* we underſtand, with St. *Chryſoſtome*, both Natural and Supernatural Truths, then the meaning ſeems to be, that the Spiritual man is *well qualified* to judge of both. For we are ſometimes ſaid to do that indefinitely, which we enjoy the means, and are actually furniſhed with ability to do. Now the Spiritual man is rightly qualified to judge of Truths in either kinde, becauſe he hath the Principles of Reaſon equally with the Natural man; and has received farther knowledge by particular *Revelation*, which the other hath not; and this may be well ſaid without ſuppoſing him free from all miſtake, whether in natural or revealed Religion.

It often happens that a Sentence where the phrase *all things* is used, must be interpreted moderately, as when 'tis said that *Charity believeth all things*, &c. And such an *ἰμιτατιο* is to be used in the interpretation of this place: *The spiritual man judgeth all things.*

Whereas therefore Mr. *H.* proceeds, *Nay how can it be said of him that he is judged of none, seeing as he judges all things by those Scriptures, so is he judged of all in what he holds by the same?* I answer likewise, that these words, *He is judged of none*, are not to be taken in the rigorous sence. In this very Epistle 'tis said, *Let the Prophets propheſie two or three, and let the rest judge.* I shew'd in the Introduction that those words signifie the unreprovableness of the Spiritual man in assenting to the mysteries of the Gospel.

The 3d Argument is so often repeated, that Mr. *H.* seems to lay a great stress upon it. In short, it is this, that I have offered such a sence of the *Spiritual* man, as is inconsistent with what I had affirmed concerning the *Demonstration of the Spirit and of Power*, v. 4. For if that demonstration were miraculous, then the Spiritual man must be one that was extraordinarily inspired, and could prove it

it by Miracles; and if the Spiritual man be any one that believes the Revelations of the Goſpel, then that demonſtration was not by Miracles and ſupernatural Gifts. Now it ſeems M. *H.* is not inclinable to think that the demonſtration which St. *Paul* meant was miraculous; and towards the end of his *firſt Chapter* he propounds ſome reaſons againſt it to the Author of the *Friendly Debate*; not only for the ſake of Dr. *Owen*'s interpretation of the fourteenth and fifteenth Verſes, but, I thank him, for mine alſo: For having ſet me ſo hard a taſk, good nature began to work, and for the young mans encouragement he reſolved to take ſome part of it upon himſelf; but, as it falls out, he was miſtaken in thinking to do me a courteſie this way: For in the firſt place, I ſhall undo it, if I can, by ſhewing that he has offered no good reaſon againſt that Author's opinion: And then I ſhall ſhew that his Expoſition of that place (concerning the *Demonſtration*, &c.) being allowed, my notion of the *Spiritual man* is not at all prejudiced by it.

Againſt his ſence of *the demonſtration*, &c. Mr. *H.* offers theſe things: 1. *That he ſees not any thing that will reſtrain his ſence on neceſſity to that meaning.* And becauſe

becauſe he ſees it not, therefore no body elſe does. But how much *neceſſity* does he mean? If he will look into the Firſt and Third Parts of the Friendly Debate, he may there ſee a great deal offered from reaſon and Scripture, and other good Authorities, for that meaning. And till he has ſhewn that thoſe *Reaſons are not cogent*, his ſaying that he ſees nothing in them to compel him, will hardly compel other men. 2. *The Demonſtration of the Spirit and of Power, he ſays is oppoſed to the excellency of Speech, or enticing words of mans wiſdom. But the Apoſtles ſpeaking with Tongues, or his miraculous Gifts, do not oppoſe the Eloquence of man or excellency of words, but rather agrees with it.* What he means by *oppoſing* and *agreeing*, is again hard to ſay. I confeſs they do not oppoſe one another as *Fire* and *water* do, but they are things *diſparate*, as he cannot deny. And things that are but diſtinct from one another, are then lawfully enough *oppoſed*, when one is ſaid to be choſen, and another refuſed. If therefore it be good ſence, that the Apoſtle came not with Philoſophical Arguments, or Eloquent Speeches, but with Miracles and Supernatural Gifts, to convince men that the *Crucified Jeſus* was the Chriſt; what need you deſire a better

ter oppoſition? But Mr. *H.* addes; *That which does in the moſt direct ſence oppoſe the excellency of Speech, and enticing words of mans wiſdom, is plain Truth which the Spirit teacheth.* I ſuppoſe he means *plainneſs in declaring* that truth which the Spirit teaches. Now theſe things are indeed oppoſite too. But it does not from thence follow, that the later is the Demonſtration of the Spirit: For that muſt not be *any thing* that is oppoſed to excellency of Speech, but what the Apoſtle meant to oppoſe to it. But that *plain ſpeaking* of the truth which the Spirit teacheth, is not the demonſtration of the Spirit, is from hence evident, that it is no Demonſtration at all, no more than *excellency of Speech* it ſelf. For when a man onely affirms the Truth of a Propoſition, whether he affirms it *nakedly* and *plainly*, or with ornament and flouriſh, he does neither way prove it to be true merely in affirming it. Now Mr. *H.* may obſerve, that the *plain Truth*, which the Spirit taught, and which the Apoſtle ſpeaks of in this place, is, that *Jeſus* who was *crucified* is *the Chriſt.* But this was that which the Gentiles were to be convinced of; and the oppoſition between the Demonſtration of the Spirit and of power

power on the one ſide, and the words of mans wiſdom (that wiſdom or Philoſophy which the Greeks ſought after) on the other, is an oppoſition between two waies or methods to convince, the one whereof St. *Paul* uſed, the other he neglected; that of Philoſophical wiſdom he neglected, that of the Demonſtration of the Spirit he uſed. And that Miracles and Supernatural Gifts are ſuch a demonſtration, Mr. *H.* cannot deny. Wherefore theſe are more properly oppoſed in this place to Philoſophical Argumentation, than the truth it ſelf which the Apoſtle was to prove one way or other. Now as Miracles and ſupernatural Teſtimonies, rendered the words of mans wiſdom unneceſſary to convince; ſo they rendered excellency of Speech unneceſſary to perſwade. The Apoſtles needed onely to ſpeak that truth nakedly and plainly, which the Spirit had taught them, becauſe they confirmed it by the demonſtration of the Spirit.

3. His next Argument is not very clearly expreſt; but the ſum of it I think is this. *Becauſe in ſome other part of the Chapter, the Apoſtle mentions an Advantage common to the whole Church: therefore the priviledge of ſpeaking in the Demonſtration of the Spirit,* &c. *is common*

to

to the whole Church, Therefore that Demonſtration was not by Miracles,&c. Now I grant that he ſpeaks of ſomething common to all the Faithful elſewhere in this Chap. (though I do not think Mr. *H.* has given a good inſtance in *v.* 12.) but that therefore nothing is mentioned in the Chap. which was proper to the firſt age of the Church, has not the leaſt appearance of a good conſequence, as you will ſee, when I come to ſhew the conſiſtency of allowing him who, in any age, believes the Scriptures, to be a Spiritual man, with affirming the demonſtration of the Spirit to be proper onely to the Age of Miracles.

4. His fourth Argument begins with this Propoſition: *Thoſe things the Holy Ghoſt teaches a man by comparing one thing with another, as Spiritual things with Spiritual, which is by way of ſtudy and diſcurſive reaſon, are not demonſtrated in a way miraculous and extraordinary belonging only to the Appoſtles, and not other Miniſters of Chriſt.* If Mr. *H.* means that to diſcourſe from Scripture, is not to demonſtrate by doing Miracles, this is plain and true enough: But yet the ſame Doctrine might be argued the former way, and demonſtrated the later, and that by the ſame per-

persons, the Apostles. But saies Mr. *H. such was the Apostles speaking here.* This is very obscure. He should have proceeded thus: *But those things which the Apostles spake, were taught them by the Holy Ghost in the way of study and discursive reason:* And then he had made out a very fair conclusion, that, Therefore they were not demonstrated by miracle. But by his adding the 13th *v.* of this Chap. *Which things also we speak not in the words which mans wisdom teacheth, but which the Holy Ghost teacheth, comparing Spiritual things with Spiritual:* I perceive he intended this Argument. If the meaning of the 4th and 13th *v.* be the same, then the demonstration by Miracles is not meant in the 4th *v.* because it is not meant in the 13th. To this I might answer, 1. By denying the supposition, *viz.* that the meaning of the verses is the same. For, notwithstanding all that he pretends to the contrary, *Comparing Spiritual things with Spiritual,* or one Scripture with another, might be propounded for that end, of understanding the sence; as the Demonstration of the Spirit, was for that of proving the truth of Gospel-Mysteries. All the reason, after a multitude of words, which he offers against it is this, that *where the Revelation*

P. 13.

is

is Divine, the truth and meaning are one another; and he that rightly understands the meaning, has the truth by that understanding, if he judges by the Scriptures. To which I reply, that the reason why he believes the Revelation to be Divine, and consequently true, is one thing; and the way whereby he may come to understand the true meaning of some part of that Revelation, is another: the former is the testimony of Revelation which is given to the whole; the later, comparing one part of it with another. But because I would not wear out the Reader upon this subject, I shall take no farther notice of what you say against my thoughts of this place, but let you enjoy the pleasure of your own; *viz.* that to *demonstrate by the Spirit*, and to *prove by comparing Spiritual things with* Spiritual, are the same thing. But then you gain nothing by it. For 2. From this supposition it follows not, that that Demonstration was not Miraculous; for that phrase πνευματικοῖς πνευματικὰ συγκρίνοντες, may very well bear this version, *viz. adapting* or *suiting Spiritual things to Spiritual:* i. e. Spiritual *Arguments* or Demonstrations, to Spiritual *Doctrines* or Truths. And then this phrase doth but more generally express what kind of Arguments, the Apostles

postles proved their Doctrines by, *viz.* such Arguments as must needs be judged proper to the Nature of those Doctrines; for these being Spiritual, *i. e.* taught by the Revelation of the Spirit, it was fit that those should be Spiritual too, *i.e.* the Demonstration of the Spirit and of Power. And then I leave Mr. *H.* to consider, whether it can be shewn from this 13th *v.* that this Demonstration was not by Miracles. This Answer I do not use merely to avoid Mr. *H*'s Objection, for I think it proceeds upon a more probable sence of the place, than that of comparing Scripture with Scripture. For his conjecture that the 4th and 13th verses mean the same thing, I thank him; and in requital thereof, I shall return this reason for it, which arose to my thoughts, presently upon considering his opinion. Because the Apostle in both verses does plainly reject the same thing, *viz.* the *words of mans wisdom*, it is probable that what he also approves in both is the *same*: And therefore that the Demonstration of the Spirit is understood by the [πνευματικῶ] *Spiritual* Arguments, v. 13. which the Apostles did [συκρίνειν] judge most commodious and proper [πνευματικοῖς] for the Revelations of the Spirit to be proved by.

5. He

5. He ſays that *the Compariſon between the Natural and Spiritual man, ſeems more aptly to be underſtood of the Regenerate and Unregenerate; than of the extraordinarily Inſpired only, unto which this moſt curious Interpreters thoughts muſt lead him.* To which I Anſwer, That it does not ſeem to be aptly underſtood, either of the one or the other, but onely of thoſe that do, and thoſe that do not admit the Revelations of the Goſpel: and whereas you ſay, *That Interpreters thoughts muſt lead him* to underſtand the *extraordinary inſpired onely*, by the Spiritual man; I ſhall preſently ſhew that there is not the leaſt reaſon for it.

6. Mr. *H.* offers his own Interpretation, which in effect we have had already, *viz.* That to ſpeak in the Demonſtration of the Spirit, is to *deliver the very truth of Scripture in oppoſition to humane Conceit*, &c. To which I reply, That the Doctrine which the Apoſtle delivered, was the Truth to be *Demonſtrated*, and therefore was not the *Demonſtration* it ſelf, therefore not the *Demonſtration of the Spirit.*

This may ſuffice to clear the true Interpretation of the 4th *v.* from Mr. *H's* oppoſitions. And that I have not done the leaſt diſſervice to that ſence of the

14th and 15th, which he objects also against, I shall now try to shew. It seems Mr. *H.* thought it so plain, that if the *Demonstration*, *v.* 4. was miraculous, then the Spiritual man, *v.* 15. was the *extraordinarily inspired*; that he never went about to prove it. But if Mr. *H.* were not a man of reputation, I would never trouble my self to confute it. Because the Apostle speaks in some part of this Chapter of the whole Church, does it follow presently that he does not in any other part of it, so much as mention any thing peculiar to the Apostles and to the
P. 18. § 3. Primitive Church, as Mr. *H.* argues? Or supposing that by *the demonstration*, &c. *v.* 4. we are to understand Miracles, *&c.* must it follow that none are spoken of throughout the whole Chap. besides those that could do Miracles? A little proving here, would have done no harm, I think. His reasons which he has kept to himself, I cannot guess at, and must therefore content my self with disproving the consequence; which I have the less reason to be ashamed of doing, because he has gravely admonisht me upon this occasion, as you may see, *p.* 15.

Briefly then, 1. *It stands with good sence, and is consistent with the Apostles design*, to suppose him speaking in the com-

compaſs of this Chapter, both of ſomething peculiar to the firſt ages of the Church, and ſomething common to all. For inſtance, ſuppoſing that he ſpeaks of the Demonſtration of Miracles in the 4th *v.* then the next *v.* which mentions an Advantage common to all the faithful in all ages, has clearly a good ſence very pertinent to the former. *That your Faith might not ſtand in the wiſdom of men, but in the power of God.* Is not this a good reaſon why the Faith of Chriſtians in all ages ſtands in the power of God, *viz.* becauſe the Chriſtian Doctrine was at firſt demonſtrated by the power of God in Miracles and Supernatural gifts? Then Mr. *H.* may ſee, that although Miracles are to be underſtood in the 4th *v.* yet there is a very good Connexion between that and the very next *v.* where ſomething is mentioned that belongs to all true Believers.

2. If by the Natural man, we underſtand the *Greek* or *Gentile*, that admits not the revelation of the Goſpel, and by the Spiritual man, every one that does; then *that which is affirmed of them, is clearly conſequent upon the foregoing diſcourſe*; the ſum of which is this, that he had demonſtrated the Chriſtian Doctrine by Miracles, and Supernatural Gifts; that

the Doctrine it ſelf was a Myſtery, and could be known only by Revelation, ſince it depended only on the free will of God, and therefore was not to be made out by Natural Reaſon, and could be proved only by Teſtimonies of Divine Revelation. Now from hence it clearly follows, That he who relies onely upon Natural Reaſon, and does not admit Revelation, cannot know the things of the Spirit of God, or the Myſteries of the Goſpel: For they are not to be found out by Natural Reaſon, by which alone he guides himſelf; they cannot be made known but through particular Revelation, which he rejects: And they are fooliſhneſs to him, becauſe he ſeeks for Philoſophical wiſdom. The concluſion concerning the Spiritual man, ſuppoſing him to be one that admits the Revelation of the Goſpel, follows with like clearneſs. In a word, the Apoſtle does not defend *himſelf* onely, for having confirmed the Goſpel by Teſtimonies of Divine Revelation, but *thoſe* likewiſe who did or ſhould believe thereupon: And his diſcourſe is not directed againſt thoſe that were not extraordinarily inſpired, and could not ſpeak in the Demonſtration of, *&c.* but againſt thoſe that would not believe the Teſtimony of the Inſpired, nor be

be convinced by ſuch Demonſtration. *If* this does not ſatisfie Mr. *H.* of the conſiſtency of thoſe Interpretations he would ſet at odds, I ſhall be ſorry that I troubled the Reader at all about it. So much for the Introduction.

The four firſt *Chapters*, which contain the greateſt part of the Book, he cleared his hands of with expedition enough; but he might as well have let them quite alone, for his Animadverſions are not very material. I had ſaid, That the word *Spirit* ſometimes ſignifies the Temper of the mind, and he blames me for not ſaying whether that temper be of *Nature* or of *Grace*; that is, becauſe I was not ſo impertinent as to ſhew the *cauſe* of a thing, where I had nothing to do, but to ſhew how it is ſometimes called. Preſently after he is *put in mind how lank this Author is in ſpeaking to common Heads*, &c. and that becauſe I noted but four ſignifications of the word *Spirit*, whereas he ſaies there are *more than four*. But why he troubled himſelf to ſay ſo, I know not; for the Author had ſaid it enough before, having told him, *p.*61. That *there were other ſignifications of the word* Spirit, *wch he mentioned not*, becauſe they were ſomewhat *forreign* to his ſubject. Theſe miſtakes look as if Mr. *H.* took a

nap ſometimes, and then came in at the wrong place. Thus I am reproved for excepting at the Doctor, merely for *alluding in his words to ſome Texts that ſpeak of miraculous gifts, and ſo cannot be applied to us.* Now if a man will but look into the place, from *p.* 64. to *p.* 69. he will ſee that I found fault with the Doctor for miſapplying thoſe Texts, as he does, by *arguing* from them, as if they ſpake of the conſtant Operations of the Spirit; and this is ſomething more then Alluding to them. But I hope Mr. *H.* does not expect an Anſwer to all his Animadverſions of this ſort, which to ſay no worſe, are palpable miſtakes. What elſe can any man make of his pretending, that the Doctor meant no more by ſaying that Regeneration is a *proper Term*, than that it is a *proper Metaphor?* For if he had not winked a good while together, he muſt needs have taken notice, that I produced divers paſſages of his, in ſome of which he pretends to *prove* the proper ſence of the word, and in others to *diſprove* the *Metaphorical.* That the Metaphor is proper, I ſhewed largely in the Chap. of Regeneration; but the Dr. has not one line to that purpoſe in all his Book, but a great deal to ſhew that it is no Metaphor at all, as it is uſed in the Scrip-

Scripture. And ſo I leave it to Mr. *H*'s ſecond thoughts, whether I had not reaſon to confute the Dr. upon that point, or if he had any to pretend, that the Dr. was concerned onely for the *propriety*, or rather the fitneſs of the Metaphor.

As for the faults he has found in my Method, and particularly in making *two Chapters* concerning the Graces of the H. Spirit; whereas *the Dr. or another perhaps would have marſhalled theſe things otherwiſe*, and all the other little diſparagements of this kind, which he has contrived againſt me, I have nothing to ſay, but that I gave ſuch reaſons as I had, for the method and way in which I diſcourſed upon this Subject; but I was never ſo vain as to expect that they would ſatisfie every body. But whereas he took pains to repeat the Graces of the H. Spirit, as I had methodized them, and this for nothing elſe, but to tell the Reader, That *here I have nothing againſt the Dr. nor the Dr. againſt me, but a good Sermon he ſuppoſes we have, which I may have preached ſomewhere*, &c. I was not a little ſurprized at that. Elſewhere he is angry with me for being *ſo much upon the Dr.* But I wonder moſt at the laſt fling; That ſo grave a man as Mr. *H.* ſhould diſcountenance a young Writer, for having

ving Printed in a Treatise, what was by his own Confession a good Sermon. And yet he is so in love with the Observation, that he ends this Chapter with telling us, *Here we have another excellent Sermon thrust in.* For my part, I take it to be a good civil ingenious Abuse, and there is more kindness in it than I deserve. But what they will think of it, who make *Good preaching*, not at all inferiour to *speaking in the Demonstration of the Spirit and of power*, Mr. *H.* has some reason to doubt; especially because he is of the same mind himself.

But the *Sermons* themselves (as he calls them) are not so good neither as to escape his censure: For in one of them he
P. 27. has found such *reasoning, as before a year is gone over my head, may give me occasion to believe, that some things may seem strong in a Sermon, that are not fit for a Book.* Thus much I *believed* long ago; but I gave him no occasion to put me in mind of it now. From the application of the two Parables, *Luke* 11. 5, 11. I concluded that the H. Spirit was promised for needful purposes *only.* Now saies he, *This indeed may be argued from the Parables in the Context, that the Gift it self of the Spirit is a thing needful.* May it so indeed? then *before a year is gone over*

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his head, he may believe it lawful to argue farther. Therefore the H. Spirit is promiſed to produce ſuch Effects only as are needful, and that for this plain reaſon; Becauſe the Gift of the H. Spirit cannot be ſaid to be needful (with reſpect to our Salvation) for the producing of an effect which is not ſo. But that which I am moſt blamed for, ſeems to be, that I have not *laid down all thoſe* needful *benefits which we have from the Spirit.* For inſtance; Firſt, that I have omitted *union to Chriſt, the primary effect of our having the Spirit, by means whereof all ſaving Influences from the head are derived; and this by another would not have been forgotten.* But I wiſh Mr. *H.* had remembred to explain this ſaying a little, for divers things may be underſtood by it. I ſhall take it as it admits of this candid Interpretation. That when a man is become a Diſciple of *Chriſt*, by Baptiſm and real Obedience through the H. Spirit, (which is our part of union) then there follows the gracious love of God and Chriſt to him (which is the other bleſſed completion of our union, expreſſed by *Gods dwelling in us*) from whence flow all ſorts of bleſſed influences of the Spirit. But this was not forgotten by me, as I ſhall ſhew Mr. *H.* preſently. Secondly, P. 27.

ly, whereas, saies he, *the Holy Ghost was promised and sent to the Church as the Comforter, tis strange that the Consolations of the Spirit should be left out by me.* Now the Holy Ghost was promised to the Church as the *Paraclete*, or Comforter; but not to all ages of the Church, as to the first; not to us, as to the Apostles: to us, by giving us peace and joy in believing; to them moreover, by inspiring them with the knowledge of the Truth, by owning and pleading their cause in those miraculous works, which he enabled them to perform, and by doing other extraordinary things for them: All which, if you mind it, is contained in his being the *Paraclete*, as you may satisfie your self by consulting the 14th and 16th Chapters of St. *John*. But without all question, the Holy Ghost is promised as a Comforter to *us* too, that is, in order to true Spiritual *peace* and *joy*. And this is one of those effects which I named in the *Chap. concerning the several Graces of the H. Spirit*. The reason why I mentioned it not in the Chap. where you miss it, is, because my design was there to shew in general, what kind of effects were to be expected from the H. Spirit, and so many in particular, as seemed *plainly* to *imply* the rest, and from which they might be

be *readily deduced*, as you may find, *p.* 81. Now as *Union to Christ*, (which is one Grace you desire) is the same thing, with Faith, Love, and Obedience to him; for in these things our Union to him consisteth, which Union is compleated by his Love to us, from whence those blessed effects flow, that were hinted before: so Spiritual Peace and Joy, is consequent upon sound knowledge, and the Testimony of a good Conscience; and I suppose Mr. *H.* does not mean by the Consolations of the Spirit, any other joys, than what are grounded upon principles of Truth, and upon Obedience in Heart and Life. And then he might easily have deduced these two benefits of the H. Spirit, which were not named in the second Chap. from those that are, and so have saved himself and me, the trouble of these needless Exceptions.

As to what he saies concerning the necessity of the Spirits *Guidance*, he means either the Spirits *Internal Guidance of our thoughts*, by his motions upon our hearts, and this is but another word for his Operations upon our understandings and wills, in order to our Salvation; or else he means, his *Guidance of things without us* in order to our good; and some of his expressions plainly shew that

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to be part of his meaning. But the providence of God in diſpoſing thoſe occurrences of Life, wherein we are concerned, to our Spiritual good, is a ſubject I was not directly concerned to engage in. And ſo much for his Animadverſions upon the four firſt Chapters.

I proceeded next to conſider thoſe Attainments which ſome men either unreaſonably pretend to have received, or expect to receive from the H. Spirit. The firſt whereof was that of coming to the ſence of Scripture by an Immediate Revelation, or Interpreting Scripture by
P. 29. an Infallible Spirit: which *wonderful gift, no body, that Mr.* H. *knows, pretends to in our days:* As if he had never known that there are *Papiſts*, and other *Fanaticks* and *Enthuſiaſts* that pretend to the gift of Infallible Interpretation as confidently as they. How far I charged Dr. *O.* with this pretence, any man may ſee, *p.* 112, 214. and elſewhere. But Mr. *H.* inſtead of taking any notice of it, blinds the matter with pretending, That *I cannot charge any thing of this kind upon Dr.* O. So that my *Arguments may be ſpared*, as he tells me. And I think his Animadverſions upon one of them might have been ſpared too. I had ſaid that coming

coming to the true ſence of a difficult place by enquiry and ſtudy, would in all probability be more uſeful to *others* at leaſt, than gaining it by an Immediate Revelation; and that becauſe we might lead others into the knowledge we had gained the former way, whereas we could not convince them that we were Inſpired, but by Miracles. Now after this reaſon was offered, Mr. *H.* comes and ſaies, that the uſefulneſs of the former way above the later, *is as certainly falſe, as that Gold is not ſo good as Braſs.* Now if I ſhould bring twenty Arguments more to prove what I ſaid, Gold would ſtill be better than Braſs; and ſo long, he would be in as good a condition to deny the concluſion as he was at firſt.

The ſecond pretended gift was Abſolute aſſurance of Salvation in the Event. All that Mr. *H.* ſays againſt me upon this Head, proceeds upon an unjuſt charge, That I confounded this with Aſſurance of being in a ſtate of Grace; whereas the contrary is moſt evident, *viz.* That I did not confound them, but very carefully and more than once diſtinguiſh them, as you may ſee, *p.* 190. *&* *p.* 197. I ſhall not repeat the words, but I am ſure he cannot produce any one ſingle paſſage, which could give him the leaſt reaſo-

reasonable cause *to doubt what indeed my mind is* concerning assurance of our present good estate. But nothing is plain to a man, when he desires not to understand.

The third pretence was that of uttering the suggestions of the Spirit, in Extemporary prayers. What I said to prove the vanity of this pretence, he meddles not with; but all his endeavour is to shew, That I have not deprived him of an Argument for it, by that Interpretation which I offered of *Rom.* 8. 26, 27. *Likewise the Spirit helpeth our Infirmities*, &c. The sum of it was this; That whereas we know not whether deliverance from the afflictions of this life would be good or bad for us; the Spirit disposeth our minds to contentment, and earnest desires of what is best, which what it is, he very well knows, though we are at present ignorant of it, and will obtain it for us. What I said to prove the truth of this Interpretation, Mr. *H.* likes well enough; only he does not *approve the staking down the fence of the Text to this matter onely.* And therefore in the first place he *will not give way to Dr.* Hammonds *Translating the word* ἀσθένεια *misery or distress; for seeing there are twenty places perhaps where the word is taken in this sence* INFIRMITY,

P. 33.

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to one where it is taken in the other for AFFLICTION, *he muſt hold it but right to give it here (according to our Tranſlations Engliſh and Latin) its ordiry and Gennine ſignification.* Twenty places *perhaps!* let us take the N. Teſtament for inſtance: There are fifteen places in the New Teſtament where the word ἀδίνια does undoubtedly ſignifie *Bodily or Worldly diſtreſs*; Therefore *perhaps* there are three hundred places where it ſignifies *Spiritual Infirmity.* And yet 'tis certain, that the word is not uſed above twenty times in the whole New Teſtament. Twice indeed in Mr. *H's.* ſence, *viz. Hebr.* 5. 2. *&* 7. 28. And ſo is the word ἀδίνμα uſed *Rom.* 15. 1. And there is one other place (ſuppoſing this were one) where the ſignification is doubtful, *viz. Rom.* 6. 19. Again, the words ἀδὶν and ἀδὶνω throughout the N. T. are uſed in a ſence anſwerable to that of ἀδίνια. and in like manner they do all ſignifie in the *Septuagint*, as Mr. *H.* will find, if inſtead of inventing how the Bible ſhould uſe words for his turn, he will conſult the Bible it ſelf. Therefore according to his own rule, *I may hold it but right to give that word in* Rom. 8. 26. *its ordinary and genuine ſignification, viz.* that of outward Affliction.

Now

Now Mr. *H.* thinks that those words, *We know not what we should pray for as we ought*, are rather to be understood of that state of liberty and glory which we expect in the life to come, and that the word *likewise* will carry it this way. *Mark* it, saies he, LIKEWISE *and* ALSO *must hold the same matter together in this and the former verses.* But now this is no reason at all, if the word *Likewise* (mark it) will suit with that Interpretation I offered. I had plainly shewn how the Text relates to what was said before, *p.* 209. and if the Coherence had not been clear that way, Mr. *H.* had better have shewn that it was not, than set up another way against it, upon such slender encouragement as the word *Likewise* can afford him. As for his Interpretation it self, it will not hold, for this, amongst other reasons: That the words will not bear the sence it puts upon them, which is this: *We know not*, that is, we *comprehend not* (as he saies) the perfection of that blessed state we pray for. But the words of the Text are, we know not what we should pray for as we ought, [τὸ γὰρ τί προσευξώμεθα] *i. e.* concerning the very thing it self, whatever it is that the Apostle means, we do not rightly know whether it is to be prayed for, whether it is best for us or not. But though

though we do not comprehend the ſtate of future happineſs, yet we know moſt certainly, and upon very good grounds, that we ſhould pray for it. That therefore is not meant, but deliverance from affliction during this preſent life, as I have ſhewed, and need not repeat, ſince he is pleaſed to ſay, That this Interpretation is *propoſed with dexterity and authority enough.*

But what if his were the true meaning? it makes no more for the pretence of uttering the immediate ſuggeſtions of the Spirit in Extemporary prayers, than that which I offered. And this he was ſo ſenſible of, that he ſaw it needful to fetch about his deſign another way, *viz.* by *three or four notes*; the Firſt whereof is clearly againſt himſelf: for if the Spirits interceſſion for us be underſtood properly, as he intimates, then thoſe words, *maketh interceſſion for us*, cannot belong to our Prayer at all, therefore neither to the matter nor words of *Extemporary* prayer. The ſecond note is altogether impertinent to the queſtion of *Extemporary* prayer. The Third is, That *there are other infirmities to be helped, in making our prayers, beſides our ignorance what to pray for.* And the Fourth, That *the unutterable groans may very likely be expounded better, with regard to thoſe Infirmi-*

ties to be helped, than to the matter prayed for; that is, though we are such (many of us) as are so weak, that we cannot utter our requests, or frame our desires into Petitions; yet by the Spirit we are assisted some way, to put these small unutterable groans with his good motions together, so as they are accepted in heaven. Therefore Mr. H. does not think, *that it is in this Authors power to divert that favour which this Text does cast upon Extempore prayers.* I suppose he means, that they are from *the Spirit.* But surely such a man as he might have seen, that all this comes to nothing. Not to insist upon it, that his notion of the *unutterable groans* in the fourth note, is inconsistent with his first; 1. Let it be granted for once, that the word *Infirmity* is to be taken here in that latitude of sence, which he is never able to prove; yet 2. The only Infirmity expresst, is, that we know not what to pray for. Therefore 3. It is *more likely* that the unutterable groans (if they are to be expounded with relation to our Infirmities in praying) do regard that Infirmity which is expresst, *viz.* concerning the matter of our praiers, than those which are not expresst. But 4. we will suppose it *very likely*, That the unutterable groans are to be expounded, as he will have it, *viz.* of our inability

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to utter our requeſts, or frame our deſires into petitions; what will come of it then? Does the Spirit therefore prompt the matter of our prayers to us? No; for the unutterable groans *are not to be expounded with regard to the matter prayed for.* Does the Spirit then help us to words for that matter? Not ſo neither, becauſe the groans are *unutterable*, and with the *good motions* of the Spirit they are accepted in heaven though they be *not uttered.* 5. At this rate of proving from the *unutterable groans*, that the Text *caſts a favour* upon *Extempore prayers*; I do not ſee that they are the prayers of any but thoſe who are *ſo weak that they cannot utter their requeſts, and frame their deſires into petitions*; and all the favour it then *caſts upon their prayers* is this, That the *affections* which he excites in them by his *good motions* are accepted; and ſo they would have been, if they had prayed by a book, and *ſupplyed* their *weakneſs* and defect of *utterance* by the uſe of a good Form of prayer.

But ſays Mr. *H. Extempore prayers do flow moſt genuinely from the motions that are upon the ſoul, and which ſo long as they are good, we are to aſcribe to the Holy Spirit.* Therefore *this Text caſts a favour*, &c. The concluſion is modeſtly expreſt; and ſo it had need. An unwary P. 38.

Reader would be apt to make this Conclusion from the Premises, That so long as *extemporary* Prayers *are good, they are to be attributed to the Spirit*; but these are cheating Sayings. I will not allow that even those *good Desires* have any goodness in their *Extemporarineſs*; or in this, that they are *unpremeditated*; much less is there any good in *words* that express those desires, in this, that they are *new invented*. This being remarked, let us now see whether extemporary Elocution flows most genuinely from good Affections. For that seems to be Mr. *H's* meaning: *For*, saies he, *when this is granted on all hands, that the Spirit does excite our affections, who is there can say what influence, or how much that work alone hath, or must have on our Expressions?* It seems *he* cannot say it, and therefore he should have let this Argument alone. But it will be very hard to shew from the Text, that *utterance* and *expressions* do most genuinely flow from *unutterable* groans, or from those motions of the Spirit, by which such desires are excited. As to the thing it self, the influence which raised affections have upon expression, is various, either according to the nature and degree of those Passions that are moved, some whereof set the Tongue at liberty, others lock it up; or according

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ding to the ſeveral Conſtitutions and different Circumſtances of men; the ſame height of Affection in ſome, either forcing ſilence, or interrupting their ſpeech, which in others vents it ſelf in freedom and fluency of expreſſion: So that theſe Effects do not fall under any certain Rules, that we are able to aſſigne. Now if all the aſſiſtance which the Spirit affords towards the uttering of extemporary Prayers, be by exciting the Affections, it will come to no great matter; for the Affections themſelves will operate towards this end but as *Natural* Cauſes, and the Effect will be regulated by the quality of the Paſſion, the temper of the Perſon, and ſuch other circumſtances as thoſe are. This muſt neceſſarily be granted, unleſs you will ſay, that the Spirit ſuggeſts words to him that prays, and then the expreſſion is not ſuppoſed to depend upon the exciting of the Affections. But when theſe general Cauſes now mentioned concur towards the expreſſing of a mans Affections in words when he prays, yet even *this work will have* little or no *influence upon the expreſſions*, if a good Memory and a ready Invention of proper matter be wanting; much more if there be not ſome good degree of knowledge in Religion; for otherwiſe he will

finde little to ſay that is to the purpoſe. And if he be to pray before company, his Affections with all theſe Advantages will ſignifie little, if he has not a good ſhare of *Confidence* beſides, either from Nature or from Uſe. Therefore extemporary expreſſions do not ſeem to flow *moſt genuinely* from the moving of good affections. Eſpecially ſince we have Mr. *H*'s. confeſſion, That *many of us are ſo weak that we cannot utter our requeſts, and frame our deſires into Petitions*; and afterwards he tells us of *an able good man, that ſometimes in praying with him alone, did hum and hack ſo, that he never heard any ſo unable to expreſs himſelf in his life, who yet would uſe conceived Prayer only.* A wiſe man the while! Is it not a rare help to devotion, think you, to him that prays, and them that joyn with him, to be in pain for what ſhould come next?

Again, Mr. *H.* himſelf acknowledges
P. 39. *the Gift of Prayer to be a natural or acquired Ability of expreſſing the thoughts and affections with fluency or readineſs in Prayer.* Now as a man of good Affections may want this, ſo they that have little or no ſenſe of God, and conſequently little of Religious or devout Affection, if they be otherwiſe furniſhed

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(as you may ſee toward the end of the *Friendly Debate*) ſhall by frequent uſe come to a readineſs and fluency in Praying *extempore* to admiration. Finally, this fluency of expreſſion is ſo far from following *moſt genuinely* upon good Affections, that ſometimes it follows *as genuinely* at leaſt, from very bad ones; from *pride* and *vanity*, and *delight in applauſe*, as when a man being to pray in his Cloſet, can hardly find words for his prayers, but ſhall abound with great variety when he praies before a great congregation, *i. e.* when his fancy is blown up with the breath of the people that are *groaning* under him. I ſhall add, that the deſire of carrying on a Cauſe by Extemporary prayer, and the very zeal for maintaining the repute of ſuch prayer, and for the diſparaging and ſuppreſſing of Liturgies, may come in for another *moſt genuine* cauſe of Extemporary Elocution in prayer.

Habet multitudo vim quandam talem, ut quemadmodum tibicen ſine tibiis canere, ſic Orator niſi multitudine audiente eloquens eſſe non poteſt. De Oratore, Lib. 2.

But after all, if Mr. *H*'s meaning happily ſhould be, That the *Extemporary Invention of matter, is that which flows moſt genuinely from the motions that are upon the Soul:* I ſhould deſire him to explain himſelf farther; For 1. Theſe words ſeem to imply that it does not flow ſo genuinely

nuinely from other cauſes; and then they imply that which is falſe: For this will flow more genuinely from a well-furniſht underſtanding, and an orderly diſpoſition of things in the mind, and a good memory, and confidence in ones ſelf, and the like: for take a man with theſe qualifications, though he has no good affections, and he ſhall invent matter faſter than one that hath theſe affections, and wants the other abilities. But 2. if he would hereby inſinuate that a *premeditated* prayer cannot be uttered with ſo good affection, as an *Extemporary* one; I anſwer, That *it is a conceit exceedingly extravagant, to think that the uſe of a Form is inconſiſtent with the Spirit of Prayer.* They are his own words, and he has ſaid much more to the ſame purpoſe. 3. If he ſhould mean that a tide of good Affections carries a man naturally into variety of Petitions, ſuppoſing he is otherwiſe well qualified for the invention of matter; neither do I think this is to be granted. Sometimes the contrary is true; *viz.* That the reaſon why a man does not run out into many petitions, is not becauſe his affections are not ſtrongly moved, but becauſe they are; that is, becauſe they are ſo vehemently engaged upon one ſingle object, that they

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cannot eaſily be taken off. An earneſt deſire is more apt to confine the Invention, than to give it liberty. And though variety of matter ſerves to make room for the Affections, yet commonly it diminiſhes their force. The Current is ſwift and ſtrong, where 'tis pent up in a ſtreight place, but loſeth its force as it ſpreads itſelf in a broad channel: which I do not ſay to prove, but to illuſtrate what I mean. For the truth of the thing, I might appeal, as you do ſometimes, to the experience of wiſe and good Chriſtians. But I think it may be diſcerned in an example of greater Authority than theirs, I mean that of our bleſſed Lord and Maſter, where he prayed in the Garden, thrice uſing the ſame petitions, *Father, if it be poſſible, let this cup paſs from me; nevertheleſs not my will, but thy will be done.* The Evangeliſts ſo punctually noting, that every time he left his Diſciples, he went and uſed the ſame words, ſeems to imply at leaſt, that his prayer was confined to this matter; and yet we never find that he prayed with more affection than at that time. Before he began, he ſaid of himſelf, That *his Soul was exceedingly ſorrowful even to the death*; and St. *Luke* tells us, that *being in an Agony he prayed more earneſtly*; which implied

plied that the fervency of his deſire was proportionable to the grief he was under; and ſtill increaſed, as the burden that was upon him grew heavier. But yet his vehemence and earneſtneſs in prayer, did not carry him to new matter; but ſo far as we can find, expreſt it ſelf in the ſame deſires. This may ſerve to ſhew you, that a great concern may rather tend to fix the mind upon one thing, than carry it to divers. Wherefore you did well to ſay, that the Extemporary way

P. 38. *either has in it, or pretends at leaſt, the moſt of warmth and Enlargement of affection.* But the world has been too much abuſed with theſe pretences, though this is not all that is pretended neither. There are thoſe who believe ſuch prayers to be the Immediate ſuggeſtions of the Spirit; and are ſo confident of it, that they will hardly come up to Mr. *H*'s Moderation in ſaying, That *the Circumſtances of praying in a Book, or without it, is not ſo material, as that we ſhould be ſo earneſt*; Which makes me wonder at what he ſaid before, that we *Diſcourſe* and *Debate as if a coldneſs or beadiſhneſs in the performance of this duty, was to be preferred before fervency and importunity.* In which harſh charge, Mr. *H.* conſiders not that we ſpeak for the Spirits helping inward prayer,

er, and ardency of the affections, as much as himſelf. We ſpeak not for coldneſs and beadiſhneſs at all, nor do we deny that the Spirit may help the expreſſion; but that this is promiſed in this Text to *Extemporary* prayer, we may well deny: for after he has ſqueezed the Text to no purpoſe for an Argument, he dares not affirm it; but ſays only, *Who can ſay*, &c. Ibid. and in effect has diſproved it by the ſtory of his friend.

But if this be *all the favour* which the Text caſts upon *Extempore* prayers, that they flow moſt genuinely from good affections, it does not prove them to be ſo Divine, as the *Extempore* men think it does. And if Mr. *H.* conſiders what has been ſaid, he may find that it has not ſo much as that favour for them, and therefore *none* at all. But I ſuppoſe he intended to caſt in a Favour of his own towards 'em, when he ſaid, that the Antients called them *Ex pectore* prayers; He ſhould have done well to tell us who; I think *Tertullian* ſomewhere in his *Apology* ſpeaking of their praying for the ſafety of the Emperour, *&c.* ſays, *Ex pectore oramus*, *&c.* which whether it ſignifies mental or vocal prayer, does neither way imply that it was Extemporary. The matter of the prayer he there ſets down himſelf; and

I leave it to Mr. *H.* to judge, which had been the most substantial *Apology* for the Christians; that they left the words of their prayers to sudden Invention, when they prayed for the publick safety; or that when they prayed, they did so from the bottom of their hearts.

As for all Mr. *H*'s following discourse from *p.* 39. to *p.* 48. concerning *Liturgical and Extempore Devotions*; it does not pretend to answer any one of my Arguments, but onely starts new Questions in which I am not concerned. I did not speak against conceived prayers in general, nor against prayers conceived *Extempore*, but against the opinion of Dr. *O.* and others, that the Extempore Conception of prayer, is one of the gifts of the Spirit promised in the Gospel; which I have disproved, and Mr. *H.* has not made good, but in effect granted as much as I would have. Therefore I am bound but in civility to answer his following Discourse; and to use his own words, *I do not care if I tell him something more of my mind* upon the subject of this question.

1. Therefore, whereas he supposes the Ability of praying Extempore to be one
P. 40. *of the Gifts which are administred to men by Gods Spirit for the Edification of the Church*; I think on the other hand, that

it

it does not deſerve the name of a *Gift*, as he uſes the word. And he has not done well to apply that Text to it: *As every one hath received the Gift, even ſo miniſter the ſame one to another, as good ſtewards of the manifold grace of God.* By *Gift* we mean a Gift of the Spirit proper to the times of the Goſpel, or elſe we abuſe the word. But a *Natural Ability*, or an *Acquired Faculty* of expreſſing the thoughts and affections fluently and readily, is not ſuch a Gift, though it may be uſed in prayer or preaching: no more than *Rhetorick* or *Logick*, or any other natural abilities, which though they come from God, and are ſometimes uſed in Divine things, yet muſt not be accounted Gifts of the Spirit, ſuch as the New Teſtament ſpeaks of. Again, his granting *Extempore* Elocution in prayer, to be from a Natural or Acquired Faculty, overthrows the concluſion which he deſires from the Text that has been diſcourſed on. For ſuch a faculty, being common to the wicked and godly, and equally applicable to profane as holy uſes, cannot be meant by thoſe aſſiſtances of the Spirit *promiſed to the children of God, for ſupport under their afflictions.* P. 34.

2. I think that he has in vain endeavoured to ſhew that Extempore praying in

in the Pulpit, has any valuable advantage above using a Form there. For 1. As to *the Spirits pitching the hearts of the Minister upon those things which are most proper to be acted in behalf of a particular Congregation*; if Mr. *H.* could prove that he doth so *sometimes*, which is all he pretends, this might with some colour be urged in behalf of the Ministers using some other prayer than what is prescribed in the Liturgy; but it makes nothing for an Extempore prayer in opposition to a Form of his own composing: For Mr. *H.* plainly acknowledges, not onely that *we may humbly conceive, that the Spirit of God did pitch the hearts of the Composers of the Liturgy, upon that matter, which is most agreeable to our publick Congregations*, but also that a *Minister who hath not the gift of praying Extempore*, may expect this assistence of the Spirit, *viz. To be put in mind of those things that are fittest* to be prayed for, when he *takes as much pains* to compose his *prayer* as his *Sermon*. Therefore that which Mr. *H.* calls *the Spirits pitching the heart* upon matter most suitable to a single Congregation, is not peculiar to *Extempore* praying. I shall onely add, That he who takes the most care not to utter any thing in his prayer, unbeseeming the Majesty

P. 42, 43.

P. 46.

jeſty of God to whom he ſpeaks, ſeems to be beſt qualified for the aſſiſtence of the Spirit; for we are never more ſure of his Grace, than when we uſe our beſt endeavours. But I leave it to you to conſider, whether he that premeditates his prayer, let him have the *Extempore* abilities or not, be not moſt careful. If this be true, here is the Spirits aſſiſtance towards fit matter ſecured, though *Extempore* prayer be quite excluded. 2. What Mr. *H.* ſays concerning the *ruſting of the Miniſters parts and gifts*, by uſing Forms onely, is I think not very conſiderable. I know of no other gift that will ruſt by it, but *Confidence*, which ſerves more for the oſtentation of him that ſpeaks, than for the Edification of the hearers. In this reſpect I ſuppoſe the difference is not great between *praying* to God, & making an Oration to men. If it will not *ruſt the Parts* of an Orator to conſider beforehand what he is to ſay, & to compoſe his Speech in his ſtudy, neither will it hinder a mans praying *Gifts*, (as they are called) to premeditate his petitions, and to put them into a Form, before he prays in publick. And I think *Tully* is therefore as fit to decide this point, as Mr. *H.*

P. 46.

Etſi utile eſt etiam ſubito ſæpe dicere, tamen illud utilius ſumpto ſpatio ad cogitandum, paratius atque accuratius dicere.---Si ſubitam & fortuitam Orationem, Commentatio & cogitatio facile vincit, hanc ipſam profecto aſſidua ac diligens Scriptura ſuperabit. De Orat. Lib. 1.

But

But the Orator thought a man improved himself more by thinking his Speech beforehand, and writing down the most material passages of it, than if he should make Speeches *Extempore*, as *Philip* the Consul was wont to do. Indeed if a man would get great reputation for speaking, it is good sometimes to venture at an *Extempore* Oration, as *Tully* acknowledges, for thus he will gain confidence and readiness; and to speak well on a sudden, is more admired than to utter an Oration that was composed before. But I hope Mr. *H.* does not think that the Applause of men may be made one end of Prayer. 3. Mr. *H.* thinks it another advantage of *Extempore* praying, that it quickens the affections more than a Form. But the Argument he brings to prove that it does, will prove that it does not. *For a fluent expression, a raised voice, a zeal in the delivery, a melting Soul-touching phrase out of Scripture, with newness and variety of the same*, are (as he says) those *circumstances incident to Conceived prayer*, which *raise the affections.* But they are not incident, as he pretends, *to a set Form:* And I wonder at him for saying so; unless by a set Form, he means just one set Form, and

Philippus *ita solet ad dicendum surgere, ut quod primum verbum habiturus sit, nesciat; & ait idem cum Brachium concalefecerit se solere pugnare.* De Orat. Lib. 2.

P. 44.

and then I confeſs, the *Newneſs and variety of the ſame*, does not belong to it. But to *many* ſet Forms, *the variety is incident*, and ſo are all the reſt of thoſe *raiſing* things now mentioned: As they can well witneſs, who made you believe they praied *Extempore* an hour together in the Pulpit, when they uttered nothing but what they had conceived and contrived before they came thither. And of theſe men there were good ſtore in the late times. If you never knew any; it may yet ſatisfie you, that there is nothing in *Extempore* praying, which may not be perfectly imitated in the making and repeating of a Form; not only thoſe things you mention, but others which are a great deal more proper to it; ſuch as Diſorderlineſs of Method, Abruptneſs of Sentence, endleſs Tautologies, Fantaſtical Phraſes, and Labouring looks and poſtures, and ſuch like Circumſtances, which I do not charge all men withal that pray *Extempore*; but which are the moſt aſſured tokens of a mans praying ſo, that can be thought of. And yet he that has the vanity to make his Form believed to be a ſudden Effuſion, if he be a man of any Art, ſhall ſerve himſelf with ſo much of all theſe colours, as may be enough to make his prayer look like *Extempore*,

and none of you all shall be able to discern the difference.

I am resolved, at this time not to dispute the worth and profitableness of those affections, which the *Extempore* way commands so easily as you pretend; but since it commands them by virtue of those advantages which are, or may be common to the use of a Form, this is a clear Argument, that a Form may serve this purpose well enough. And therefore if Mr. *H.* thinks it as reasonable that the
P. 45. *Nonconformists* should have *Extemporary Prayers* to raise their affections, as to allow *Organs* and *choice Singing-men* for the *exciting of the Devout Conformist*; I desire it may be also considered, that the Nonconformist ought in all reason to be enlivened with a Form of *Extempore* tuning; for if it will not make good Musick in his ears, unless he believes it to be right *Extempore*, it is as unreasonable as if the Conformist should be dull and discontent at the melody of a Quire, because the Musick of it was set by a skilful Master, and is not all Volunteer. The truth is, if Mr. *H.* would speak out, he should say, That the main thing which moves the people of the Separation at an *Extempore* prayer, is their own belief that it is *Extempore*. For let a man use

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a Form, with all the other advantages that way can pretend to, if they do but underſtand it is a Form, they can be as quiet as if they were hearing *Common Prayer* all the while. And the reaſon is plain, which is this, That they have been made to believe that Extemporary prayers are the very dictates of the H. Spirit, but Forms are things of mere humane Invention and Contrivance. And ſo long as they are thus prepoſſeſt with favour to the one, and prejudice againſt the other, no wonder that they are ſo differently affected under them. The very *hum* and *hack* of a flat *Extempore* prayer, if it be not groſsly nauſeous, ſhall be reverenc'd; and there is no need of thoſe *raiſing* circumſtances mentioned by Mr. *H.* to make it affecting, if it be but believed to be conceived on the ſudden. But as for the Common-prayer-book they had learnt to call that an *Idol*, and they have ſtill ſuch a contempt of all Book-prayers, that unleſs they could operate as they ſay Charms can do, the moſt *Seraphick* Compoſures ſhall never be able to ſtir their paſſions. If it were lawful to imitate their Extravagance, and to pay them in their own Coin, we might with much more appearance of reaſon, accuſe them of *Idolizing* Extempore prayers, ſeeing they have no

less a conceit of them, than that they are immediately suggested by the Spirit of God. Concerning the Liturgy, we say with truth and modesty, that it contains a Form of praier composed by very wise and holy Bishops and Martyrs, which is very fit to express, and to unite the desires of good Christians, when they are assembled for the publick worship of God. But the people, I speak of, conceit nothing less of *Extempore* praiers, than that they are the very Oracles of God, and the Breathings of the Divine Spirit; and then how can they choose but melt under them, when their opinion has made their affections ready for it, before a word is spoken? Being thus prepared, I grant that they are wrought upon more or less, according to the speakers abilities in Tone and Fluency, and the rest. But the Engine that first makes their passions pliable, and then sets all on work, is the extravagant opinion they have entertained of the Extemporary way itself, as if they that used it, did not speak of themselves, but as the *Spirit gives them utterance*. It were easie to shew what pernicious Consequences this mistake has had, and what farther mischiefs it may come to in time, if better care be not taken. But that they who

who believe it, have been horribly cheated and abuſed, is eaſie to be made out from thoſe paſſages of your own, which I have already obſerved, & many more that I have not. But it had been ſtill better if you had ſaid nothing to countenance the Impoſture. In particular, I cannot underſtand why you ſhould declare, That if the *Biſhops* would not ſuffer *Extempore* praiers in publick, *you do not know any argument of ſo much weight, and like to be prevailing with Religious people againſt Common praier as this*; that is, if theſe *religious people* be ſtill as ignorant as ever they were, and muſt be kept under their miſtakes and unreaſonable prejudices, to carry on the Cauſe more effectually. But if they will hearken to what you ſay, concerning the unlawfulneſs of Separation upon ſuch pretences, *the Argument* will be of no weight at all, nor ever *prevail with them.* In this you have done like an honeſt man, and I would to God that all they who lead the Separation, were but as honeſt in all points, as you are in this, and would tell the people of their way, who will hearken to them more readily a thouſand times, than to all the Arguments we can bring, That the uſe of Forms, without any Extempore praiers at all, is lawful, and may be very profitable.

P. 40.

P. 41.

If they would lay aside their popular designs, and disabuse their followers, by letting them know what they themselves believe is lawful to be done in Obedience to Authority, we should need no other *cure* for the Divisions of the Church; there would soon be an end of all disputes about *Lay-Conformity*: and if by going thus honestly to work, they would encourage the Government to be more favourable to them, those few Controversies they have with us besides, would easily be compounded. And I pray God they may follow your Example, before it be too late for both of us to wish they had.

But to come to a conclusion of this matter; since you have left it to me in part, to *give judgment* from what you have said, *how far a conceived prayer*, (you should say a praier conceived *Extempore*) is to be preferred before a Form; I think this judgment may be given even according to your self; That a conceived Extempore praier, has nothing in it above a Form, but the adding of a *natural or acquired faculty* of uttering words fluently, which the Scripture has nowhere expressed to be a part of praier. I deny not but it might be of some use, if all men that were to pray publickly, were

Good,

Good, and Fluent, and Prudent; and yet it would be better if the Miniſter did beforehand conſider what he ſhould ſay; P. 46. as you your ſelf intimate. And this is to be ſaid with theſe cautions likewiſe, that there be no oſtentation; if men do not make the external circumſtance of ſudden invention of words, to be the great matter of praier; if they do not attribute that to the immediate Influence of the Spirit, which does not belong to it; if they do not call praying by Forms by wicked names, and the like. And thus much concerning *Extempore prayer*, about which if I have ſaid more than the defence of my own undertaking required, yet I have not ſaid ſo much, as the liberty you have taken in this ſubject, might have given me occaſion.

To the 6th Chapter, *Concerning thoſe to whom the H. Spirit is promiſed and given*, Mr. *H.* anſwers;

1. That I am a young man. P. 53.

2. That he does not approve the Notion I offered concerning *Common* and *Special* Grace; and that becauſe I have altered the uſe of Terms *that have gotten into our Divinity, our Sermons, and practical Books; ſo that I am not aware of what I do*, that is, *of the much*

hurt, and ill conſequence that may come of this boldneſs, when the *raw Divine takes them up*, and uſes them as I do. *For inſtance*, what if *a green Preacher comes and tells his Congregation after this Author, that all that hear him are in a ſtate of Grace? How odde muſt this appear to the Hearers, in any judicious Congregation?* Muſt it ſo? Then what if the ſame green Preacher, having read his Book too, comes and tells that judicious Congregation, that not only they are *all* in a ſtate of Grace, but *all* the
P. 64. *Heathen* too, as Mr. *H.* expreſly ſays; where he taxes me, though cauſeleſly, for excluding them? Doth he not think that this would ſound ſomething more odly than the other? But, ſaies he, *let this Author explain himſelf, and the matter admits of no contradiction.* Therefore if this Author has done it already, why ſhould you tax him of boldneſs, and think to eſcape your ſelf, eſpecially ſince you, it ſeems, were *aware* of the *ill conſequence*, which I was not? For ought I can ſee therefore, we muſt both of us agree, that no man ſhould be afraid to make things plain, merely becauſe ſome or other will be blundering about them when all is done. But there is indeed one ill conſequence of that liber-

liberty I took to explain the difference between *common* and *ſpecial* Grace, and I was well enough aware of it, *viz.* that it might leſſen the credit of ſome *Books* and *Sermons*, where the diſtinction is uſed to ſave the *Hypotheſis* of Abſolute Election. But if that be all the evil conſequence, I am content to venture it. The Terms themſelves do very aptly ſignifie what I meant by them; and others have uſed them ſo before me, who liked the diſtinction ſo well, that they would have it uſed to ſignifie ſome truth. If the Doctrine of Irreſpective Decrees concerning the eternal ſtate of all men be true, there is no ſuch thing as Common Grace, either out of the pale of the Church, or in it: For common Grace, with you, is that which the Reprobate have; and that, if plain truth may be ſpoken, is no Grace at all, according to your Principles; becauſe it can ſerve to no other purpoſe but to increaſe their Condemnation. And I ſhall preſently ſhew, that Mr. *H.* will not ſo much as allow it the name of Grace, becauſe 'tis common to All, that is, to the Elect and to the Reprobate. Therefore I applied the diſtinction to another matter, proving what I meant as well as I could by Reaſon and Scripture;

pture; which if I have done fully enough, then I am of the same minde as when I told you, that *the accurate use of this distinction is not that which I contend for*: If I have not done it, Mr. *H.* had better have animadverted upon the matter it self, than upon the terms in which it is expreſt. He saies,

3. That the Heathens may be saved; Therefore the *Homo Evangelizatus is not the onely subject of Gods Grace*; Therefore *this Gentleman is a little too Orthodox in his Heterodoxie*, because *when he holds forth a Common Grace vouchsafed to all who live under the Gospel*, &c. *he does leave all the world beside in such a state as is without all Grace*: That is, because I did not mention the *Heathen* at all, therefore I did exclude them. It was well I escaped the charge of excluding the *Jews* before the coming of *Christ*; for I said not a word of them neither. My designe was to speak of the Operations of the Spirit within the Church, as you may see, *chap.* 1. and therefore I was not concerned to engage in that Controversie of the Salvabilitie of *Heathens*. But if Mr. *H.* had not put in the word *onely*, when he was representing my opinion concerning that Grace which is common to all under the Gospel, and

P. 55.

so

ſo feigned this Opinion for me, *That the Heathens cannot be ſaved*, he had wanted an occaſion of bringing in that diſcourſe of his to prove the contrary; which indeed wanted nothing but a little more pertinencie, to have been a ſingular Ornament to his Book. I am altogether of his minde in that matter, and whatever reaſon he had to publiſh his thoughts about it, you will ſee I have more than one to thank him for it.

Indeed towards the end of his Diſcourſe upon this ſubject, he pretends that I exclude the Heathen from all Grace, becauſe I ſaid, They were *in a ſtate of Nature onely*. But let any man look into the place, *p.* 42. *Introd.* and he ſhall ſee that I there oppoſed the ſtate of Nature, not onely to being a Member of the Chriſtian Church, but likewiſe to being under the Law of *Moſes*; and that by Grace there, I meant the miniſtration of the Goſpel; and by conſequence, that I did not exclude the *Heathens* any more than the *Jews* from a poſſibilitie of Salvation, by virtue of that Sacrifice and Covenant, which yet they knew little of: finally, therefore not from Grace in that Notion wherein Mr. *H.* there underſtands it. P. 64.

4. He requires a *better explanation* P. 66.

from

from me, how every one under the Gospel is by the Spirit enabled to believe, while yet believing is the condition of obtaining the Spirit. And here he had me at such an advantage, that he was resolved to hold me to it; shewing me the difficultie seven times at least, and making me fast, by that binding sentence:

P. 67. *To be the Condition which is Antecedent to a thing, and to be the Effect also which follows it, is methinks incompossible.* And then he gives me leave to trie whether I can stir or not: *He may shift perhaps and distinguish*, but now let me alone with him. Now this triumph had better have been acted in his imagination onely, where it was begun, than have come abroad. For all this bustle is not against any thing I have said, but what he has dreamed and fancied for me. I had said and proved that Faith is an effect of the Holy Spirit, *p.* 161. and yet in some other places I had occasion to say, That believing was the condition of obtaining that promise of the Spirit mentioned in St. *Luke* 11. 13. and so I say still. What then? Do I therefore say we must first believe, that the Spirit may be given to enable us to believe? No such matter, but when we believe through the Spirit, we are capable of his Assistance for farther ends, which what

what they were, I ſhewed plainly enough both in the ſecond and fourth Chapters. But whereas Mr. *H.* ſaies, that *the Spirit is promiſed in St.* Luke *in regard to all its effects, if that which I ſay in two Chapters about it be valid*; and therefore becauſe *I make Faith to be one thing promiſed there, I can never make it out how it ſhould alſo be the Condition of the Promiſe:* This is one Inſtance of his careleſneſs; for *p.* 79. & *p.* 160. I had ſaid expreſly that the Holy Spirit was not promiſed in that place to produce Faith, becauſe the promiſe is made to Believers. If I ſhould follow Mr. *H.*'s example, and aſk *how will he come off here*, I do not think he were able to give a good account of his making ſuch a coil with this Objection. All that I meant, and ſaid, is by himſelf approved in his approbation of thoſe words: *That the Operations of the Spirit in us, make us capable of recovering our ſelves by degrees*, p. 322. And he has not done well to object St. *Paul*'s Converſion to this truth; For his Converſion was wrought by extraordinary means, and that for an extraordinary end, of propagating the Goſpel more effectually, which was then newly made known to the world. But though he was made a Believer by means that were not

not common, yet being a Believer, he was thereby qualified for those promises of Grace which did not belong to him before. And this is the importance of those Sayings, which Mr. *H.* desires a *better explanation* of.

The Argument which in the fifth place he offers against the Supposition of that common Grace, whereby it is possible for
P. 68. all that hear the Gospel to believe, and by degrees to be qualified for Salvation, is that in which Dr. *O.* has been beforehand with him; and in the following Book he may finde what I had to say to it, *p.* 198, *&c.*

His next Argument is this; *That Grace or Favour imports a respect shewn to some, which is not to others: If any thing be a mattter of Favour, it must be vouchsafed to one, and not to another, when it*
P. 71. *is due to neither.* If *the Operations* of the Spirit *were indeed Common, and vouchsafed to those that believe and repent not, as well as those that do, this were not of Grace. If one be not preferr'd, and not another, or before another, there is no Grace.* Therefore *'tis inconsistent with the Nature of Grace,* that it should be *Common.* This is a strange
P. 78. Argument for a man to use, who *feels his Genius afraid of a Captivity by that we call*

call Orthodoxiſm: An Argument which ſetting aſide *Envy* and *Ill-nature*, has not the leaſt appearance of Truth! Mr. *H.* has not backed it with Reaſon, or Authority; and I might very well content my ſelf with affirming the quite contrary, and leaving it to indifferent men to judge of. The truth is, that Grace is not the leſs, but the more, for being common, is one of thoſe things which ſeem to be ſo evident of themſelves, that a man knows not which way he ſhould go about to prove them.

I do not finde that the word *Grace* is reſtrained to his Notion by the Scripture: Sometimes it ſignifies *Reward*; as in *Luke* 6. 34, 35. where χάρις is explained by μισθὸς. And again τοῦτο χάρις ἐστὶ. *This is thankworthy, if a man for Conſcience*, &c. 1 *Pet.*2.19. By which you may ſee, that the Term ſometimes imports even the retribution of a good work; and conſequently, that may be ſaid to be a *matter of Favour*, which is by vertue of God's promiſe *due* to well-doing; and is therefore vouchſafed to one and not to another, not becauſe God reſpecteth the perſon of one man more than another, (which this Gentleman ſaies very confidently, muſt go into the Nature of Grace) but becauſe one is qualified, and

and the other not. The word is mostly used to express undeserved Benevolence and Kindness. Thus 'tis taken 2 *Tim.* 1. 9. *Who hath saved us ----not according to our works, but according to his own purpose and Grace*, &c. Not for the sake of *Works*, therefore of *Grace*. Again, Tit. 3. 4, 5, 6, 7. *Not by works of Righteousness which we have done, but according to his Mercy he saved us*, &c. *that being justified by his Grace, we should be made Heirs.* So likewise Ephes. 2. 8, 9. *By Grace are ye saved through Faith, and that not of your selves, it is the gift of God; not of works, lest any man should boast.* Does the Term *Grace* in these places, imply any thing more than that the Kindness of God is undeserved; or is it implied, that this kindness *must be vouchsafed to one, and not to another?* But that no such difference with respect to persons is implied in the Term *Grace*, is I think plain from *Acts* 15. 11. *But we believe, that through the Grace of our Lord Jesus Christ we shall be saved, even as they*; that is, as the *Gentiles*, concerning whom St. *Peter* said, v. 9. *God put no difference between them and us, purifying their Hearts by Faith.* Had it not been very improper to ascribe it to the Grace of

Christ

Christ that the *Gentiles* ſhould be ſaved as well as the *Jews*, if Grace conſiſts in taking in ſome and excluding others? Was it not of Gods Grace that he put no difference between the one and the other? How then does Grace conſiſt in putting a difference?

To ſpeak to the thing: if ſome muſt be excluded, that an undeſerved kindneſs may become *Grace*; then the more they are that are excluded, the Grace is greater; and therefore it had been greateſt, if all but one had been excluded from the mercie of God. Will Mr. *H.* ſay that Grace had then been greater in it ſelf, and more Glory due to the kindneſs of God upon this ſuppoſition? I trow not; for ſurely the Grace of God would be computed as well with reſpect to all that are not made ſavable, as to *that one perſon* that is ſaved. But perhaps the greater thanks would be due from *that one*. I ſay, No; if there be truth in the difference between moral good and evil. For I am to be thankful for the goodneſs of God towards another man, as well as towards my ſelf. This is natural to a good man, and inſeparable from the Spirit of Chriſtianitie, whereby we are trained up to Charitie, which is the perfection of Religion, and Vertue,

and Happineſs; and are required to pray for all, and to give thanks for all; and this, upon the ſtrongeſt motives, and in imitation of the beſt examples, God himſelf,& his holy Son *Jeſus*. Now if the benefit of Gods goodneſs to one man is not the leſs, becauſe his goodneſs is alſo communicated to others; much more if he be alſo ſo diſpoſed as to rejoyce in their happineſs, then the Grace of God could not have been ſaid to be *greater to him*, had all others been excluded, but, all things conſidered, *leſs*. From whence 'tis plain, that Grace is not the leſs, but greater, both with reſpect to the Honour of God, and the Happineſs of Men, for being ſhewn to all. For I am not onely to be thankful that God has ſhewn mercie to me, who am unworthy of it, but that he has been merciful to other men; and therefore to all men who are likewiſe unworthy. If ſome or moſt of 'em do not uſe this mercie ſo as to eſcape by it, I am to be ſorry for them; in the mean time acknowledging and praiſing that goodneſs of God by which they might have been ſaved. The truth is, Mr. *H.*'s notion of Grace, with his diſcourſe upon it, is againſt common ſenſe, the bottom of it being this: That whatever benefit I may receive from another, the

Grace

Grace of the Benefit is in ſome meaſure loſt; and I owe leſs thanks to the Benefactor, if he does but ſhew the ſame kindneſs to another perſon, who needs it, and is altogether as capable of it as I my ſelf. But if for this reaſon I ſhould undervalue the Kindneſs, and leſſen my Gratitude, might not the Benefactor ſay to me, *Is thine eye evil, becauſe I am good?* And ſhould I not deſerve to be counted an envious man? And yet if Mr. *H.*'s notion of Grace be true, I ought not to be blamed.

But as this is contrary to common ſenſe, ſo I think 'tis againſt the particular ſenſe of Mr. *H.* in another place, *viz.* where he ſpeaks of the Salvabilitie of the Heathen in this manner: *The Remedying Law is written in the heart of man, in regard to his faln nature, no leſs than the Law of pure Nature it ſelf*; and that *this Law of lapſed Nature, is the Law of Grace or Mercy toward man in regard to that condition.* Again, that *the light of Reaſon will dictate to us, when we have fail'd in our duty to repent and turn to God, with truſting to his mercy and pardon if we do ſo, and not elſe.* Finally, that *we finde it as legible in our hearts that God is good, and wiſely gracious to pity our Infirmities, and conſider our loſt eſtate, and ne-* P. 56. &c.

ceſſary frailty, as that there is a God. Light is not more contrary to Darkneſs, than Mr. *H.* is to himſelf in theſe points. For, 1. he makes the Remedying Law, that is, of Repentance and Pardon, to be *Univerſal*, as indeed it is. 2. He calls this Law a *Law of Grace*, as I think he has good reaſon. 3. He ſaies this Law of Grace is written in the heart of man, *no leſs* than the Law of *pure Nature* was; which I think is more than he had need to ſay. Now he comes and tells us, not long after, that the Grace by which men are enabled to Convert, is not common or univerſal, otherwiſe it is not Grace. If this be ſo, then that is not a Law of Grace which hath provided a Remedy for all; for the univerſalitie of the Remedy takes away the Grace: for

P. 75. *if Grace be as common as Nature*, ſaies Mr. *H. why is it called Grace?* But if to make it a Law of Grace, you will have the remedy provided for *ſome only*, then 'tis either falſe that a remedying Law is written upon mans heart, or elſe a lye is written upon the hearts of ſome men, in that the remedying Law is written there. But ſurely when Mr. *H.* ſaid, that it was *no leſs written, than the Law of pure Nature*, he meant that it was written with no leſs *Truth*; or elſe he wrote deceitfully himſelf.

I confeſs he has provided ſome defence for himſelf, by affirming that *Power to believe and repent is of Nature*, and by granting to the *Pelagian* that *every one* may without Grace *live according to what he hath if he will*; upon which ſuppoſition the New Covenant is a Remedy for all, for *the Object is propounded to all, the Duty known, and every man hath his Faculties, his Will and his Executive power, and ſo every one that will believe and repent may do ſo.* Now whether this will reconcile him to himſelf, will appear by obſerving what he ſaies on the other ſide to clear himſelf from *Pelagianiſm* and *Arminianiſm*, *viz.* that however *if any man wills, it is of the Grace of God againſt the Pelagian*, and *it is of Gods ſpecial Grace againſt the Arminian.* Here are then two things to be conſidered. 1. That although he grants all men to have a natural power to believe and repent, yet without Grace there is not any of them, that *does ever exert that power into Act*, as he ſpeaks. Now if amongſt the far greater part of Mankind, whom God has left onely to their Natural Power, there is not, nor ever will be ſo much as a ſingle inſtance of Converſion by it; there cannot be a greater demonſtration of the Inſufficiency, or (if I may ſo ſpeak) of the weak-

P. 71.

P. 72.

ness of this power. And then I desire Mr. *H.* to reconcile his excluding all those from Grace, with his affirming, that *we find it as legible in our hearts, that God is good, and wisely gracious to pity our Infirmities, and consider our lost estate, and necessary frailty, as that there is a God.* Again, that which he says without truth of the *Arminian Grace*, as he invidiously calls it, is evidently true of this his Natural Power, *viz. As for* this Natural power,

P. 77. *what good of that, which if one had it not he should have pleaded a Cannot, and been excused; but by having it he must be condemned?* He indeed must be condemned according to Mr. *H*'s principles, who has no other power but that of Nature to improve. But we suppose no such necessity of his condemnation, who has that Common Grace to improve, which accompanies the Ministration of the Gospel. But 2. while he grants that all men have a power to repent if they will, in words; he really denies the thing. *Power*, he saies, *is of nature, but to exert that power is of Grace.* But if a man cannot exert his natural power of believing and repenting, without Grace, then without Grace believing and repenting is utterly impossible; for 'tis as impossible to believe and repent, without exerting the Power so to do, as if there were no

such

ſuch power at all. Again, he tells us *power is of Nature, but to will and to do is of God.* Now to *will* is the firſt part of the Condition of Salvation: Can a man perform that without Grace? Yes, *he may if he will.* Nay, but to will is of God, as you ſaid at firſt. And therefore he may if he will, is as much as to ſay: He may do that without Grace, if he does what is not to be done without it: or elſe thus; he may perform the Condition, if he does perform it. And if this be all the power you allow to your Natural man, it will ſtill remain as impoſſible for him to perform the Condition without Grace, as if he had no Natural power at all.

Some of you ſay, as Dr. *Owen* can witneſs, that 'tis as impoſſible to convert without Grace, as for the dead to raiſe themſelves; and theſe men I think make it Naturally impoſſible. But I do not ſee that Mr. *Truman* and Mr. *H.* have mended the matter much, by bringing in their *moral Impotency:* for if that be ſuch, that 'tis impoſſible to will without that Grace which is given but to a few, they give the reſt a poſſibility upon the *Natural* account with one hand, which upon the *Moral* one they take away with the other. To ſay that a *man may if he will*, when that very thing to will, is ſuppoſed impoſſible,

is an idle ſaying, in my judgment. I believe Mr. *H.* underſtands more things than I do; and if he underſtands this, I am ſure this is one of them. *Moral Impotency* ſignifies either want of ſufficient reaſons to cauſe a determination of the will; and in this ſence many a wicked man has *moral power* to repent and do well, as being under the ſenſe of weighty and cogent reaſons why he ſhould; but in this ſence you do not underſtand the phraſe: Or elſe *Moral Impotency* ſignifies the Averſion of the Mind to that which is good, and the bent of it to evil; and then by *Moral power* we muſt underſtand Abhorrence of evil, and cleaving to that which is good. 'Tis in this ſence Mr. *T.* and ſome others underſtand the Terms; and we ſay with them, That all men have *Natural*, but not *Moral* power in this ſence. But when they ſay the Natural power will never be exerted, where the Moral power is wanting, they do but ſay in other words, that a man can never be a good man till he is ſo; which I hope is to ſay nothing. To ask therefore, whether a man can become good without moral power, is a frivolous queſtion; for moral power is Goodneſs and Virtue it ſelf, as they underſtand it, and nothing elſe. But there is ſence in asking whether by the uſe of the *Natural* power, up-

upon the propounding of Arguments and Motives to Repentance, the *Moral* may be obtained. Mr. *H.* I ſuppoſe, is agreed with us againſt the *Pelagians*, that without the help of Divine Grace, or the Internal Operations of the Spirit, it cannot. But he leaves us when we ſay that ſuch Grace is given to All, whereby they may convert, and *will* and *do* that which is pleaſing to God. For if he ſaies any thing towards the later end of this Paragraph, it is this, That all men are ſo wicked before Converſion, that 'tis Impoſſible any of them ſhould become good without that Grace which is given but to a few in Compariſon. If he would ſpeak plainly, this is that which he would have; and let him reconcile it if he can to that *remedying Law*, which, he ſaies, *is written in the hearts of all men, with regard to our Faln nature*, which is likewiſe *for the publick good*, otherwiſe it were no Law (and yet if his opinion that *Grace* is *no grace* if it be common to all, be true, there can be no law of Grace for the *publick good*,) laſtly, which is *no leſs reconcileable with the eternal Law, or the reaſon of Gods wiſdom and goodneſs and juſtice than the Law of Works, this being for the ſtate of mans Innocency, the other for his lapſed condition.* But in the Law of *Works* nothing was required impoſſible to

man

man *Innocent*, therefore in the Law of *Grace* nothing is required impoſſible to man *Faln* from his Innocence, or to man under the diſadvantage of that *Moral Impotence* which he contracted by his fall. Therefore the Conditions of the Covenant are not impoſſible to any to whom they are preſcribed. Therefore to all ſuch, Grace is given whereby they are poſſible.

In the laſt place, Mr. *H.* offers a Reaſon from the Scriptures, which carries him contrary to his *Inclination and Genius* into the belief of Abſolute Election, and all the other points that depend upon it. This reaſon he calls a *chain which is laid on his Soul by the Holy Scriptures, which holds it faſt; and the chain conſiſts of theſe Links: Perſonal Election, Regeneration, and Few ſhall be ſaved*; which *three Doctrines are ſo Concatenated (in his mind) one with another, that ſo long as any one of them will hold, it is in vain to make any attempt to get looſe from either of the other.* Whether I can help him here, I am not certain; for I confeſs I am a ſtranger to this way of arguing by Chains, in which one cannot readily ſee which is the Concluſion, and what are the Premiſes; eſpecially by a Chain of

P. 78.

ſo

ſo wonderful a Nature, that though you break all the links but one, the chain is yet as ſtrong as it was before. But towards the later end of this Paragraph, I perceive the point he would prove, is that of Abſolute Election. *If it be Gods decree then that few ſhall be ſaved, I cannot be ſolicitous any farther about Perſonal or Abſolute Election.* P. 83. Now it is to the belief of this, that he is tyed by a chain of three links, whereof the firſt is *Election.* And Election, he ſaies, *is the preparation of Effectual Grace for ſome perſons that they may be Converted, and not for others.* P. 81. As obſcure as this definition is, one may yet perceive that he does not mean Election to Glory, but to Grace. If that which he intends then be this, that God hath abſolutely decreed to give to ſome perſons that Grace by which he knew they would Convert and perſevere; it does not follow from hence, that *Election* to *Eternal life* is Abſolute: for that may ſtill be Conditional, and the Condition be no other than perſeverance in Holineſs. But if he means that God has decreed to afford that Grace to a few perſons *onely*, with which they muſt convert, and without which no man can; and if this were true, it would indeed follow, That Election to Eternal Life were

were *absolute* and *personal*, at the second hand at least: for since, as Dr. *O.* grants, *our future happiness depends upon our Holiness in the Councils of God*; if God has absolutely decreed that some men shall be holy, and left it impossible for all the rest to be so; 'tis in the end all one as if he had absolutely elected the persons of the former, and rejected the later from life and salvation. But then he must prove that God hath decreed thus to bestow his Grace, and to deny it: for saying will not do the business. The first link of the chain that holds Mr. *H.* to the Conclusion, is the Conclusion it self; which is somewhat strange, because he pretends an unwillingness to believe it. The truth is, since he himself could find
P. 79. out other more passable notions of Election in the Scripture, than that which he contends for, he ought not to have made Election one link of the chain, unless he could produce some testimony of Scripture, where the word is used in his sence, and for his purpose. And then that place of Scripture should have been the *Link of the Chain*, and not the Conclusion proved by it.

Let us then try the second *Link*, *viz.* that of *Regeneration*. Here he begins to argue: *If there be such a thing as Regeneration*,

ration, that is, a work of Grace on the Souls of ſome perſons, whereby they are begotten again to a Holy Life, as well as to the Relation of the Children of God; then is Election, I muſt ſay, actuated in ſuch perſons. That is to ſay, either, that if there be ſome perſons, who through the Grace of God do ſincerely perform the Conditions of the Goſpel, then theſe were abſolutely Elected (which conſequence no man can believe without having a dear mind to it) or, (taking Regeneration in Dr. *Owens* Notion) if ſome men are made new Creatures by an Inſtantaneous Act, and an Irreſiſtible Operation of the Spirit upon their Souls, then 'tis very likely that theſe are *the Elect*, or *thoſe whom*, as he ſaies, *God decreed to ſave out of the periſhing multitude of mankind, from whom in his eye they did not then differ in the leaſt.* Election, as Mr. *H.* goes on, *is the preparation of effectual Grace*; and *Effectual Grace vouchſafed, is the Execution of Election. Such dependance have theſe Doctrines one upon another*, that if you grant abſolute Election, it will follow, That ſome perſons are Regenerated by an Irreſiſtible Operation; or if you ſuppoſe that men are ſo Regenerated, it will go very hard, if ſome-body does not P. 81.

prove

prove that they were absolutely Elected. These two links indeed are very kind one to another, and must either hold or break together; and if that be all their strength, as it is for ought I see, Mr. *H.* need not fear *getting loose* from them.

And therefore let us try the third,

P. 82, 83. *Few shall be saved: These*, says he, *are the words of our Lord; If this be a truth then, it is a truth, that it is Gods will that few shall be saved; and consequently if his will, his Decree. If it be Gods decree then that few shall be saved, I cannot be solicitous any farther about personal or absolute Election.* The strength of this Argument, I think, lies in this; That they are *but few* that shall be saved. If therefore the Conclusion would follow as well from the quite contrary, if it had been said; he has no great reason to trust this Argument. Suppose then our Saviour had said, that not a few only, but *many* shall be saved; Mr. *H.* might still have argued: If this be a Truth then that *many* shall be saved, then 'tis Gods *Will* that many shall be saved; and if his *Will*, his Decree; and if his Decree, I cannot be solicitous any farther about Personal or Absolute Election. Whether *few* or *many* shall be saved, it is all one as to the Question between Absolute and Conditional

onal Election: for inſtance, if but few ſhall be ſaved, then upon ſuppoſition of Abſolute Election and Reprobation, the reaſon is, becauſe the reſt *could not* be ſaved; and upon ſuppoſition of Conditional Election, the reaſon is, becauſe the reſt *would not.* And on either ſuppoſition it might be truly ſaid to be Gods will, that but a few ſhall be ſaved; with this difference indeed, that in the former caſe his will muſt be ſuppoſed to be abſolute and unaccountable, but in the later reaſonable and evidently juſt. Therefore merely from hence, that 'tis Gods will that but few ſhall be ſaved, the Doctrine of Abſolute Election cannot be concluded. That which he ſaies in purſuance of this Argument, is nothing but what he has perſwaded himſelf to believe in favour of *his Hypotheſis. There appears to me,* ſays he, *really to be a greater diſhonour put upon Gods goodneſs and infinite mercy, to make him decree ſalvation to all on ſuch conditions, as a few perſons only (left to their liberty) ſhall thereupon be able to be ſaved, than can be caſt merely on his Juſtice, or Righteouſneſs, to decree that grace, or ſuch grace to theſe few perſons that ſhall effectually bring them to that end.* Now P. 83.

1. By ſaying, that *a greater diſhonour* is put upon God the former way, he implies that

that *some dishonour* is put upon him the later. But God ought not to be dishonoured at all. Indeed 'tis no dishonour to his Justice, to save some persons by an Irresistible power; but that which Mr. *H.* has not expresst, would be so; *viz.* to condemn others to the punishments threatened by the Gospel, for not performing those conditions thereof, which to them were always impossible. 2. That way by which Mr. *H.* supposes the *greater* dishonour done to God, is altogether of his own Invention; for no man but himself puts the case thus; that God hath decreed Salvation to All on such conditions, as a *Few persons onely* (left to their liberty) shall thereupon be *able to be saved.* For those of Dr. *O*'s way do not so much as suppose that God hath decreed Salvation to *all*; and we say that he hath done so upon such conditions, that *not only a few persons*, but *all* shall thereupon *be able* to be saved. For we say that although few shall be saved, yet the rest shall be condemned for neglecting that Salvation, which they might have obtained. And this way puts *no dishonour* upon God at all.

I shall say nothing to Mr. *H*'s. Animadversions upon the last Chapter, concerning

ing the *manner and meaſure of the H. Spirits* Operations; but that he makes a needleſs inquiry into the difference between Dr. *O.* and my ſelf concerning that Queſtion; for I had ſhewn it plainly enough; and that he barely declares his own opinion, and tells me *that I am out*, without offring to Anſwer any one of thoſe Arguments by which I endeavoured to ſhew that I was *not out*.

And now I thank Mr. *H.* for his *Diſquiſitions*; and I am very glad that he hath ſet a good Example of Moderation in Controverted points, and of Civility to an Adverſary. Where his zeal for his friend (and ſome commendableneſs too there is in that) did not tranſport him, he has treated me with ingenuity enough. And though he has given me a wipe now and then, he has yet done it in a cleanly faſhion; and I thank him for that too. But as for the injuries which he has given me occaſion to complain of, they were not done by Mr. *Humfrey*, but by Dr. *Owens* friend.

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ER-

ERRATA.

Page 40. lin. 12. for *greateſt* r. *greeneſt.*
Page 47. lin. 5. for *teaſing* r. *tearing.*
Page 56. lin. 21. for *amaze* r. *amuſe.*
Page 59. lin. 29. for *employing* r. *imploring.*
Page 69. lin. 28. for *Sermon* r. *Sermons.*
Page 70. lin. 33. blot out *if.*
From p. 113. to p. 129. in the running Title, for *Death*, r. *Darkneſs.*

In the Anſwer to Mr. H.

Page 62. lin. 5. for *acted* r. *asked.*

A DISCOURSE Concerning The OPERATIONS OF THE HOLY SPIRIT.

The Second PART.

CHAP. I.

Concerning the Work of the Holy Spirit preparatory to Regeneration, according Dr. Owen.

SECT. I.

IN the former Part I endeavoured to lay together what the Scriptures teach us concerning the *Operations of the Holy Spirit*, and by the way to confute ſome Opinions of Doctor *Owen*, which ſeemed neceſſary to be removed, in order to the better clearing of the Truth.

Now that I may do what ſervice I can to the Truth, and all that right to the Doctor which he can reaſonably deſire, I ſhall in this *Second Part*, conſider the whole *Scheme* of his Doctrine concerning this point; and where it is oppoſite to ours, I ſhall examine all the *Arguments* wherewith he pretends to prove his own Opinion, and his *Anſwers* to thoſe Objections that have been made againſt it.

All that he ſaith concerning this Argument may be reduced to three heads. 1. The work of the Spirit which is *preparatory* to Regeneration. 2. The work of the Spirit in *Regeneration it ſelf.* 3. The work of the Spirit in the *progreſs of Sanctification.*

I ſhall ſhew that under every one of theſe Heads the Doctor ſays many things that are not onely *falſe* or frivolous, but of dangerous *conſequence* to the Souls of men; and this, I hope, will juſtifie, to every honeſt Chriſtian, my undertaking to confute them.

To make good this charge, I begin with the *Preparatory works of the Spirit*, which he treats of, *Book* 3. *Chap.* 2. And here I ſhall enquire, 1. What he means by works *Preparatory* to Regeneration. 2. What thoſe *Works* are, which he ſaith, are Preparatory to Regeneration. 3. In *what manner* he ſuppoſeth the Holy Spirit to produce them.

SECT.

SECT. 2.

Concerning the *First*, he tells us, that *there are certain previous and Preparatory Works or Workings in and upon the Souls of men, that are antecedent and diſpoſitive unto Regeneration.* So that there are certain works *previous* to Regeneration, which are *antecedent*, that is, *previous* to Regeneration. For both thoſe words ſignifie juſt alike; but, being of a Latine extraction, it was more than every Engliſh Reader could ſay. A mere miſtake about a word does not deſerve reflection; but if a *learned* man goes about to ſtate the ſubject of his Diſcourſe, and ſeems to ſay ſomething when he ſays nothing, this is not very honeſt. His explaining *Preparatory*, by *Diſpoſitive*, has a more hopeful appearance; for this ſeems to reſtrain the *Preparatory works* to thoſe qualifications of the minde, which we uſually call *Diſpoſitions*. And this indeed is the notion upon which his following Diſcourſe proceeds. P. 191.

But I do not ſo well underſtand to what purpoſe he ſhould trouble his Reader preſently, with the Philoſophy of that venerable diſtinction between a *material* and *formal* Diſpoſition, unleſs he were afraid to be underſtood: For certainly he has explained it by the moſt untoward inſtances that a man could light upon. *A material Diſpoſition*, he ſaith, *is that which diſpoſeth, and ſome way maketh a ſubject fit for the reception of that which ſhall be communicated, added, or infuſed into it, as its Form. So Wood by drineſs and a due compoſure, is made fit and ready to admit of* P. 191.

firing, or continual fire. From whence 'tis very clear, that Wood can never burn out into Smoak and Aſhes, till you have ſo diſpoſed it, that the *form* of *firing, or continual fire*, may *be communicated, added, or infuſed into it.* Juſt ſo, for all the world, does the Spirit *diſpoſe* the Soul to *receive* the *form* of *Regeneration.* For he tells us, *the Diſpoſitions* he *intends are onely materially ſo*: But he cannot *allow* them to be *formal* ones. Now a *Formal Diſpoſition is where one degree of the ſame kinde diſpoſeth the ſubject to farther degrees of it.* This I confeſs may be underſtood, and that much better without the following example than with it. *As the morning-light, which is of the ſame kinde, diſpoſeth the Air to the reception of the full light of the Sun:* As if the *Air* could not be *diſpoſed* to receive *the full light of the Sun* at *Midnight*, if the Sun were but as well *diſpoſed* to *give* it.

Ibid.

P. 152.

'Tis one of the Doctors leaſt faults, to bring ſuch inſipid talk as this into a Diſcourſe that pretends to be ſerious; and therefore I do not take notice of it ſo often as he gives occaſion. But ſurely his hearers are under a low Diſpenſation, if they can miſtake ſuch *chaffie* ſtuff as this for the *Bread* of Souls.

'Tis pity that he obſerved ſo late what he tells us in his late Book of *Juſtification*; That *the mixing of Evangelical Revelations with Philoſophical Notions, hath been in ſundry ages the poiſon of Religion*; and that *Exotick, Pedagogical, and Philoſophical terms trouble the faith of Chriſtians.* And thus, I hope, he takes leave ſolemnly of hard words: But if he would pleaſe to look over his

Juſtif. *J. O.* P. 5, 7.

his former Writings, he might ſoon perceive this *Age* has not been altogether free of the fault: For he would finde that *he* himſelf has *poiſoned Religion*, and *troubled the faith of Chriſtians*, by mixing *Philoſophical Notions* (and thoſe none of the beſt neither) with Evangelical Revelations. For inſtance, he findes in the Scripture, that *He that is in Chriſt is a new creature.* Now it would do him great ſervice to get this expreſſion of a *new Creature* underſtood in the proper ſence: To which end, if you will but believe that Regeneration is a *new Form* and being *ſuperinduced* into the Soul, let him and *Ariſtotle* alone for proving that the *new Creature* is to be underſtood properly. I confeſs he does not name *Ariſtotle*; but I challenge him to ſhew any other ground for his conceit, but *Ariſtotles Hypotheſis of ſubſtantial Forms*; to which, any one that underſtands his Philoſophy may perceive, the Doctor has adapted his notion of Regeneration; and he keeps ſo cloſe to it here, that he will by all means have thoſe *Preparations* he is going to ſpeak of, to be the *material Diſpoſitions* fitting the Soul to receive that *new Form* of Regeneration, by which it becomes *properly* a new Creature. Does the Doctor think that the writers of the New Teſtament took care that it ſhould jump with *Ariſtotle*'s Philoſophy, and with one of the meaneſt fancies too that can be found in it? I have ſhewn him that his Divinity in this point is not to be found in the Scriptures: If he hopes to make it good by Philoſophy, I refer him to Mr. *Pemble*, *de Origine Formarum.*

All that he aims at here in the uſe of theſe

artificial Terms, is to let us know, that thoſe *Diſpoſitions* of Minde, which he intends, are not of the ſame *nature* and *kinde* in a leſs *degree*, with Regeneration it ſelf: But whether they be ſo or not, does not belong to this place to enquire, where the Reader is to learn what we mean by Works *preparatory* to Regeneration. For whether they be of the ſame *kinde* with Regeneration or not, cannot be well known, before we know what the *Works* themſelves are; for till then we cannot compare them together, to ſee wherein they *agree*, and how far they differ the one from the other. But when I come to conſider the Doctors *preparatory Works* themſelves, I ſhall not forget how wide that difference is which he makes between them and the ſtate of *Regeneration.*

That is ſaid to be *preparatory* to ſomething elſe, which is a *means* in order to it; and therefore *Works preparatory* to Regeneration, are neither more nor leſs than thoſe works which are the *means* of Regeneration. Wherefore I cannot but acknowledge the truth of what our Author ſays of
P. 191. theſe works in the firſt place, *viz.* that *Regeneration doth not conſiſt in them*; for it is certainly true, that the *means* are one thing, and the *end* another.

Now although *all the means* of Regeneration are in a true ſence *preparatory* thereunto; yet Divines have been accuſtomed to reſtrain this term, *preparatory*, to *one* ſort of *means*, viz. to certain internal effects which are wrought upon the Souls of men, by the Word and Spirit of God. And if I underſtand the Doctor, they are preparatory works of this ſort, which he treats of in this Chapter.

But

But though I acknowledge that Regeneration *does not conſiſt in* the works preparatory thereunto, yet I underſtand not why the Doctor ſhould add, *Nor can it be educed out of them.* The expreſſion is very odd, and may ſignifie as the Doctor pleaſes. If he intends onely, that when we have uſed all outward means as well as we can, and have gained the inward preparations, yet the effect cannot be produced, till the laſt act of the grace of God bleſſes all, and compleats the work of converſion: This indeed is very true; after *planting* and *watering*, all will be ineffectual till God gives the increaſe. But that which rather ſeems to be his meaning, is, that God will not always bleſs the means in order to their end; for he ſays in another place of this Chapter, *that all things preparatory to Regeneration may be wrought in the mindes of men, and yet the work of Regeneration be never perfected in them.* Now where *all the internal preparations* P. 196. *are gained*, it may reaſonably be ſuppoſed, that all the *external means* of Regeneration have been *uſed* too, ſuch as *repairing to Church*, and *hearing Gods Word*, and the like, (which he mentions in the beginning of this Chapter.) For the *in-* P. 191. *ternal preparations* are to be gained by the *out-* marg. *ward means.* Wherefore the Doctor does in effect tell us, that Regeneration may not be gained by the utmoſt uſe of *means*: For you may be never the nearer by the inward preparations, ſince *all things preparatory may be wrought in your mindes, and yet the work never follow.*

To the like purpoſe he tells us, That *theſe O-* P. 202. *perations in the mindes of men are oftentimes pre-*

paratory unto a real Converſion; which implies, that *ſometimes* they are *not* preparatory thereunto:
P. 196. and yet in another place he ſaith, that they are *in their own nature good, uſeful, and material preparations unto Regeneration, diſpoſing the minde to the reception of the Grace of God.* But by this phraſe of *good, uſeful, material preparations* or diſpoſitions, you may now be more certain of his meaning, when he ſays *Regeneration cannot be educed out of them.* For his *material diſpoſition* is that by which the Soul is made *fit for the reception* of the form of Regeneration: wherefore his meaning in the former paſſage ſeems clearly to be this; That the Soul may by all kinds of preparatory works be made fit to receive Regeneration, and yet Regeneration may never be communicated to the Soul. In this point indeed he has left *Ariſtotle*, by making *Grace* to do all that *in vain*, which the Philoſopher would never allow *Nature* to do.

Preparatory works, I grant, may be conſidered, either as they are *bare diſpoſitions*, or a *frame of minde*, by which it is fit to receive a farther effect of grace, or as they *proceed from God*, who cauſes them in the minde antecedently to another effect. In the former ſence they may be truely ſaid to be preparations in the *minde*, whether the effect of Regeneration follow or not: In the latter ſence they cannot be ſaid to be *Gods* preparatory works, where he intends not the effect of Regeneration: neither can they be called antecedent or previous works of Grace, without relation to ſome conſequent work, to which they are antecedent in the deſigne of God who works them. Therefore the Doctor ought not

not to have called theſe his *preparatory* works, Works of the *Holy Spirit* preparatory unto Regeneration, which is the title of the Chapter.

To conclude, when the Doctor ſays, there are certain works *preparatory* to Regeneration, you are not to underſtand him thus, That thoſe who are *prepared* as they ought to be, ſhall not fail of *converting grace*; or that *the* due uſe of *all proper means* (which is implied in the Souls being prepared and diſpoſed as it ſhould be) will prevail, and be ſucceeded by the ſtate of *Regeneration it ſelf*: But you are to underſtand him thus, That amongſt thoſe who are by the uſe of *means* equally fit to be regenerated, *ſome* ſhall have regenerating Grace, and *ſome* ſhall go without it when all is done. So that the Doctor's *material diſpoſitions*, or his *good uſeful preparations* (as he calls them) for converting Grace, might have been defined thus: *They are* certain works which make the Soul *fit for the reception* of that grace which ſhall *not* be infuſed into it, as well as *for the reception* of that which *ſhall*; as he *fallaciouſly* ſaid.

Thus I have ſhewn you, as well as I can, what he means by works *preparatory* to Regeneration; which I ſhall have occaſion to put you in minde of again, when I have done with the next point.

SECT. 3.

Secondly, I am to ſhew you *what thoſe works are* which he ſays are preparatory to Regeneration:

tion: and to reduce his diſcourſe upon this Head into ſome method, I ſhall, 1. Shew what he affirms concerning theſe Works as they are conſidered *by themſelves.* 2. What he affirms of them, with *reference* to Regeneration.

P. 192. 1. He ſaith it is required of us, in order to our Regeneration, to give, 1. *An outward attendance to the diſpenſation of the Word of God.* 2. *A diligent intention of minde in attendance on the means of Grace*; *and, he ſays, there is nothing herein but what is in the liberty and power of the rational faculties of our Souls, aſſiſted with thoſe common aids, which God affords to all men in general.* This is a ſaying for which another would have been ſeverely taxed. *A diligent intention of minde*, ſuch as *Lydia* had, whoſe *heart the Lord opened*, that ſhe attended to what *Paul* ſaid, ſeems to be from the ſpecial grace of God. If the Doctor by *all men in general*, means all that are under the miniſtration of the Goſpel; and that this *intention of minde* may through thoſe aids of the Spirit, that are common to them, be obtained by degrees; I grant his meaning to be true, though he has not well expreſt it. But to let this paſs, he ſaith, the ſpiritual effects wrought by theſe means, are *Illumination, Conviction, and Reformation:* And theſe are the *works*, which according to him are preparatory to Regeneration.

P. 193. 1. *Illumination*, whereby he underſtands *all the knowledge we have in ſpiritual things*; and he makes three degrees of it. 1. *That which ariſeth merely from an induſtrious application of the rational Faculties of our Souls to know and underſtand revealed*

led Doctrines. By this he underſtands *a mere natural knowledge of ſpiritual things*, as he tells us ſoon after: But 'tis often hard to ſay when the Doctor ſpeaks his minde; for not far from this place he ſaith, that *all the things mentioned*, whereof this is the firſt, *are effects of the power of the Spirit of God*; and then this degree of Illumination is not *merely* natural. But, 2. Another degree, is that Illumination which is *an eſpecial effect of the Holy Ghoſt by the Word on our mindes.* I do not ſee what other reaſon there can be, to make this ſecond degree of Illumination, but an affectation not to be underſtood; ſince he that induſtriouſly ſearches the Scriptures, to finde the Minde and Will of God there, cannot reaſonably be ſuppoſed to want the *eſpecial aſſiſtance* of the Holy Ghoſt. If the Doctor means onely, that the ſame induſtry and aſſiſtance being continued, a mans knowledge will be increaſed; he might then have aſſigned an *hundred degrees* of *Illumination*, or as many as there are degrees of knowledge in divine things amongſt Chriſtians, as well as *two* or three.

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He pretends this ſecond Illumination is noted in thoſe words of the Apoſtle, *Hebr.* 6. 4. *Once enlightened.* Now if the Apoſtle had ſpoken of men that had been *twice enlightened*, there had been a little more colour for the producing of this Text to his purpoſe; but if Dr. *Owen* can make *once* to ſignifie *twice*, he can never want a proof for any thing.

But perhaps we may better underſtand what he means by this ſecond Illumination, if we conſider how (as he tells us) it *variouſly affects the Minde*,

P. 194.

Minde, and makes a great addition to what is purely natural: For, 1. *It adds perſpicuity unto it, making the things diſcerned in it more clear and perſpicuous to the Minde. Hence men endued with it, are ſaid to know the way of righteouſneſs; that is, they know the doctrine of the Goſpel, not onely or merely as true, but as a way of righteouſneſs.* If this ſecond degree of Illumination helps to make divine things *perſpicuous*, to your ſelves I ſuppoſe, I could wiſh you had a *third*, to make you write more *perſpicuouſly* than you do. Let any man compare this paſſage with what went before, and make *ſence* of it if he can: For every man that has induſtriouſly ſearched the Scriptures, and thereupon *knows the Doctrine of the Goſpel to be true*, does thereby know it to be the *way of Righteouſneſs*; ſince if it were not *that way*, it could not be *true*, becauſe it pretends to be that *way*. Wherefore in effect he tells us, that whereas before this ſecond degree of Illumination, the induſtrious man *knew the Goſpel to be onely and merely true*; *now 'tis grown ſo perſpicuous, that he knows it to be true.* 2. *It adds a greater aſſent to the truth of the things revealed*; which it muſt needs do, if it makes the things more clear and perſpicuous to the minde. At this rate he may multiply his additions without end. But how does he prove this? He proves it by ſaying, that *thoſe who are thus illuminated are frequently ſaid to believe*, (by which I perceive that they who are *onely* ſo far enlightened, as to know the Goſpel to be *true*, are mere Infidels) as *Simon the Magician*, Acts 8. 12. *and ſundry of the Jews*, John 2. 23, 24. *ergo*, the ſecond degree of Illumination *adds a greater aſſent* to the things revealed. If the Doctor can make theſe things hang

hang together, he needs not deſpair of making a Rope of ſand. 3. *It adds ſome kinde of evanid Joy: And* 4. *it adds oft-times Gifts alſo.* But that the *joy* muſt needs be *evanid*, and that theſe things are wanting under the *firſt* Illumination, and added by the *ſecond*, he brings not the leaſt ſhadow of proof.

From all which it may be concluded, that his diſtinction between theſe two *pretended* degrees of Illumination, is groundleſs, and void of reaſon. But for what end good or bad he ſhould talk ſo ſolemnly about it, is hard to ſay, unleſs it were to make you ſuſpect ſome *depth* in his writings, where they are ſo *muddy*, that you cannot *ſee* to the *bottom*.

As for the third degree of Illumination, he promiſes to *explain it afterward*: But I ſhall be more kinde to the Reader, and let him know that this third degree is nothing leſs than that *new ſaving Light* which we examined his pretence to in the *Introduction*, and in which the work of Regeneration wholly or partly conſiſts; and ſo is none of the *Preparatory* works here intended by him. But becauſe he has reſerved this for another ſeaſon, I ſhall now proceed to the *ſecond Work*, which he ſays is *Preparatory* to Converſion: And that is —— P. 195.

SECT. 4.

2. *Conviction of ſin*, in which there are *ſundry things included*, as he tells us, *viz.* 1. *A diſquieting ſenſe of the guilt of ſin*, i. e. a fear of God's threatnings denounced againſt the ſinner. 2. *Sor-* P. 194.

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row for ſin committed, becauſe paſt and irrevocable, which, he ſays, *the Scripture calls the ſorrow of the world*, 2 Cor. 7. 10. But he ſays more than he can prove; *The ſorrow of the world*, which St. *Paul* there ſpeaks of, is oppoſed to *godly ſorrow* that worketh repentance: wherefore he that ſorrows for *ſin*, *becauſe it is paſt and irrevocable*, and has the opportunities of Repentance before him, may well be ſuppoſed to have this *godly ſorrow*; ſince his ſorrow implies, that if it were to do again, he would abſtain from ſin: but the *ſorrow of the World* is that which *worketh death*, as the Apoſtle tells us; and is not this ſorrow then a very proper preparative to Repentance?

Whereas he tells us, that *Divines call this* ſorrow *Legal*, we are not to take his word for it. But whoever ſays ſo, he is to blame: For if a man be firſt enlightened with the knowledge of the Goſpel, and is thereby convinced of his ſins, and then becomes ſorrowful for them, upon ſuch reaſons as the Goſpel hath diſcovered to him, (which he is ſuppoſed to underſtand) let the Doctor and his *Divines* tell us why this ſorrow ſhould not be *called* Chriſtian and *Evangelical*. 3. *Humiliation for ſin*, which conſiſts in *Confeſſion*, *Praying*, *Faſting*, *and the like*; and *this* again *is the true nature of legal Humiliation*, though nothing is more plain, than that theſe are Goſpel-duties. He whoſe ſorrow *works in the outward acts* of theſe things, as our Author ſpeaks, does that which becomes a Chriſtian, becauſe he does what the Goſpel requires of him; and there is no reaſon why you ſhould perplex him with calling his Humiliation *Legal*, which you

uſe

uſe to oppoſe to *Evangelical.* 4. *Unleſs by theſe things the Soul be ſwallowed up by deſpair, it cannot be*, ſaith he, *but that it will be filled with thoughts, deſires, enquiries, and contrivances, about Deliverance.* Than which ſaying I know not what can be more abſurd: For how ſhould *Confeſſion*, *Faſting*, and *Prayer*, endanger the bringing of any man into deſpair? Theſe things do evidently ſhow that he hath hopes of recovering himſelf, otherwiſe why ſhould he uſe ſuch means as theſe in order to it? and certainly the uſe of *proper means* is not a way to make a man deſpair of the *end.*

But whereas he pretends, that if the Soul be not given up to deſpair, *it will be filled with thoughts, enquiries, and contrivances, about Deliverance*; this is very unreaſonable: for the *contrivance* or *enquiry* muſt be, either concerning the *means* by which *Gods Anger* may be *pacified*, and the ſinners Repentance *accepted*; but this *God* hath contrived for him already, by giving his onely Son to be a *Sacrifice* for us; and *this* the ſinner very well knows, becauſe he is ſuppoſed to *underſtand* and *believe* the Goſpel. Or the enquiry muſt be, upon what *conditions* he ſhall gain remiſſion of ſins, through the Sacrifice of *Chriſts* death: But this enquiry may be ſpared, becauſe he is *enlightned enough* to know that *Faith* and *ſincere Obedience* are required of him in order to that end. Or, Laſtly, his enquiry muſt be, what *means* he ſhould uſe in order to his own *Reformation*; and I know no better than thoſe which he is ſuppoſed to uſe already, *viz. Confeſſion*, *Faſting*, and *Prayer*; to which the Doctor, if he had pleaſed, might have added

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all the other ways that are proper to ſecure a man againſt ſin, and then have put him upon contrivances and enquiries about Deliverance, as reaſonably as he hath done it now; when indeed there is no reaſon why a man ſo *enlightened* as we ſuppoſe the convinced ſinner to be, ſhould be put to *enquire* after the way of Deliverance, becauſe he muſt needs know it already; and that which now remains for him to do, is to *uſe it.*

SECT. 5.

His third Preparatory work, is Reformation. *Often-times*, ſaith he, *a great reformation of Life, and change in Affections, doth enſue hereon.* If this *great Reformation* and *Change* be univerſal, 'tis not *preparatory* to Regeneration, but 'tis the *ſtate* of Regeneration it ſelf. Such is that Reformation which is expreſſed in 2 *Pet.* 2. 20. a place cited by himſelf to ſhew his meaning. None but the Regenerate have *eſcaped the pollutions of the world*, or can be ſaid to *overcome*, as they are ſuppoſed once to have done, whom St. *Peter* there ſpeaks of: But the Doctor is of another minde; for according to him, this *work in the conjunction of all its parts may have its utmoſt improvement*, and yet be no more than a *preparatory* work: wherefore *Reformation* in its *utmoſt improvement*, may be no more than ſo. But that he is miſtaken in this point, is, I think, proved in the *Chapter* of Regeneration. Now that which he thinks is not *wanting* to make a man Regenerate, belongs to the *ſecond* enquiry.

SECT.

SECT. 6.

Having thus ſhewn, according to our Authors opinion, what the preparatory *works themſelves* are, I ſhall conſider,

2. What he ſaith of them *with Reference* to Regeneration; which (as far as his rambling way will permit) may be reduced to two Heads: 1. Wherein they fall ſhort of Regeneration. 2. What uſe they are of towards the cauſing of Regeneration.

He ſeems to propound the *former* ſubject of enquiry, where he acknowledges that the forementioned *Work oftentimes maketh a great appearance and reſemblance of Regeneration it ſelf*; telling us, that *if men proceed no further, they will periſh, and that eternally*: *Therefore*, ſays he, *I ſhall give ſome few inſtances of what this work in the conjunction of all its parts, and the utmoſt improvement of it, cannot effect; whereby men may make a true judgement how things ſtand in their own Souls in reſpect unto it.* P. 199.

Now by that Phraſe, *it cannot effect*, either he means *improperly*, that it cannot *conſtitute*, or *make up* that which he is about to ſpeak of; and then his meaning is, that the *preparatory work* is not *Regeneration* it ſelf: Or elſe he underſtands the phraſe in its proper ſence; and then he intends to *inſtance* in ſome *effects* which *always* proceed from *Regeneration*, but *never* from the *bare preparatory work*. Again, if the *former* be his mea-

ning, then his Inſtances are of thoſe things in which Regeneration it ſelf *conſiſts*: If the *latter*, then his Inſtances are of the *certain ſignes* and *marks* of a regenerate eſtate. And the truth is, by the Inſtances themſelves, you will be enclined to think ſometimes that he means the *one*, and ſometimes the *other*. Now whoever undertakes to help others to *diſtinguiſh*, eſpecially in matters of this moment, ought to ſpeak very *clearly* and *diſtinctly* himſelf: For thoſe *marks* of *difference* which are hard to be underſtood, though they be *true*, yet they are *not eaſie* to be *uſed*; but then the Doctor knows on the other ſide, that if they be *falſe*, they are as *hard* to be *confuted*. However, ſince his *Inſtances* do in my judgment contain ſome things that may ſtumble a ſincere Chriſtian, I ſhall venture to examine them.

1. *It may be obſerved*, ſaith he, *that we have placed all the effects of this Work in the Minde, Conſcience, Affections, and Converſation. Hence it follows, notwithſtanding all that is, or may be ſpoken of it, that the Will is neither really changed, nor internally renewed by it.* That is, ſo long as a man is in the ſtate of Preparation *onely*, ſo long he is unregenerate; for Regeneration conſiſts in the *change* of the *Will*. If notwithſtanding all that preparation which the Doctor has deſcribed, *the Bent and Inclination of the Will it ſelf is to ſin, and evil always and continually*, as he ſaith it is; they have, as yet, left the Soul as bad, in effect, as they found it: But I ſee no reaſon for his ſuppoſition, ſince a *great change* in the *Affections*, and a great reformation of the Life, do imply that the *Will* is in part *renewed*, and not ſo much *bent* and *inclined* to ſin, as it was before. But

now

now if you are reſolved to mean by your Preparatory Work, a Work that ſhall have no manner of Influence upon the Will; then you do well to ſay, that *notwithſtanding all that is, or may be ſpoken of it*, the *Will* ſhall not be made one jot the better by it. Onely you are to have a great care, not to put any thing amongſt your *Preparatory Works*, which muſt certainly operate upon the *Will*, and make it *better*; *notwithſtanding all that is or may be ſpoken* by you *againſt it*.

2. *This Work*, as we are told, *proceeds not ſo far as to give the Minde delight, complacency, and ſatisfaction, in the lively Spiritual Nature, and excellencies of the things revealed unto it.* If the Doctor means, that his *prepared* ſinner cannot be well-pleaſed with the knowledge of Gods Will, by *Jeſus Chriſt*; ſure he forgot, that under the head of Illumination, he allows him to *receive the Word with joy*, Luke 18. 13. But this is not his meaning. *The true nature*, ſays he, *of ſaving Illumination conſiſts in this, that it gives the Minde ſuch a direct intuitive inſight and proſpect into ſpiritual things, as that in their own ſpiritual nature, they ſuite, pleaſe, and ſatisfie it. This the Work we have inſiſted on, cannot reach unto.* Now a man that deſires to underſtand the ſtate of his Soul towards God, would be glad to know what this *direct intuitive inſight and proſpect*, &c. means: for it needs explaining as much as any thing that Mother *Juliana*, or any of the Canting Brothers and Siſters of the *Roman* Church, ever ſaid. Therefore look but a little farther, and you ſhall ſee, that by this *Inſight*, &c. he underſtands our being pleaſed with ſpiritual things, without any regard to our own ſalvation. For, ſays he, *the*

Minde thus wrought upon, may finde an *excellency in them, with reſpect unto ſome benefit or advantage which is to be attain'd by means thereof,* and *may like it well in its effects, as a way of Mercy and Salvation.* But this Work *will not give ſuch a ſpiritual inſight into the Myſtery of Gods Grace, by Jeſus Chriſt, called his Glory ſhining in the face of Chriſt.* So that for this occaſion, the *ſpiritual* nature of the Goſpel is *one* thing, and the *ſaving* nature of it *another*; though hitherto *ſaving* and *ſpiritual*, *ſpiritually* and *ſavingly*, have been taken for one another all-along in his Book. But now, it ſeems, to *like* the Goſpel, becauſe it is *a way of Mercy and Salvation*, is *not* to *like* it for its *ſpiritual* nature: Doubtleſs therefore St. *Simeon* wanted a *direct intuitive inſight and proſpect* into the Goſpel, when he broke out into vehement expreſſions of joy, for nothing elſe, but that his *eyes had ſeen the Salvation of God.* Was it not pity that ſomebody did not take him down, with ſaying, that this was not to *admire the Myſtery of Gods Grace*, to *delight in it*, and *approve it*, *and finde ſpiritual ſolace with refreſhment in it, for what it is in it ſelf*, as our Author tells us, but onely *to like it well in its effects, as it is a way of Mercy and Salvation?* I would know of the Doctor whether the *Face of Jeſus Chriſt*, i. e. the Revelations which he hath made to us of Gods Will, do not in the firſt place reflect the *Glory of Gods Goodneſs and Mercy* upon our eyes; and therefore if it be not abſurd to oppoſe our delighting in the Goſpel, becauſe 'tis *a way of Salvation*, to our knowledge of the *Glory of God* by the *Face of Jeſus Chriſt.* But *theſe men* will not allow us to have any true love to Chriſt and the Goſpel, unleſs we ſet aſide the conſideration of all benefits

that

that we either have received, or do further expect from him; as you have been told in another Diſcourſe more at large. And ſo much for that *mark* of Grace which he calls an *Intuitive inſight and proſpect*, &c. *Knowledge of Jeſus Chriſt*, p. 413, *&c.*

3. He ſaith this Preparatory Work doth not *purge the Conſcience from dead works, that we ſhould ſerve the living God*, Heb. 9. 14. Now by *purging the Conſcience*, &c. it is plain, that the Apoſtle means, making expiation for all ſins, which could onely be done by the ſacrifice of *Chriſt*'s death; not *by the bloud of Bulls and Goats*, which *ſanctified onely to the purifying of the fleſh*, v. 13. *i. e.* to the expiation of external pollutions onely. Therefore I grant that the *preparations* to Regeneration, cannot *purge the conſcience from dead works*, if you take thoſe words in the Apoſtles ſence. But neither can *Regeneration* it ſelf do it, nor is there any need why it ſhould, ſeeing if we be regenerate, and *ſerve the living God*, the ſacrifice of *Chriſt*'s death will be available in our behalf for that end. But now by *purging the Conſcience*, the Doctor does at laſt underſtand that change which is made in the Minde, by its hating of ſin (which ſence I acknowledge the words themſelves will bear, though they are not ſo to be underſtood in the place cited by him.) Wherefore the firſt inſtance of what his Preparatory Work cannot effect, *viz.* the turning of the Will againſt ſin, is co-incident with this, of working *an abhorrency of ſin* in the Conſcience: Onely, he has ſome peculiar abſurdities under this, as when he makes this purging of the Conſcience, which conſiſts in hating and forſaking ſin, to be an effect of *applying Chriſts blood to our Souls by faith*, and

yet preſently after he ſuppoſes, that there muſt be an *Abhorrency of ſin for it ſelf, to direct the Soul continually to an application to the blood of Chriſt, for the cleanſing of it ſelf.* But to note all his miſtakes, would be endleſs.

4. He ſays this Work doth not, 1. *Fix the affections, but true Grace fixeth the affections on ſpiritual things.* 2. *It doth not fill them, but ſaving Grace fills up the affections with ſpiritual things.* As for *fixing the affections*, he oppoſeth it to the *inſtability* of ſpiritual affections, as to *their very Being* (as his phraſe is) and as *to their Degrees.* If the affections are never *fixed* till 'tis impoſſible to take them off, then by this mark a man can never know that he has true Grace, till he knows himſelf paſt all danger of backſliding. Again, if they are never fixed, where there is an *inequality, and inſtability of degrees*, where they are *ſometimes hot, and ſometimes cold, ſometimes up, and ſometimes down*; he forgot himſelf in another place, where he flatters his believers, that they may have ſa-
P. 353. ving Grace, though *they are dead and cold in duties, backward in good works, careleſs of their hearts and thoughts, and addicted to the world.* As for *filling the affections with ſpiritual things*, he oppoſeth it to the remaining of *diſorderly affections* in the Minde. But that the *enlightned, convinced,* and *reformed* ſinners *affections* are not thus *fixed* and *filled*, as he would have them, he does not offer one ſyllable of proof, but expects we ſhould take it all upon his bare word.

Laſtly, he tells us, that the *Reformation* which he ſpake of, will be ſubject *to a threefold Defect*: As, 1. *It will conſiſt with, and allow of raging and reign-*

reigning ſins of Ignorance; which is ſomewhat ſtrange, if it be conſidered, that this reformed man's minde is *illuminated by an eſpecial work of the Holy Ghoſt*, as the Doctor himſelf ſuppoſes, and that he allows him the *utmoſt improvement* too, of this Illumination. I cannot comprehend how ſuch Illumination, and knowledge in the Goſpel, ſhould *conſiſt with raging and reigning ſins of Ignorance*. But he ſhews how it may, by this Inſtance: *So it left perſecution in* Paul *before his converſion*. As if St. *Paul* was a perſecutor after he was enlightned, and *knew* the Goſpel to be *the way of Righteouſneſs*. This man talks at random, and cares not what he ſays. 2. *Its Reformation is ſeldom univerſal, as to all known ſins, unleſs it be for a ſeaſon, whilſt the Soul is under a flagrant purſuit of Self-Righteouſneſs*. But then I hope *ſometimes* it may be *univerſal*, and not for a *ſeaſon onely*. Now he was obliged to ſhew us thoſe defects of the Preparatory Work, which always happen. But if this Reformation be not of *ſome* ſins onely, but of *all* that are known, and that not *for a ſeaſon* onely, but *continually*: I would know what harm there is in a *flagrant purſuit of Self-Righteouſneſs*; for if he means by it, that the ſinner *hopes* to be juſtified for the *merit* of his Works, he doth not ſuppoſe him to be enlightned, as he has great reaſon to be. But ſetting that hope aſide, *A flagrant purſuit of Self-Righteouſneſs*, i. e. of *Perſonal* Righteouſneſs, is a very good thing; and the more *flagrant* it is, the better it is. 3. *The converſation of perſons who live and abide under the power of this Work onely, is aſſuredly fading and decaying*. For which the Doctor can give us no other reaſon, I believe, but his ſaying, that *aſſuredly* it is ſo. For why may not

this good Converſation which the ſinner hath begun, be continued, and grow dayly to greater perfection? The reaſons why it *may*, are plain, *viz.* becauſe the ſame motives upon which this good Converſation was begun, do ſtill remain, and they are the promiſes and threatnings of the Goſpel, the death of *Chriſt*, and the like, which the ſinner is *enlightned* with the knowledge of: Beſides, *Experience* adds a greater ſenſe of the power of theſe conſiderations. Again, the ſame Divine Help, that of the *eſpecial Power of the Holy Ghoſt*, remains too; nay, and is augmented, if we may believe the promiſe of *Chriſt*, that *to him that hath*, i. e. that improveth, *it ſhall be given.* Finally, the ſame means of *Faſting*, and *Prayer*, which he uſed at firſt, may be uſed ſtill; and by *uſe* they grow more eaſie and habitual. Now why theſe cauſes ſtill abiding, and growing ſtronger, *cannot* maintain thoſe effects in a man, which they have already produced in him, I deſire the Doctor at his leiſure to inform me.

This is his Judgment concerning the difference between Regeneration, and the Preparations thereunto, *viz.* that in the latter the *Will* is not turned from ſin to God, the *Affections* are not placed on heavenly things, the Life is not univerſaly *reformed*: And that the prepared ſinner falls ſhort of the Regenerate in theſe reſpects. So that according to our Author in this place, the forementioned change in the Will, Affections, and Life, is either Regeneration it ſelf, or at leaſt the proper effect, and *ſigne* of Regeneration. Which of them he means, I ſhall not trouble my ſelf to enquire, becauſe in a different ſence they are both true; thoſe Effects being *Regeneration* it

it ſelf, as that ſignifies a *State*, and the *ſigns of Regeneration*; as that ſignifies the *Operation* of the Holy Spirit, whereby they are *cauſed*. But if theſe effects are contained under thoſe works which he ſuppoſeth *Preparatory* to Regeneration, then has he made that to be *Preparatory* thereunto, which is the *thing* it ſelf; and by conſequence, *his* marks of difference may happen to *diſtract*, inſtead of *guiding* thoſe that uſe them.

SECT. 7.

I come in the next place to enquire of what *Uſe* theſe *Preparatory Works* are, according to him, and how far they *contribute* towards the cauſing of Regeneration. And this is an Enquiry of very great moment, becauſe a mans encouragement to endeavour after thoſe *diſpoſitions* which are means of Regeneration, does very much depend upon it.

He allows them, as we have already ſeen, to make the Soul *fit* for the *receiving* of Regeneration; but he denies that *all* do receive it who are *fit* ſo to do. Wherefore in the firſt place, he does not allow that they are *Means* by which Regeneration may *certainly* be obtain'd. Therefore the next Enquiry would be, why they are *ſometimes* fruitleſs; and his Anſwer in *general* is, That it *comes not to paſs, but by our own ſin:* which Anſwer I ſhould like very well, if it were reaſonable to ſuppoſe a man *fit* to receive the Grace of Regeneration, and that it is yet *his own fault* for which that Grace is denied to him; for if the *unfitneſs* does always ariſe from ſome *fault* of our P. 196.

our own, then if a man be *fit*, 'tis not through his fault that Regeneration is not beſtowed on him. Therefore neither am I ſatisfied by thoſe *particular* Reaſons contained under this General one, upon which as the Doctor pretends *it commonly falls out*, that the preparations *are loſt, as unto any ſpiritual advantage.* In brief, they are theſe: 1. That *ſome are no way careful or wiſe, to improve this Light and Conviction unto the end whereto they tend, which is to take them off from their ſelf-confidence, and to direct them unto Chriſt.* The *end* to which they tend, is *Regeneration*; therefore he ſeems to make *Regeneration*, and *going to Chriſt*, all one; and then he ſhould have made this *care and wiſdom* in looking at the *end*, one of his preparatives. But if he means by going to *Chriſt*, ſeeking and truſting to the Divine Grace, then again that which hinders their Regeneration, is their not being *prepared* enough, according to the Doctor's own way; ſince they are not *illuminated* with the knowledge of ſo plain a point in Chriſtianity, as that the Grace of *Chriſt* is neceſſary to Regeneration. 2. *In ſome they are overborn by the power and violence of their luſts, the love of ſin, and the efficacy of temptation.* If Regeneration (as the truth is) does in great part conſiſt in overcoming the world and our luſts, then in effect he onely tells us that ſome of the prepared are not *Regenerate*, becauſe they are not *Regenerate.* But if Reformation of life and Affections, be onely a preparatory Work to Regeneration, as the Doctor ſeems to make it; then theſe *ſome* are not Regenerate, becauſe they are not *prepared*, i. e. *reformed* enough, ſo as *to overbear the power and violence of their luſts.* 3. *Some reſt in theſe things, as though they comprized the whole*

Work

Work of God towards them. If this be a true reaſon, then they are not regenerated, becauſe they are not prepared, *i. e. enlightned* enough, to know the difference between the *Means* and the *End.*

So that the onely reaſon he has yet given, why they who are *prepared* to the *utmoſt*, may yet never be *regenerated*, is in effect this, becauſe they are *not* prepared to the utmoſt.

Surely, whoever comes to the reading of a Diſcourſe concerning the Preparatories to Regeneration, would hope to meet with an account of thoſe Means by which a regenerate State may certainly be attain'd. Wherefore, after you have told him what *all your Preparatory Works* are, and withal that they may be *fruitleſs*, he would expect you ſhould tell him ſomething more clearly than you have done, what is yet wanting to make them *effectual.* When a man is by the Grace of God *enlightned* with the knowledge of the Goſpel, and *convinced* of his vile courſes, and does actually *forſake* them, and *faſts* and *prays*, which is the way of obtaining further Grace from God: If yet you tell him that this is *neither* the *ſtate* of Regeneration, *nor* the *certain way* of arriving to it; will he not be ready to ask what *remains* to be done, to make it *certain?* And if you conceal it from him, may he not juſtly queſtion whether you believe there is any *certain* way at all?

If the *advantage of the Souls of men* were ſo much your care, as you would make us think when you come to reproach your Adverſaries in the cloſe of this *Chapter*, ſurely you ſhould have ſaid P. 202.

ſaid ſomething to *extricate them from ſo great a perplexity* as this; for it deſerves your skill as much as any of thoſe which your *wiſe and experienced Maſters of the Aſſemblies*, are ſo good at untying as you pretend. You ought to have found leiſure for the diſcloſing of this ſecret, out of mere tenderneſs to them, who would ask *what they muſt do to be ſaved*, or which at laſt comes all to one, *to be regenerated*, though you had been forced to ſtraiten your time of throwing dirt upon us, as you do upon every occaſion.

If you *have not* told us *all* that, in your judgment, muſt be done by us in order to Regeneration, you have not been true to your undertaking: If you *have*, why do you tell us that all may be to no purpoſe? Certainly they that intend to treat of theſe Preparations, ſhould intend to excite men to the *uſe* of them at laſt. But did ever any man go about to recommend the uſe of Means, by diſparaging them, and ſhewing their inſufficiency? Had you ſaid, that although they are of themſelves too weak to ſave, yet through the power of his *Grace*, whoſe bleſſing is never abſent from the endeavours of the humble, they will ſurely prevail, this had been a very intelligible encouragement to the uſe of them: But I cannot finde any one paſſage that ſavours of this ſence, in all your *Chapter*, nor in all your *Book*.

But whoever underſtands what principles you endeavour to defend in this Book, may eaſily diſcern what anſwer you muſt make, if you make any at all, when you are preſt to ſay, *What further muſt be done* in order to Regeneration. For you

you muſt anſwer, that *there is ſtill wanting that irreſiſtible Operation of the Holy Spirit upon the minds of men, without which they cannot be regenerated.* Which is a very *good* Anſwer, if it were a *true* one; for it is clear, that the Preparatives which do not work *irreſiſtibly*, cannot *effect* that which nothing leſs than an *irreſiſtible* power can effect.

But there was good reaſon why this was not fit to be ſaid here, becauſe if it had, the meaneſt of your Readers might eaſily have obſerved how ill your principles hang together: for if they had been told, that after the *utmoſt improvement* of thoſe *Preparations* which you your ſelf require, Regeneration can never be effected but by an irreſiſtible force; muſt they not ſee that you have left your ſelf no kinde of Motive to perſwade an underſtanding man to uſe *them?* For then,

1. You could not truly ſay, that they are *in themſelves neceſſary* to Converſion, and that becauſe the irreſiſtible act is of *it ſelf* ſufficient without them.

2. You could not truly ſay, that *in themſelves* they are at leaſt *profitable* to Converſion, and that becauſe the obſtinacy of the moſt *unprepared* minde will be born down by the Torrent of irreſiſtible Power, as infallibly and as eaſily as the more *flexible* and hopeful ſinner would yield to it, and go along with it.

3. Neither muſt you ſay, that however they are by Gods appointment, the Conditions *upon which he will beſtow* the favour of the irreſiſtible act:

act: For you have excluded your ſelf from this pretence, by affirming that *all things* preparatory may be wrought in the minds of men, and yet Regeneration never follow; for this is to ſay, that where they are *all* together, irreſiſtible Grace may, for all that, be *never* granted: For when that comes, Regeneration follows with a witneſs. Wherefore inſtead of giving thoſe three unlikely
P. 196. reaſons why *it commonly falls out*, as you ſay, that *many* who are *prepared* are never *converted*; you ſhould have been ſo honeſt as to have given the reaſon you had in your minde, *viz.* that it *falls out* ſo, becauſe God is not pleaſed to adde the irreſiſtible act: and that becauſe *he always had a minde to damn 'em*; which is the great point you would gain, though you are loath to ſpeak it out.

4. Neither could you ſay, that at leaſt they are conditions *without which no man ſhall* enjoy the favour of irreſiſtible Grace, ſince you tell us,
P. 193. that *ſometimes God goeth out of his way as it were to meet with* an unprepared ſinner, and *to bring him home to himſelf*. Wherefore,

5. All that remains to be ſaid by way of Motive, to excite any man to be *prepared*, is this; that 'tis profitable ſo to be, becauſe God will not *ordinarily* regenerate any but ſuch: But whether this can have any power to perſwade, according to your Principles, I will leave you your ſelf to judge, after you have conſidered, 1. That they cannot be *profitable* to your *Elect*, who, as you tell us, were *the matter deſigned of God for the work of Regeneration to be wrought upon*; ſeeing the neceſſity of their being regenerated in time, depends upon an *Abſolute Decree*, and an *Irreſiſtible Power*:

Power: And then 'tis equally well with them, whether *God keeps in his way*, or *goeth, as it were, out of his way*, to regenerate them. But, 2. That to all the reſt, *viz.* the *Non-elect*, they are ſo far from being *profitable*, that they are *miſchievous* and *hurtful* to them; and that not onely becauſe, as you ſay, *they become a means of their preſent ſecurity and future deſtruction*, who *attain no more* (and more is not poſſible to be attain'd by them) but becauſe the *rejection* of theſe Means, as you call it, (you mean, I ſuppoſe, their not being improv'd to Regeneration) is a *great aggravation of the ſin and miſery of them in whom they are wrought*. P. 199. P. 202.

From all this it ſeems to follow clearly, that of the two it is more adviſable to be *unprepared*, than to be *prepared*: for if a man *be deſign'd* for the work of Regeneration, the irreſiſtible act will *bring him home* in good time, though *God goeth, as it were, out of his way to meet him*. If he be *not* deſigned to it, all his Preparations can ſerve to no other end than to *aggravate his ſin and miſery*.

And it is more than probable, that you think ſo too, ſince you durſt not plainly mention the neceſſity of irreſiſtible Grace to the *act* of Converſion, where you ſpeak of the *Preparatives* to it: For there was great reaſon why you ſhould have done ſo; and ſo I believe you would have done, had you not been ſenſible that your Doctrines cannot bear the preſence of one another. It is a dangerous thing for you to have what you ſay in ſeveral places laid together. And 'tis eaſie for any one that reads you with care, to obſerve

at

at what convenient diſtances (which is eaſie in a great Book) you have diſpoſed your inconſiſtent Pretences and Sayings, that if a man be either weary or forgetful, you may eſcape. But this is not to write like an *honeſt man*, and a *good Chriſtian.*

'Tis in vain, I fear, to ſhew you the ill conſequences of your darling-opinions; for it ſeems plain enough to me, that you are ſenſible of them already. And that this is no weak conjecture of mine, I ſhall endeavour to convince you by another inſtance in this very *Chapter*, *viz.* where you propound this Objection: That *whereas all theſe things may be wrought in the minds of men, and yet they may come ſhort of the ſaving Grace of God, how can the Holy Spirit be thought to be the Author of ſuch a Work?*

P. 198.

Now in anſwer to this Objection, it ſeems, you found it needful to ſay, that which directly overthrows your Opinion, That Converſion cannot be effected but by an irreſiſtible Operation. For this you ſay, *They* who are *prepared* and not converted, *do not ſincerely improve what they have received; and faint, not merely for want of ſtrength to proceed, but by a free act of their own wills, they refuſe the Grace which is further tendred to them in the Goſpel.* Now from hence it follows by immediate conſequence, that they might have proceeded to Converſion, who yet wanted that irreſiſtible Grace which you ſay *muſt* be the immediate cauſe of Converſion. This Paſſage of yours does ſo openly and broadly contradict the great Deſigne of your Book, that you were jealous leſt your Reader ſhould think you had forgotten,

gotten your ſelf; and therefore you ſet a good face upon the matter, and made a ſhew of aſſerting your Opinion preſently after; but you durſt not be ſo bold as to aſſert it plainly and honeſtly. For this is all you ſay: *This Will and its actual reſiſtency unto the Work of the Spirit, God is pleaſed in ſome to take away: It is therefore of ſoveraign Grace, when and where 'tis removed.* Now this is not very pertinent; for the Queſtion was, why *ſome* are not regenerated though they are prepared by the Work of the Spirit; and you give a reaſon why *others* are regenerated. But neither do you expreſs your opinion in this matter fully and clearly: for, 1. Againſt the irreſiſtible Work of the Spirit, there can be *no actual Reſiſtency.* 2. You do not tell us whether God is pleaſed to take away this Reſiſtency in *ſome* by an *irreſiſtible* Work, or *not.* 3. If you mean the former, yet it does not follow that this act of *ſoveraign Grace* is ſo neceſſary to *all*, that Converſion cannot be without it. But that, as you know, is your *Hypotheſis.*

There is another glance at your Opinion preſently after, which I ſhall have occaſion preſently to take notice of. But in the mean time, what can any indifferent and obſerving man that reads theſe Paſſages of your Book, think of you, but that you lay Deſignes to impoſe upon your credulous Readers; while you are ſo ſenſible of your own Contradictions, that you dare neither *wholly* to *conceal* them, on the one hand, nor to bring them into *open light*, on the other; but are forced to diſguiſe them with *obſcure* and *imperfect* Sayings, as your manner is? If Truth were on your ſide, you *needed not* to fear the brighteſt day;

and there are few who will believe that a man of your *confidence* would fear it, were you not *sensible* that the Truth is against you.

And thus much concerning our Author's Opinion of the Preparatory Works *themselves*; which was to be the matter of the *second* General Enquiry.

SECT. 8.

Thirdly, That which he saith concerning the manner of the Holy Spirits Operation in preparing the Unregenerate, you have in his *last Answer* to the Objection now mentioned; *viz.* That the Holy Spirit, *in his whole Work, is a voluntary Agent; and no more is required to his Operations, that they may be such as become him, but these two things:* 1. *That in themselves they be good and holy.* 2. *That they be effectual as unto the ends whereto they are by him designed: for what he worketh in any of these things, effectually and infallibly accomplisheth the End aimed at; which is no more but that men be enlightned, convinced, humbled, and reformed, wherein he faileth not.* By which, you see, he ascribes these Preparations to an *irresistible* Work of the Spirit. I shall onely observe, by the way, that in these words 'tis *implied*, that where Regeneration does not follow the Preparations, there the *Spirit* did *not intend* that it should follow: For if the Spirit had *aimed* at that, it had been wrought as *infallibly* as the Preparations were. But had this been plainly said, his own Party, as bad as they are at making Consequences, might well have questioned,

ſtioned, how it could conſiſt with the foregoing Reaſon why the *prepared* are ſometimes not converted, *viz.* becauſe *they refuſe the Grace which is further tendred to them in the Goſpel.*

But now two Chapters before, where the danger was leſs, he ſpeaks home to the buſineſs. *Whereas*, ſaith he, *ſome are ſaid to reſiſt the Holy Spirit, and ſo to fruſtrate his Work toward them, it is not becauſe they can do ſo abſolutely, but onely they can do ſo, as to ſome way, kinde, or degree of his Operations. Men may reſiſt ſome ſort or kinde of means, that he uſeth, as to ſome certain end or purpoſe, but they cannot reſiſt him as to his purpoſe, and* P. 165. *the end he aimeth at. Wherefore in any Work of his two things are to be conſidered:* 1. *What the means he maketh uſe of tend unto in their own nature:* *And*, 2. *What he intends by it. The firſt may be reſiſted and fruſtrated, but the latter cannot be ſo.* This is a very fair account why ſome are ſaid to reſiſt the Holy Spirit, which he undertook to give us the reaſon of; *viz.* becauſe no man ever did, or can reſiſt him: Not the *unprepared*, becauſe the Spirit *intended not* they ſhould be prepared; for if he had *intended* it, they had been prepared: Not the prepared who are *unconverted*, for the ſame reaſon, *viz.* becauſe their Converſion was never intended. For when all is done, he tells us plainly, that the *Means* may be reſiſted, ſo that what *they tend to of their own nature*, ſhall never be attain'd; but that which *the Spirit intendeth by them*, ſhall infallibly be accompliſht. For further ſatisfaction, he proceeds thus: *Sometimes in and by that word which in its own nature tends to the converſion of ſinners, he intendeth by it onely their hardning.* Now it is ſo

plain (according to theſe Principles) that theſe men do *not reſiſt* the Spirit, that they comply with him as fully as the *Regenerate* do. And this Saying of his muſt be underſtood of all perſons that miſcarry under the Goſpel, *viz.* that the Holy Spirit intended not they ſhould be the *better* for the *means* of Grace, but the *worſe*; ſeeing this he lays down for a Generall Rule without exception, that *whatever he intends in the uſe of any Means, he cannot be reſiſted in.* It is therefore abſurdly ſaid of the Doctor preſently after, that as to what *Means* tend to, *men may reſiſt the work of the Spirit, and reject his Counſel concerning themſelves.* For can that Work of the Spirit be reſiſted which is irreſiſtible? Or, can the counſel of the Spirit concerning any man be rejected? Can his purpoſe fail of being accompliſht? Did you not tell us, that whatever the *Spirit intends* by the uſe of *Means*, cannot be *fruſtrated?* Therefore if he intends that any man ſhall be hardned by the Word, as you ſuppoſe he does, the Spirit cannot be ſaid to *work* in order to that mans Converſion, nor can his Converſion be ſaid to be *the counſel of the Spirit concerning* him; and therefore it is abſurd to ſay, that he does *reſiſt the Work of the Spirit, and reject his counſel.*

But ſay you, *When the Spirit will put forth his power in and by the Word to the creating of a new Heart in men, and the opening of the eyes of them that are blinde, he doth therein ſo take away the principle of Reſiſtance, that he is not, that he CANNOT be reſiſted.* To which if we adde what
P. 166. you ſay not long after, *That if he intends no more than their Conviction and Illumination, no more ſhall*

be

be effected; then it is clear, that the reaſon why the prepared ſometimes are not converted is this, *viz.* becauſe their Converſion was impoſſible to be *effected* without that irreſiſtible power, which the Holy Spirit never intended them the benefit of.

Now this plain dealing had been dangerous in the Chapter concerning the Preparatory Works, where he tells us, that *they faint not merely for want of ſtrength to proceed*: For the Reader might then preſently call to mind, that they muſt neceſſarily faint for want of an Almighty ſtrength; which they neither have in themſelves, nor which the Spirit intended to uſe for them: *But by a free act of their own Will, they refuſe the Grace which is further tendred unto them in the Goſpel*: Which Grace is either *irreſiſtible*, and then it was *tendred* to them, but never *intended* for them; or *reſiſtible*, and 'tis no matter whether that be reſiſted or not.

Let us now lay theſe things together. We are told, 1. That *Preparation* is the effect of an *irreſiſtible* Work. 2. That when a man is prepared, *another irreſiſtible* Work is neceſſary to regenerate him. 3. That if he be not Regenerate, his Preparations ſerve onely to *aggravate* his ſin and miſery. Moreover, 4. That the Spirit *intended* they ſhould ſerve to that end, but not for his Converſion; for if the Spirit had intended otherwiſe, Converſion had followed. Finally, that the Spirit intendeth ſuch a man ſhall be hardned by *means* of the Word.

Now if all this be true, then it clearly follows, 1. That it was not onely the Counſel and Con-

trivance of *the Holy Spirit* to entrap this miſerable Creature, but that *He was fain to interpoſe his Almighty and irreſiſtible power to bring that Counſel to paſs*, and with *intention* thereby to aggravate the mans ſin and miſery: For had not this man been *prepared*, his ſin and miſery had been leſs, and the Holy Spirit was fain to prepare him by an irreſiſtible work, and this with intention, that he ſhould not be *converted*, but hardned. 2. (For this is not all) That for the bringing of this about, the Holy Spirit was to make Means work contrary to their *natural tendency*. For to harden the ſinner, and to aggravate his miſery, he made uſe of that good Word of God which promiſeth Life and Salvation to All that come to *Chriſt*, with Invitation of All ſo to do: which is to adde *Hypocriſie* to the extremity of *Cruelty*.

The Devil himſelf cannot be accuſed of doing thus much towards the remedileſs ruine of mens Souls: for though he intends as much evil to us as is here charged upon the Holy Spirit, yet he cannot be ſaid to effect it *irreſiſtibly*, nor to do it in *ſo deceitful a way*, though he be the *Great Deceiver*; for he is our known enemy, and can never make us believe that he would *have us to be ſaved*.

Good God! that men ſhould not tremble to ſpeak theſe *hard* things of *that* Holy Spirit *whereby we are ſealed to the day of Redemption*.

SECT. 9.

Thus have I ſhewn you what the Doctor ſaith are the *Works* Preparatory to Regeneration; and

and in what ſence he calls them *Preparatory*; and *how* they are effected by the Holy Spirit.

I now come to ſhew more diſtinctly, that his Doctrine concerning theſe things, is not onely *unprofitable*, but in its direct conſequences, *deſtructive of Godlineſs.*

(1.) What he ſaith concerning the two laſt Heads mentioned, cuts the ſinews of all endeavour after thoſe Qualifications, whereby, as he pretends, a man is prepared for Converſion, as I have in great part already ſhewn. For, 1. He makes them to be the effects of an irreſiſtible Work of the Spirit, without telling us that there is ſome way by which the Spirit *may be prevailed with* to exert his Almighty Power for the producing of theſe Qualifications in a mans minde. But he ſays very much to the contrary, and particularly, that they ſhall be, where the Spirit intendeth to work them; and where he intendeth it not, there they ſhall not be; and this is all. Now if they are diſpoſed *arbitrarily*, and effected *irreſiſtibly*, I deſire any man that underſtands common ſence, and ſpeaks with an intention to be underſtood, to tell me of what uſe any mans endeavours after them can be. But ſetting this quite aſide, 2. He makes theſe Preparations, where they are, altogether inſufficient to bring a man to a Regenerate State, without a new irreſiſtible Work, without which Regeneration can never be perfected, and which is ſometimes denied to the *moſt prepared* of all, while 'tis granted to ſome that are *not prepared at all.* So that the diſpoſal of *regenerating* Grace being as Arbitrary as that of *preparing* Grace, I do not ſee what can

reaſonably be ſaid to excite mens endeavours after the Preparatory Graces, were they never ſo eaſie to be gain'd; for when they are gain'd, a man is never the nearer being regenerated, if the irreſiſtible favour be not deſigned for him; and if it be, he is ſafe without them. Men may have all his *material* Preparations, as he calls them, and yet it ſhall be as impoſſible for them to be Regenerate, as 'tis for *dry wood* to flame (to uſe his own ſimilitude) till you put fire unto it; which if you do not, 'tis, I ſuppoſe, as ſecure from burning as the *greateſt Tree* in the Foreſt: which yet might be ſet on fire too, by that Almighty Power, which, as the Doctor thinks, does introduce the *Form* of Regeneration, and ſometimes regenerates the unprepared minde; when *God goeth, as it were, out of his way to bring home a ſinner to himſelf.*

Let our Author keep to his Principles and try whether he can offer a ſubſtantial reaſon, why any man ſhould be at the trouble of preparing himſelf for Converting Grace: And when he pretends to do ſo, if I cannot ſhew him either that his *Exhortation wants all motive*, or elſe that he *wanders from his Principles*, I ſhall confeſs my ſelf miſtaken in this Charge.

SECT. 10.

(2.) His Scheme of the *Preparatory Works* themſelves, tends to the diſquieting of mens minds with uſeleſs and unreaſonable Scruples; and likewiſe to the corrupting of their judgments about the State of Regeneration it ſelf.

1. That

1. That it tends to the diſquieting of mens mindes with unreaſonable doubts and Scruples, is plain from what he ſays about the *ſecond degree of Illumination*, which 'tis impoſſible for any man to know whether he hath it or not; and from his making *Conviction* of ſin, ſorrow for ſin, faſting and prayer, to be *legal Humiliations*, not ſhewing wherein *they* differ from *Evangelical*: By which he leaves the Penitent, that lights not upon a better Guide, under endleſs doubts, whether he hath yet humbled himſelf before God in a Goſpel-manner, after never ſo much *ſorrow*, *confeſſion*, &c. *See* p. 6, 7, 8. *above.*

But that which is worſt of all, is his putting the humbled ſinner upon thoughts, enquiries, and contrivances about Deliverance (which is one of the Preparatories by him aſſign'd) after all his knowledge of the minde of God concerning Salvation by *Chriſt*, and all his religious Endeavours to qualifie himſelf for God's pardon through *Chriſt*. For what is this but to ſend him in *queſt* after nothing, and either to weary him out with *endleſs* Enquiries, or to expoſe him to the cheats of his own *Fancy*, or the deluſions of the *Devil*, or of *falſe Prophets* that lie in wait for the Souls of men? For if after the ſinner knows what the promiſes of God are, which are ſealed by the Bloud of *Chriſt*, and what the conditions of thoſe promiſes are, he muſt yet be put upon enquiries and contrivances for Deliverance; it is then plain, that Deliverance is not to be had by the *Goſpel of Chriſt*, nor is the *belief* thereof, joyned with *Repentance* and *Obedience* for the future, ſufficient to ſettle a ſinners minde, and pacifie

fie his Conſcience upon good grounds. This Perſwaſion being once imbibed, it is either impoſſible ſuch a man ſhould ever be ſatisfied at all, or if he be, that he muſt be groſly impoſed upon by *himſelf* or his *Guides*. He is betrayed into a neceſſity of perpetual fears and jealouſies, unleſs his minde be eaſed at laſt by the follies of *Fanaticiſm* and *Superſtition*.

And this is plainly the Artifice of the Doctor and his Companions, to maintain their Spiritual Empire over the Conſciences of men. They contrive ſenſeleſs and intricate Trains of Converſion, wherein they are to have the Arbitrary conduct and management of mens Souls: And to put the people upon a neceſſity of ſubmitting to ſo much of their methods, as they their *Maſters* pleaſe to preſcribe; they firſt teach them to quit the ſteady principles of the Goſpel, and to ſeek for Salvation and Deliverance ſome other way; as if all that the Goſpel has done for our direction in the way to Heaven, was to put us upon *Enquiries*, and then ſend us to *theſe men*, for ſatisfaction.

But how do they manage their peoples Conſciences, when they have brought 'em to this point of *enquiring after Deliverance?* They do by turns *amaze* them with *fears*, and *tranſport* them into *joys*, without any juſt reaſon for either; and when they have kept them long enough in this *Diſcipline*, and their Underſtandings are *tame* enough to ſubmit to any means of Deliverance that their *Keepers* ſhall propound to them; they are fit to be told, that they ſhall finde Deliverance in the *Perſon* of *Chriſt*; and they are bid

bid to *reſt*, and *rely*, and *rowl* upon *Chriſt* for Salvation, and to receive *a Chriſt* that hath done all for them, and left them nothing to do for their juſtification. And indeed they ſet their people ſuch vexatious methods of Converſion, that is, of *getting* into *Chriſt*, that by that time they have gone through with them, the *poor creatures* are made *ſenſeleſs* enough to believe any thing that ſhall be ſaid to them; and withall, they muſt needs think themſelves much obliged to their Teachers for delivering them at laſt, by ſuch an eaſie work of the Fancy, as to *rowl* upon the *Perſon* of *Chriſt*.

Now that it may appear I do not wrong *theſe men*, I ſhall here ſet down their *Manner* or Method of Converſion, as 'tis deſcribed by the Doctor in his third *Book* and ſixth *Chapter*; and then leave the Reader to judge whether it could be contrived by men that pretend to Learning, for any other purpoſe, but to inſult over the weakneſs of their *Proſelytes*.

(1.) He ſuppoſeth that a Religious temper may be wrought in *Children*; which *with the moſt wears off*. I have nothing to object againſt what he ſays under this Head, but that he ſeems to talk too ſlightly of good Education. The Word of God ſaith, *Train up a Childe in the way he ſhould go, and when he is old, he will not depart from it*. Which is not ſo to be underſtood, as if the Rule *could never fail*; but I think thus much at leaſt may be concluded from it, That a *wiſe* and religious Education of Children, is one of the moſt effectual means of Grace, and *ſeldom* fails. P. 254.

(2.) *God*

(2.) *God works upon men by his Spirit in outward means, to cauſe them to take ſome real and ſteady conſideration of him, their own diſtance from him, and obnoxiouſneſs to his Righteouſneſs on the account of ſin.* Here, as he ſaith, *God begins with them, and thereby to ſubduct them from under the abſolute power of the vanity of their mindes.* The ways of effecting this, are ſaid to be either *ſudden amazing Judgments upon others; or perſonal Afflictions; or remarkable Deliverances and Mercies; or an Obſervation of the Converſation of others; or the Word in the reading and preaching*
P. 296. *thereof:* That is, *by theſe and the like means doth God oftentimes put the wildneſs of corrupt Nature to a ſtand,* &c. And hence, *Prayers for Pardon, with Reſolutions of Amendment.* But *with many all this proves evanid and fading*; the firſt reaſon whereof is this, That *the darkneſs of their minds is,* yet, *uncured*, that is to ſay, not diſpell'd by *irreſiſtible Light*; for that he means, as I ſhall convince you in a fitter place: and if that be true, all the reſt of his Reaſons may well be ſpared.

(3.) *The Holy Spirit convinceth them of ſin*; as
P. 297. if they were not convinced of it before, when the Spirit cauſed them to apprehend *their obnoxiouſneſs to God upon the account of ſin.* Now the *nature* of Conviction *in General*, conſiſts, as he ſaith, 1. In *fixing the vain minde of a ſinner upon a due conſideration of ſin, its nature, tendency, and end, with his own concernment therein:* And, 2. In *fixing of a due ſence of ſin upon the ſecure minde of the ſinner, with ſuitable affections unto its apprehenſions.* The ſubject of the former Work, is *the Underſtanding, which is the active, noetical, or*

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contemplative power and faculty of the minde. The ſubject of the latter, is *the practical, paſſive, ſenſible part of the Minde, that is, the Conſcience and Affections.* Now it might have ſatisfied a plain man to have ſaid, that we muſt firſt *underſtand* that we are ſinners, and liable to God's angry Juſtice; and then, as there is great reaſon, be ſeriouſly *affected* with the apprehenſion of it. But then, not onely a pretty *Jingle* had been loſt, but withal, the matter had been ſo plain, that the Doctor's followers had ſtood in leſs *need* of *his* Judgment to *reſolve* them, when *the conſideration or ſenſe of ſin is fixed upon the Minde*, after *the Minde hath been fixed upon the ſenſe or conſideration of ſin.* Now *this Work* produceth *great Reſolutions of Amendment, and much Reformation of Life*; *all the power and efficacy* of which, may be loſt, becauſe *their luſts being onely checked and controuled, not ſubdued, they get new ſtrength by their reſtraint, and rebel with ſucceſs againſt Conviction*; and for other reaſons.

(4.) *In ſome the Holy Spirit is pleaſed to carry on this Work of Conviction towards a further bleſſed Iſſue*; and then, *firſt there will follow great and ſtrange conflicts between their Corruptions and Convictions.* But had we not theſe Conflicts before, when Conviction *controuled* Luſt, and Luſt *rebelled* againſt Conviction? But this is the Artifice of theſe Maſters; they give different names to the ſame things, and then they perſwade their people that the Work is carrying on further, when indeed it ſticks juſt where it was before. But that which is moſt admirable, is, that *theſe Conflicts* come to no more than this, That *the Law coming with power and terrour on the Conſcience,* P. 301.

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requires a relinquiſhment of all ſins, at the eternal peril of the Soul. Sin hereby is incited and provoked, and the Soul begins to ſee its diſability to conflict with that which before it thought abſolutely in its own power. And preſently after, *ſin riſing up in rebellion againſt the Law, diſcovers its own power, and the utter impotency of them in whom it is to conteſt with it, or deſtroy it.* Theſe are indeed very *ſtrange* Conflicts; but I can at no hand allow them to be *great* ones, where all the *Conflict* on *one* ſide, is to *ſee its diſability to conflict with the other.*

But theſe Convictions will produce, 1. *Some endeavours and promiſes of Amendment and Reformation of Life*; whereby I perceive the Work is going backward, inſtead of advancing forward; for they were *great Reſolutions of Amendment, and much Reformation of Life*, which the *other* Convictions produced; and that I ſuppoſe is ſomething more than *ſome endeavours and promiſes thereof.* Well, but, 2. *Theſe endeavours do ariſe unto great perplexities and diſtreſſes: For after a while the Soul of a ſinner is torn and divided between the Power of Corruption, and the Terrour of Conviction.*

So that *the fixing of the Minde on the conſideration of ſin*, and *of a due ſenſe of ſin on the Minde*, cauſeth the *checking of Corruption by Conviction*; and this produceth *great endeavours, and much Reformation*; and if the Work goes on any further, then all this will cauſe *great and ſtrange Conflicts between Corruption and Conviction*; and theſe Conflicts again produce *ſome Endeavours of Reformation*; and theſe Endeavours again produce great

great and ſtrange Conflicts, that is, under a new name of *perplexities and diſtreſſes*, *the Soul of a ſinner being torn and divided between the Power of Corruption, and the Terrour of Conviction.*

This *Teaſing*, according to him, falls out upon a double account: 1. *Upon ſome occaſional ſharpning of former Convictions*, &c. 2. *From the ſecret inſinuation of a principle of ſpiritual life and ſtrength into the Will, whoſe nature and power the Soul is yet unacquainted withal. This*, he ſaith, *being deſigned to rule and bear ſway, the Soul begins its Conflict effectually to eject ſin out of its Throne and Dominion.* But all this while I do not underſtand why the *new principle* of ſpiritual life might not have been ſuppoſed ſooner; for if the Doctor had pleaſed, it might have been brought in preſently after the *great and ſtrange Conflicts* that we had before; and then there had been ſome needleſs trouble ſaved. I would fain know what other reaſon he had to bring it in ſo late, beſides that of amuſing the people with ſuch a method of Converſion, as *doubles* at every turn, and goes *backward* and *forward*; which ſince 'tis impoſſible for them to *know* the meaning of, by themſelves, they are caſt upon a neceſſity of ſurrendring the abſolute *conduct* of their Souls in this matter to them who *pretend* to know it. This new *Conflict*, he ſaith, *fills the Minde with amazement, and in ſome brings them to the very door of deſpair But in this tumult and diſtreſs of the Soul, God oftentimes quiets it by ſome ſuitable word of truth. ——In the midſt of this Storm and Diſorder he comes and ſays, Peace, and be ſtill.* And yet, for all this, he goes on and tells us, P. 303.

P. 304. *A ſecond thing which befals men under this Work of Conviction, is a dread and fear as to their eternal Condition, &c. afflictive perturbations of minde, with dread and terrour, conſternation, and humbling of their Souls thereon.* So that *Peace* and *Quiet* are out of doors; and once more enter *Tumult* and *Diſtreſs*, under the new names of *legal Sorrow, ſervile Fear*, &c. which he thus further explains.

P. 305. 1. *Conviction of ſin is ordinarily accompanied with a deep ſenſe and apprehenſion of the eternal danger which the Soul is liable unto, on the account of the guilt of Sin, whereof it is convinced*; which we had long ago, both when the Soul was ſuppoſed to have ſome ſteady conſideration of God, and its own obnoxiouſneſs to him, and when the *due ſenſe of Sin was faſtned upon the practical paſſible part of the Minde*; and at other times. 2. *This apprehenſion will ordinarily ingenerate diſquieting and perplexing affections in the mindes of men: As*, 1. *Sorrow and ſhame.* 2. *Fear of eternal wrath*; which we have had over and over. 3. *Perplexing, unſatisfactory enquiries after means and ways of deliverance out of this preſent diſtreſs, and from future miſery:* which is indeed (in this *Scheme*) new, but very unreaſonably brought
P. 306. in *here*, as I have ſhewn before. *Theſe things*, again, *will aſſuredly put the Soul on many duties, as Prayer for Deliverance, Abſtinence from Sin, Endeavours after a general Change of Life*; which comes in at every turn. And theſe things he makes to be the effects of *the Law, accompanied with a ſecret Vertue from God, called the Spirit of Bondage*; *which cauſeth a ſenſe of the curſe of it*

to

to take a deep impreſſion on the Soul, to fill it with fear and dread, yea, ſometimes with horrour and deſpair. So that although you might have gueſſed by that *new Principle of Spiritual life and ſtrength*, and that *peace and quiet* which he ſpake of before, that the ſinner was come under a *Goſpel-work*, yet you may be miſtaken; for, at preſent, you ſee he is but under the *Law*.

But would any one think, that after all this ado, he ſhould tell us, that, *No certain meaſure or degree of theſe Accidents or Conſequents of Conviction is to be preſcribed unto any as antecedaneouſly neceſſary to ſincere Converſion, and ſound Believing?* For let any man but himſelf ſay, if he has not preſcribed, not onely the *Accidents* and *Conſequents themſelves*, but the *Degrees* and *Meaſures* of them too, in many Caſes, when they are greater, when leſſer, in as peremptory terms as a man would expect. But ſuppoſe a man ſhould ask you whether All theſe *Accidents* or *Conſequents*, as they beget one another in your *Scheme*, are *themſelves* neceſſary to be preſcribed, though the *degrees* of them be not; I doubt you would be hard put to it, to make an Anſwer. And truly that they themſelves are not to be preſcribed as neceſſary, follows plainly from your ſaying preſently, that the *two things* neceſſary, and thoſe, but *in General*, are, 1. *Such a Conviction of ſin, as that the Soul is ſatisfied that it is thereby obnoxious to the Curſe of the Law, and the Wrath of God.* 2. A *due apprehenſion and reſolved Judgement, that there is no way within the compaſs of a mans own contrivance to finde out, or his ability to make uſe of, and walk in; nor any other way of Gods appointment or approbation, which will deliver* P. 307.

the Soul in and from the ſtate and Condition wherein it is, and that which it fears, but onely that which is propoſed in the Goſpel by Jeſus Chriſt.

Theſe are plainer Paſſages than you have uſed us to; and 'tis ſo great a rarity, that I thank you for it. But, if this be all the Conviction that is *antecedaneouſly neceſſary*, as you call it, to Converſion; do not, I beſeech you, reſerve to your ſelf a power of preſcribing thoſe *Accidents* and *Conſequents* of it, which you have deſcribed before, in their dependance one upon another. Oh! but

P. 306. *God is pleaſed to exerciſe a Prerogative and Soveraignty in this whole matter, and deals with the Souls of men in unſpeakable variety. Some he leads by the Gates of Death and Hell, unto Reſt in his Love; and the Paths of others he makes plain and eaſie to them.* And thus likewiſe you told us a

P. 304. little before, that *God carries ſome through ſtrong Convictions*, &c. *and perplexing Terrours; leading others gently and quietly*, &c. Which words of yours are capable of a very true and profitable ſence, as I ſhall ſhew in due place; but by the *Gates of Death and Hell*, I do not underſtand, as I think you do, thoſe your *Accidents* and *Conſequents* of Conviction which we have been looking over. Nay, I *grant* moſt willingly, that God *may*, and I *hope* aſſuredly that he *doth*, by the power of his Grace, bring many Souls to himſelf, whom you torment with your unreaſonable Methods; while you are to anſwer for the cauſeleſs agonies wherewith you trouble *them*, and the grievous ſtumbling-blocks you lay in the way of *others*. Now if by the *Gates of Hell* you mean your *Accidents* and *Conſequents*, 'tis boldly done of you to ſay that God leads men to Heaven by the

Gates

Gates of Hell, unleſs you could ſhew us plain warrant from Scripture for what you ſay. God does not lead men to Heaven by ſuch Trains and Methods of *Humane Invention*, as you and your Party preſcribe to thoſe melancholy Souls, whom you can eaſily fright, after they have entertain'd your *Principles*, into a ſubmiſſion to any of your *directions*. It is you, *you*, I ſay, that *exerciſe a Prerogative and Soveraignty*, which belongs not to you, *in this whole matter* that we have been conſidering. For if that Conviction which you at laſt tell us of, the meaning of which is plain, and the reaſon whereof is eaſie to be underſtood, be *All* the Conviction which is neceſſary to Converſion, and yet that other intricate Work of Conviction, wherein you have made ſo many *Doubles*, belongs to the Method of Converſion too, as you plainly make it; what elſe can we imagine you mean by theſe Riddles, but to reſerve to your ſelves the *Prerogative* of preſcribing what Method of Converſion you pleaſe, and by this means to ſute your Preſcriptions to the tempers of thoſe you have to deal with? which is the ſubtileſt way of *Lording it over mens Conſciences*, that has been yet invented; but which the *Jeſuites* began with before you; whoſe beſt Artifice to ſupport their Spiritual Soveraignty is this, that they have reſolutions in a readineſs, that ſhall hit all the ſeveral inclinations and tempers of the penitents that reſort to 'em for directions.

To conſider the *Tempers* of men, and then to follow them chiefly with thoſe Motives of the *Goſpel* (not excluding any of the reſt) which are moſt likely to make impreſſion on them, is a

part of true *Spiritual Wiſdom*, and a proper means of *bringing home Souls to God.* But to contrive *arbitrary Methods* of Converſion, and then to preſcribe them, as *occaſion* ſerves, is good for nothing but to *make men of all complexions faſt to a Party:* But if you make *God* to be the Author of thoſe *Fits* of Amazement and Horrour, which you ſometimes put the people into, by the *ſowerneſs* of *your* Principles, and the *intricacy* of *your* Rules; you ſeem to adde *impiety* to diſhoneſty, and to be as little afraid of trifling with the *Majeſty* of *the Holy Ghoſt*, as you are of dallying with the *Souls* of men.

To proceed; after this plain ſpeaking, ſo rare with our Author, he immediately confounds all again: For he tells us, that *where theſe things are, the Duty of a perſon ſo convinced is to enquire after, and to receive the Revelation of Jeſus Chriſt, and the Righteouſneſs of God in him:* Which direction comes in as wildly as is poſſible; for this very *perſon* was immediately before well reſolved in his judgment, that there is no way of *Deliverance but that which is propoſed in the Goſpel by Jeſus Chriſt:* Therefore ſurely he has already *enquired after the Revelation of Jeſus Chriſt*; unleſs the Doctor makes it to be one part of the Method of Converſion, for a man to be ſo ſenſeleſs as to reſolve upon he knows not what. *In order hereunto*, as the Doctor goes on, *he muſt firſt own the ſentence of the Law under which he ſuffereth, juſtifying God in his Righteouſneſs, and the Law in its Holineſs*; all which he has done already, if he was *duly convinced of ſin.* 2. He muſt not *haſtily believe every thing that will propoſe it ſelf to him, as a remedy or means of Relief:* And this, after he is re-

P. 307.

reſolved that no way is to be truſted, but that which is propoſed in the Goſpel. But above all he muſt take heed of hoping to eſcape by *Legal Righteouſneſs, which is ſought after in Amendment of life. For although the Law requires Amend-* P. 308. *ment of life, yet it propoſeth it not as that which will deliver any Soul from the guilt of ſin already contracted.* What ridiculous ſtuff is this! For his ſinner (who is already *enlightned*) muſt be in the *darkneſs* of thick Ignorance, if he goes to ſeek after *Legal Righteouſneſs in Amendment of life*; ſince *Legal Righteouſneſs* conſiſts in *unſinning Obedience.* The *Law* does not propoſe Amendment of life as a way to *eſcape*, i. e. the *Original Law* given to man in his Innocence: But the *Goſpel* does propoſe it (and that with *frequent* Commands and *vehement* Exhortations) as *a way to eſcape*, nay, as an indiſpenſible condition of being *delivered from Guilt*, by the ſacrifice of *Chriſt*'s death for us. Whatever this man ſays, Amendment of life ought to be *leaned on to this purpoſe*; for he that *confeſſeth* and *forſaketh* his ſins, ſhall *finde Mercy*: 'Tis ſo far from being *a broken Reed*, as this man calls it, that there is nothing can *ſupport Chriſtian* hope without it. But what *Guides* of Souls are theſe, who in their Directions towards Converſion, put in cautions againſt hoping *to eſcape by Amendment of life!* as if Repentance were not that *Door of Mercy* which our dear Lord has opened for us.

At laſt we are told, *It is the Duty of perſons in ſuch a condition, to beware of Entangling Temptations: As,* 1. *That they have not attained ſuch a degree of Sorrow for ſin, as is neceſſary unto them that are called to believe in Jeſus Chriſt.* This in-

deed comes in comfortably, after ſo many *Scenes* of Legal Sorrow as we have had; and yet all that I can gather from this general ſaying of yours, is this, That after you have held a ſinner as long as you thought good, under diſtracting Apprehenſions, Doubts, and *Amazements*, you know your Cue, when he is to be elevated with joys, that there is yet as little reaſon for, as there was for the *Turns* and *Returns* of his Griefs and Anxieties before. 2. *That thoſe who perſwade them to believe, know not how great ſinners they are, i. e.* They muſt not object their own ſins againſt themſelves, when your turn comes to bid them *believe in Chriſt*, your meaning of which, we ſhall ere long ſee. Had you ſaid, They ſhould not think themſelves too great ſinners to *amend*, and ſo be qualified for *Pardon*, you had ſpoken worthily of that *Grace* and *Mercy* of God, and withal of that Holineſs of the Divine Nature, which are ſo illuſtriouſly repreſented to us by the Goſpel. But to thruſt Amendment of life out of the conditions of *Pardon*, or *ways of eſcaping*, to make it a legal Righteouſneſs, to caution the ſinner againſt *hoping to eſcape* by it, and finally, to perſwade him that he is not too great a ſinner to *come to Chriſt*; What is this, but to make *Chriſt* a Sanctuary for thoſe incorrigible ſinners, who can never hope to eſcape upon the *Terms* of his *Goſpel*; and to betray your Followers (unleſs the Grace of God mightily prevails in them againſt the malignity of your Doctrines) into a neglect of true Repentance, as being not neceſſary to Juſtification by *Chriſt*?

Thus far has our Author brought on the Method of *Converſion*; which he now tells us, is *the*

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Ingenerating and acting of Faith in God by Jeſus Chriſt. And he ſaith, the laſt thing whereby this Work is compleated, as to the outward means of it, remains to be conſidered. And in the next Section I ſhall conſider it with him.

In the mean time it is not to be forgotten, that he has pretended to give us an Example of this manner of Converſion in the inſtance of St. *Auguſtine*, who becauſe he tells us by what fears he was wrought upon to reſolve upon the forſaking of his ſins, and what difficulties he found in his Converſion, and the like, is brought by this man to give teſtimony to all that wilde and intricate talk of his, which I have been examining.

I intend, with Gods bleſſing, to give an account of the Teſtimonies you bring out of the Fathers, in a Work by it ſelf. At preſent I ſhall onely ſay, That although it be neceſſary, in order to a thorough Converſion, that a man becomes ſenſible of his ſins, and ſorrowful for them, and afraid of Gods threatnings, (which is of good uſe after his Converſion, as well as before it) and that he believes Gods promiſes, and prays for his Grace, and reſolves upon Amendment, and that he does not give over becauſe of the Reluctancy of his evil Affections, and the Oppoſition of his evil Habits; which will at firſt, and for ſome time after, give him that diſquiet and trouble which St. *Auguſtine* found: yet all this will not juſtifie *thoſe Windings* and *Turnings* of theſe things backward and forward, by *which* you pretend to lead men to Converſion. Although alſo the Fears and Sorrows of men may be leſſened, *viz.* upon *ſome*

Amendment, and then increaſed beyond what they were at firſt, *viz.* upon a *Relapſe*; yet this is no warrant to you, when you are preſcribing the Method of Converſion, to make men fear and ſorrow by fits, over and over again, and then to put them upon Enquiries for Deliverance, when they know well enough what muſt be done for that end, if you could be content to let them take that way which the Goſpel directs them to uſe.

Surely you do not make *doing* and *undoing*, reſolving well, and backſliding preſently after, part of your Method of Converſion! And when you deſcribe that Method, I ſuppoſe you pretend not to ſhew how often a man may fall after Repentance, and riſe again; but rather, what that man, who is at preſent under the Power and Guilt of ſin, muſt do, that he may be converted and forgiven. But the Method you have here laid down, is good for nothing, but either to amaze him, and make him wonder what you ſhould mean; or to make an Experiment what tame things the Underſtandings of *ſome men* are, how eaſie it is to play with their Ignorance, to make them ſlaves to a Faction, to work them into what paſſions you pleaſe, and to keep them under *amazements*, doubts, and enquiries, as long as you pleaſe, till you think fit to put an end to them your ſelf, by ſuch Arts and Devices as you have ready for that purpoſe.

Pray, Doctor, look over your *Scheme* again, and ſee whether it becomes a *grave* Divine to make this kind of ſport with the Souls of men: Upon ſecond thoughts, you may be convinced that you have

have preſumed, too much in all conſcience, upon the ſimplicity of your people; to lead them ſuch an *Antick* Dance, as you have done, while you were treating of ſo ſerious a matter, as the Method of Converſion from ſin to God.

You ſay, *The fixing of a ſenſe of ſin upon the Minde*, cauſeth *trouble and ſorrow, and the checking of Corruption by Conviction*; and this produceth *great endeavours of Reformation.* If the *Work* goes on further, what then? This, forſooth, will cauſe *great and ſtrange Conflicts between Corruption and Conviction*; and theſe Conflicts again will produce *ſome Endeavours*; and theſe Endeavours will produce great *Conflicts*, as before; and then comes in *the ſecret inſinuation of a principle of Life:* But beſides all this, a *deep ſenſe of the Souls Danger befals it*; and this ingenerates *ſorrow and ſhame, and fear of eternal wrath, and perplexing unſatisfactory Enquiries after ways of Deliverance.*

Now might you not have made theſe things to beget one another to the end of your Book, by the ſame Authority that you have made them do it ſo often? As for Example: You might here begin at the ſinners *perplexing Enquiries* (which you do very well to call *unſatisfactory*) and ſuppoſe him enlightened with the knowledge of their ſeveral *Reſolutions.* Now *Illumination*, you know, goes *before Conviction*; wherefore 'tis but making him to go under the Work of *Conviction* again till he comes to *enquire* again, and ſo your Method ſhall ſerve him as long as he lives, if you pleaſe. But you will ſay, that upon theſe Enquiries, you bring him to Chriſt for Deliverance; and

and that muſt needs *ſatisfie* and ſettle him. Perhaps it will, if you pleaſe, but not elſe; for he had as much reaſon to be ſettled and reſolved about the way of Deliverance, before you brought him to *Chriſt* this time, as he has now: Onely you had new tricks to ſhew him, for reaſons beſt known to your ſelf, and therefore you unſettled him when he was very well reſolved; and ſo you may do at any time, by the ſame reaſon, when you ſee it convenient for your purpoſe. For the ſinner, you know, was enlightened by the knowledge of the Goſpel ſome time ſince, and conſequently knew that there was no Salvation but by *Chriſt:* But if for all that you put him upon New Enquiries after the way of Salvation, and tell him, in anſwer to thoſe Enquiries, what he knew before, (though perhaps in other Phraſes) *viz.* that he muſt have Deliverance by *Chriſt*; I do not ſee but after all this you may ſend him upon the ſame Errand again, and that as often as you like it.

I do not think that you are able to give a good account even of that part of your Method, where you ſuppoſe the ſinner to be racked with ſo many Fears, Sorrows, and Conflicts, between Corruption and Conviction; the laſt of which you know comes to paſs by reaſon of his Endeavours after Reformation. Do not miſtake me, for I contend that Reformation is to be endeavoured with the greateſt zeal; and I grant, that Fear and Sorrow, and conflicting with our Luſts, or ſtriving againſt our evil Inclinations, are neceſſary in order to Reformation. But this I ſay, It ſeems to be Tyranny in men of your Principles, to require theſe *Conflicts and Vexations*, when you

you have to do with the Souls of men. Do but conſider your own Inſtructions to the ſinner, after you have created him ſo much trouble about Reformation: For you bid him beware of hoping to eſcape by *Amendment of life*, which you oppoſe to *coming to Chriſt*; and this he may do with all his ſins about him, nay 'tis his duty not to think himſelf too great a ſinner to *come to Chriſt*. Now had this advice been given in time, the poor ſinner might have been eaſed of all his Conflicts, without any loſs or danger to himſelf; and all the Terrours that befel him while he was endeavouring after Amendment, might have been ſpared. For when all is done, *coming to Chriſt* is the onely way to eſcape, and a man may come to *Chriſt* without that *legal Righteouſneſs* of Amendment of life. Nay, as we ſhall ſee afterward, you make this kinde of Righteouſneſs, *viz. Amendment*, a neceſſary effect of *coming* to *Chriſt* and *receiving* him. So that if Chriſt will take care to make the ſinner thus righteous, after he is *come* to him; and if his own care to be ſo ſignifies nothing to his coming to *Chriſt*, it might in all reaſon have been very well ſpared, together with all the Terrour and Amazement that went along with it. For if you ſay that the ſinner, by the inefficacy of his own endeavours, is to learn his need of *Chriſt*, and that by *coming to Chriſt* and *believing* in him, you mean employing the *Grace* he hath promiſed, and truſting that his ſincere endeavour being thereby *aſſiſted*, will ſucceed; then you did not *enlighten* your ſinner as you ought and might have done; and you were very cruel in concealing that ſo neceſſary Aſſiſtance from him, which if he had known, and betaken himſelf to, his endeavours would have ſucceeded

more

more proſperouſly, ſpeedily, and comfortably. But if you mean believing *Chriſts* promiſes of Pardon or Juſtification; neither ought *they* to have been concealed from the ſinner, becauſe they would have added great *encouragement* to his Endeavours after Reformation, and moreover convinced him of the *Neceſſity* thereof, had you repreſented them truly, with the *Conditions* on which they are ſuſpended. If you had gone thus to work, then the more you had convinced him of his ſins, and imprinted in his minde a deep ſenſe of the foul nature, and dangerous conſequences of them; *then*, I ſay, he would have ſeen the greater *Need* of *Chriſt*, he would more earneſtly have implored his *Grace* to *purifie* him, and the *Mercy* of God through his *Merits* to *pardon* him. But this is none of *your* Method.

Thus have I ſhewn what an *Amazing Labyrinth* this man has made of the Method of Converſion, or the *Works Preparatory* to Regeneration, to amuſe and perplex thoſe Souls withal that do not light upon an honeſter Guide. And upon the whole matter, I cannot but ſay, It is a ſad thing, that a Divine, and one that has had ſome Reputation for his Abilities, and is now of a conſiderable age, ſhould trifle at this rate with the Souls of men, and the moſt weighty matters of the Goſpel; eſpecially ſince we ſee that even amongſt Chriſtians there may be found men of Underſtandings ſo lamentably weak, as to make up a Congregation for him to practiſe ſuch Methods as this upon.

But I am apt to think the reſt of his Brethren that lead the Separation, will give him little thanks

thanks for publiſhing, ſo unadviſedly, the *choiceſt* Myſteries of the *Faction.*

SECT. II.

2. His *Scheme* of the *Preparatory Works, tends to the corrupting of mens Judgments about the State of Regeneration it ſelf.* For his way excludes *Reformation* and *Amendment* out of the notion of *Regeneration.* For he makes Reformation to be a Preparatory Work, and the Preparatory Works to be of another kinde of things than Regeneration it ſelf; and then I think it follows, that P. 192. Reformation and Regeneration are of two kinds of things; juſt as the *dryneſs of wood* is another ſort of thing than *firing or continual fire.* 'Tis indeed ſomething ſtrange that he ſhould make this difference between them, if it be conſidered that in this very Chapter he acknowledges, that Change of Affections, and Reformation of life, which are preparatory to Regeneration, to be *in* P. 198. *their own nature good and holy.* For one would be inclined to think, that according to the Doctor's Principles, Regeneration is of another kinde than that Change which is in its *own nature good and holy*; and by conſequence, that as the Unregenerate man may not be ſo bad, as the Doctor elſewhere ſuppoſes it neceſſary for him to be, ſo the Regenerate man, namely he whom *God goes out of his way, as it were,* to bring home to himſelf, may be a worſe man than the Unregenerate. Had the Doctor ſaid that there are divers Degrees of this good and holy Change, and that the difference of Degrees altered the kinde; that is, that the State of Regeneration con-

consists in an *Universal* Reformation; this charge had been prevented. But he has not onely *said no such* thing, but he has plainly enough *affirmed* the contrary.

Witness what he saith in another place, *viz.* That *the natural minds first choice, is a life of sin and pleasure; but if by Afflictions or Convictions it be in Part, or WHOLLY forced to forsake and give up this life* (of sin and pleasure) *it will chuse, magnifie, and extol a moral life, in, by, and under the Law*, i. e. a life of Vertue and Mortification, (which he is wont to disgrace under the terms of a legal and moral life) *though at the last it will stand it in no more stead than the life of sin and pleasure.* This now is plain dealing; for here the Doctor does not mince the matter, as he endeavours to do in his talk about that *Reformation* which he makes preparatory to Regeneration, where he vainly supposes it necessarily liable to those defects, which I have shewn they are not: But he tells us honestly, that though a man forego the life of sin and pleasure *wholly*, and chuse the contrary, it will stand him in no stead at last, if he be yet a *natural*, i. e. an Unregenerate man.

Now if this be true, then *Holiness* is so far from being *that* wherein the State of Regeneration in great part *consists*, that it is not so much as a *certain Signe* thereof; which these men are sometimes willing to grant it to be. Though they have not much *extol'd and magnified Morality*, yet they have been content it should hold this place under *Regeneration*, viz. to give notice where it is. Now although it were not believed that

they

they are of the ſame Family, yet ſome good might be done upon men, ſo long as they are perſwaded that *they* always live in one place together: And we ſhould be well enough content to let them *truſt* to Regeneration onely, as *ſaving*, if they would *wholly forſake the life of Sin*, and be diligent in the practice of *Vertue*, becauſe being eaſily known, it could better diſcharge the office of a *Comforter*. But if the Doctor can part this good Company, I would fain know what comfort any man can take from a good Conſcience. For the beſt report that a mans Conſcience can make to him of himſelf, is, that he has *wholly forſaken the life of Sin*, and *choſen* the contrary. But if this may ſtand him in *no more ſtead* at laſt, than if he had been as lewd and wicked as ever he was, or any man can be; then, for all this, he may be a *Natural* and Unregenerate man ſtill: For I know the Doctor will not ſay that the Regenerate may periſh *at laſt* too. And is not Repentance and Obedience then a ſubſtantial mark of Regeneration? Or rather, is it not plain, that this man has quite corrupted the true notion of Regeneration, and turn'd it into a Fancy?

I ſhall now adde the concluſion of the Doctor's Method of Converſion; which we left, where he promiſes to conſider the *laſt thing whereby* Converſion, or the *Ingenerating* and *Acting of Faith*, *is compleated.*

He ſays, 1. *This is the peculiar Work of the Goſpel.* 2. *To this purpoſe it is neceſſary that the Goſpel be declared, and made known to convinced Sinners* (as if they had all this while been ignorant of it: Were they not well enlightened the mean while?) P. 308.

while?) 3. *The Declaration of the Goſpel is accompanied with a Revelation of the Will of God,* which muſt needs be true, becauſe the Goſpel is *that* Revelation; and then he ſhews that we are bound to *believe* this Revelation. 4. *In the Declaration of the Goſpel, the Lord Chriſt is in an eſpecial manner propoſed as crucified and lift up for the eſpecial Object of our Faith,* which *includes in it an Invitation to come unto him for Life and Salvation.* 5. It is *declared withal for what end Chriſt is ſo propoſed* unto ſinners, *and this is in general, to ſave them from their Sins.* At this rate we ſhall never have done; for ſinners were ſaid to be Invited *to come unto him for Salvation,* juſt before. 6. *It is propoſed and promiſed, that through and upon their believing, that is, on Chriſt, as propoſed in the Goſpel for the onely way of Salvation, convinced Sinners ſhall be pardoned, juſtified, and acquitted before God, diſcharged of the Law againſt them, through the Imputation unto them of what the Lord Chriſt hath done for them, and ſuffered in their ſtead:* That is to ſay, All that a convinced Sinner hath to do in order to his Pardon and Juſtification, is to believe that the Righteouſneſs of Chriſt is imputed to him, and, as you will yet more fully ſee by what follows, the way to have this Righteouſneſs imputed, is to believe it. For, 7. *To win over the Souls conſent to receive Chriſt, on the terms wherein he is propoſed:* Pray let us hear them; *That is, to believe in him, and truſt unto him, to what he is, hath done and ſuffered, and continueth to do for pardon of Sin, Life, and Salvation, the Goſpel is filled with Arguments, Invitations, Encouragements, Exhortations, Promiſes, all of them deſigned to declare the Love,* &c. *of God herein.* If all that is incumbent on the convinced Sinner, be to truſt to the Imputation

tation of Chriſts Righteouſneſs, then one would think indeed, that the Motives of the Goſpel are deſigned to win us over to a conſent to receive *Chriſt* in this faſhion. *In the due management and improvement of theſe parts* [Motives] *of the Goſpel, conſiſts the principal wiſdom and skill of the Miniſters of the New Teſtament:* That is, in *managing* all the *Exhortations* and *Promiſes* of the Goſpel in ſuch a manner, that though it is never ſo plain that the *Goſpel is filled with* them on purpoſe to move us to *Obedience* (which you do not vouchſafe to ſpeak one word of, or any thing like it) yet you ſhall make the people fancy that they are intended to win over their conſent to believe that he has done that for them. So that I perceive, the *principal skill and wiſdom of the Miniſters of the New Teſtament, lies* in perverting the Bible to *Antinomianiſm.* 8. *God frequently cauſeth ſome eſpecial Word, Promiſe, or Paſſage to fix it ſelf on the Minde of a Sinner. Hereby the Soul is firſt excited to exert and act the Faith wherewith it is endued, by the effectual working of the Spirit of God before deſcribed*; i. e. by an irreſiſtible Work. So that by this time the Work of Regeneration is done, *i. e.* of having Faith in the perſonal Righteouſneſs of Chriſt ingenerated in the Minde by an effectual Work of the Spirit; for to be Regenerate, according to *this man*, in *this place*, is to be ſtrongly perſwaded that Chriſt hath been righteous in our ſtead; and this, I confeſs, is of *another kinde* than to be righteous ones ſelf. But now whether this Faith was *ingenerated* upon the Souls *rejecting of Relief by Amendment* of life, or its *giving over to ſorrow*, or at ſome other time, the Doctor hath not told us; but 'tis ſlipt in cunningly at laſt, where we hear of the Souls

exerting the Faith it is endued withal. But ſure 'tis a falſe ſtep in the Method of Converſion, not to *endue* the Soul with Faith, before you bring it to *exert* and *act* the Faith wherewith it is endued. 9. *The acting of Faith on Chriſt through the promiſe of the Goſpel, for Pardon, Righteouſneſs, and Salvation, is inſeparably accompanied with, and that Faith is the Root and infallible Cauſe of an Univerſal Engagement of Heart unto all holy Obedience to God in Chriſt.* And therefore there was the leſs need of troubling a mans ſelf about *Amendment* of life before his Regeneration, becauſe it would infallibly proceed from it afterwards, *viz.* from acting of *Faith* on Chriſt, *i. e. believing* that *Chriſt* was righteous in his ſtead. And then the Doctor falls into a hot fit againſt his Adverſaries, *who*, as he ſaith, *in a high courſe of a worldly life and profane, do charge others with preaching a Juſtification by Faith alone in Chriſt Jeſus, unto a Neglect of Holineſs, Righteouſneſs, and Obedience to God, which ſuch Scoffers and fierce Deſpiſers of all that are good, do ſo earneſtly plead for.* Not altogether ſo *fierce* as your ſelf; witneſs this very malepart Saying of yours, in which you openly reflect upon many worthy Perſons, with ſo much *indiſcretion* and *unmannerlineſs*, that I am apt to think there are divers of your own Party, ſober enough to condemn you for it, and to wiſh you had been wiſer. But ſetting your ill words aſide, I grant, you make it impoſſible for the Regenerate to *neglect* Holineſs and Righteouſneſs, but you ſhould not preſently defie us, becauſe you do ſo; that is, becauſe you ſuppoſe Holineſs as neceſſary to them as *irreſiſtible Power* can make it: For, by your leave, you do not ſuppoſe it neceſſary in order to Regeneration; for 'tis clear, accor-

according to you, that a man *may be* regenerated, (*i. e.* have that Faith you wot of *ingenerated* in his minde) nay, in this *Scheme*, that he *is* regenerated before you ſuppoſe him to be Righteous; ſince you firſt make that *Faith* in which Regeneration conſiſts to be *ingenerated*, and then the *acting* of that Faith to be the cauſe of Obedience. But now, after his Regeneration, you make it *ſo neceſſary* that he ſhould be Holy, that there is *no neceſſity* of putting himſelf to any trouble, or taking any care, to be ſo.

And ſo much for *your* Preparatory Works.

CHAP. II.

Of the Qualifications preparatory to Regeneration, according to the Holy Scriptures.

SECT. I.

THat Regeneration requires ſome *Preparedneſs* in the *Subject*, is evident from the Parable of the *Seed* that fell upon *different* ſorts of *ground*, *Mat.* 13. by which is meant the Goſpel preached to men of ſeveral Diſpoſitions: For the reaſon why the Seed was fruitful in one place and not in another, is there clearly ſuppoſed to be the *difference* of the places upon which it fell; the good Ground being that *onely* which yielded increaſe. It is farther implied, that the reaſon why the fruitful Ground brought forth a *more* plentiful increaſe in ſome places than in others, in *ſome an hundred fold*, in *ſome ſixty fold*, in *ſome thirty fold*, was becauſe the good Ground was in thoſe places *better* than in theſe. For the *Seed* was the ſame; and if the onely reaſon given why any Ground was fruitful, be the *goodneſs* of it, it follows, that the reaſon of greater fruitfulneſs in ſome places, is becauſe there the Ground is *better*.

Now, as *onely* the prepared Ground yielded Fruit, and as the preparedneſs of the Ground conſiſted in *its own* Goodneſs; ſo alſo there is ſome

ſome preparedneſs of the *Minde it ſelf*, neceſſary to *underſtand the Word, to keep it, and to bring forth fruit with patience*, i. e. neceſſary to *Regeneration*; and according to ſuch preparation, men will more or leſs improve under the Miniſtration of the Goſpel.

Seeing therefore that not onely our Chriſtianity, but the degrees thereof, depend hereupon; ſeeing a *total unpreparedneſs* is the cauſe why ſome remain as unfruitful as ever they were; and the *imperfectneſs* of a prepared ſtate is likewiſe the reaſon why others bring forth leſs fruit than they ought; it cannot be denied to be a *profitable* enquiry, *wherein this Preparation conſiſts*. And this I ſhall endeavour to ſhew in the firſt place; in order whereunto, it is farther obſervable, that,

SECT. 2.

That Preparedneſs of *Minde* which our Lord means, conſiſteth of ſome *Moral Qualification* thereof; as is plain from *Luke* 8. where that which anſwers to the good Ground in the Parable (he himſelf being his own Interpreter) is *an honeſt and good Heart*. Again, this Honeſty and Goodneſs of Heart being all the Preparedneſs which is needful, it is reaſonable to ſuppoſe that under *it* are comprehended whatſoever moral Endowments are either elſewhere particularly noted by our Saviour, or may by conſequence from other paſſages in his Sermon be concluded to be needful for this end. And,

1. It is obſervable that there is no good diſ-

poſition which our Lord takes more notice of in his Sermons, and honours with more teſtimonies of his approbation, than that of a *meek* and humble Spirit; and that not onely as an excellent quality in it ſelf, but as leading to all other goodneſs. Thus when he invites the guilty to *come* to him, *Mat.* 11. *Learn of me*, ſaith he, *for I am meek and lowly; and you ſhall finde reſt to your ſouls*; intimating, that the firſt Vertue wherein they were to imitate him, if they would become his Diſciples, and gain peace thereby, was that of *Humility*. Again, *John* 10. where he calls his Diſciples his *Sheep*, ſignifying thereby that they were of a meek and ductile temper; he tells the reſt, *v.* 25. *Ye believe not, becauſe ye are not of my ſheep*, i. e. becauſe of your haughty and untractable Spirits. So, *Mark* 10. 14. where we finde our Saviour taking *the little children* to him; the reaſon he gives for ſo doing, is very remarkable: *For*, ſaith he, *of ſuch is the kingdom of heaven*, of ſuch who are like thoſe, *gentle, pliable*, and *eaſie to learn. Verily I ſay unto you, Whoſoever ſhall not receive the kingdom of God as a little childe, he ſhall not enter therein*; i. e. whoever is not prepared by a *meek* and *flexible* diſpoſition, will never receive the Goſpel. Laſtly, all this being conſidered, it may be no unreaſonable conjecture, that our Saviour therefore began his divine Sermon, upon the Mount, with bleſſing the *poor in ſpirit*, thoſe that have an humble opinion of themſelves, becauſe they were prepared to embrace all his following inſtructions: And if it may be obſervable, that he pronounced the very ſame Bleſſing to them, which in the concluſion of his Bleſſings, he promiſed to thoſe that arrive to the *ſuffering of perſecution for righteouſneſs*

See 1 part, 4 chap.

ouſneſs ſake; for *theirs is the kingdom of heaven*: this ſeeming to imply, that an humble tractable minde, is a beginning which ſurely promiſes, and leads to the greateſt perfection.

More particularly, this good temper conſiſts of the *Teachableneſs* of the *Underſtanding*, and the *Tractableneſs* of the *Will*; by the former of which a man is prepared to yield to the *Truth*, though it prove contrary to his preſent opinions; and by the latter, to ſubmit to any Divine *Law*, though it makes ſomething to be his duty that is contrary to his former practices. Now whoever is thus diſpoſed, is eaſily convinced of the Truth, and brought to Reformation, under due means of inſtruction. Wherefore ſince the *Honeſt and Good Heart* comprehends all moral Endowments preparatory to *Faith* and *Obedience*, it muſt needs in part conſiſt of this. Beſides, it is plain, that our Saviour in *Luke* 8. ſpeaks of ſuch *honeſty* and *goodneſs* of heart, as may conſiſt with an unregenerate ſtate. Therefore the Meekneſs of receiving inſtruction is contained under it: For he that does not actually *believe*, may be *Teachable*; and he that does not yet underſtand his duty, may have a tractable Will, and be ready to obey Inſtruction.

2. If we obſerve that the promiſe of *everlaſting Life*, was that *motive* which our Saviour ever uſed to commend his Doctrine withal, to the conſideration of his hearers; and that he always went about to win their attention by awakening them to the thoughts of their everlaſting ſtate; we may then farther diſcern what kinde of Hearers he deſired, and thereby what makes that

Good and Honeſt Heart, which prepares a man to be a Chriſtian. For the promiſe of eternal Happineſs being the great and leading Motive of the Goſpel, according as men are affected with that Promiſe, ſo they will be profitable or unprofitable hearers of God's Word. To the former, all the *Evangeliſts* give witneſs, as you cannot but have obſerved, if you have read them with ordinary care. However, I ſhall briefly give you ſome inſtances hereof, as they lie together in St. *John*; beginning with our Saviour's diſcourſe to *Nicodemus*. The firſt thing he ſaid to him was, *Except a man be born again, he cannot enter into the kingdom of God*, John 3. 3. which makes it probable that *Nicodemus* his firſt queſtion was concerning the common Argument of our Lords Sermons, *viz.* what muſt be done to enter into eternal Life. In ſhort, the ſum of our Saviours diſcourſe to him, and that which all the reſt tended to, you have, *v.* 16. *For God ſo loved the world, that he gave his onely begotten Son, that whoſoever believeth in him, ſhould not periſh, but have* EVERLASTING LIFE. Go but a little farther, and you finde him diſcourſing with a woman of *Samaria*, and taking an occaſion from an ordinary requeſt, to tell her, that *if ſhe had known the gift of God, ſhe would have asked of him, and he would have given her living water, a well of water ſpringing up into* EVERLASTING LIFE, John 4. 10. 14. In the *next Chapter* we finde that he had occaſion given him to aſſert his own Authority againſt the *Jews*; where, to put them upon conſideration, he vehemently tells them, *Verily, verily*, I ſay unto you, He that heareth my Word, and believeth on him that ſent me, hath *everlaſting life*, and ſhall not come into

into *condemnation. Verily, verily,* I ſay unto you, The hour is coming, and now is, when the dead ſhall hear the voice of the Son of God, *&c.* v. 24, 25. All that are in the graves ſhall hear his voice, and ſhall come forth; they that have done good, unto the *Reſurrection of Life*; and they that have done evil, unto the *Reſurrection of Damnation*, v. 28, 29. Not long after, he was followed for the Miracle of the Loaves; which opportunity he made uſe of to ſay to them that did ſo, Labour not for the Meat which periſheth, but for that Meat which endureth to *Everlaſting Life*, which the Son of Man ſhall give unto you, *John* 6. 27. Finally, in *this Chapter* you finde him diſcourſing with the *Jews* again, who believed not, where he ſtill urgeth the ſame conſideration, *v.* 35. 40, &c. But towards the concluſion of *that Chapter*, the not valuing of immortal happineſs above the enjoyments of this preſent life, ſeems plainly to be given as the reaſon why ſome believed not. For, *v.* 65. our Saviour tells the Jews, *No man can come unto me, except it were given him of my Father:* And from that time many of his Diſciples went back, and walked no more with him. Then ſaid *Jeſus* unto the Twelve, Will ye alſo go away? Then *Peter* anſwered him, *Lord, to whom ſhall we go? thou haſt the words of* ETERNAL LIFE. Which anſwer intimates why thoſe other Diſciples went back, *viz.* becauſe their affections were ſo glued to this preſent world, that they little cared for a *Future*, though *eternal* happineſs: And it is probable that theſe were the men whom our Saviour taxed for not having cordially embraced his Doctrine, *v.* 64. *But there are ſome of you that believe not.*

To

To this purpoſe you may obſerve in reading the Acts of the holy Apoſtles, that the generality of the firſt Converts amongſt the Gentiles, were of the *Gentile worſhippers*, or the *ſtrangers Proſelytes*, who together with the *Jews*, worſhipped one God, and profeſſed the hope of a *Life to come* (ſuch as *Cornelius* and his friends.) Whenever the Apoſtles had to do with theſe men, they found them very tractable, and forward to believe. And it is this obſervation I conceive that gives the cleareſt light to the meaning of that miſunderſtood Text in *Acts* 13. 48. *And as many as were ordained to eternal life believed.* So we tranſlate; but ὅσοι ἦσαν τεταγμένοι, might as well have been rendred, *As many as were ſet in order*, or *made ready*; and then the Context had plainly illuſtrated the Text: For in the ſame *verſe* we finde that this was ſpoken of the *Gentiles*, who were *glad*, and *glorified God*, that the Word of *Salvation* and *Everlaſting Life*, v. 46, 47. belonged to them alſo. But who *theſe Gentiles* were, we learn more particularly from *v.* 43. *viz.* that they were ſome σεβομένων προσηλύτων, of the *worſhipping Proſelytes*; who believed a life to come, and ſought for the happineſs thereof, who therefore were in a *fit poſture* to lay hold on *that* great promiſe of the Goſpel, and well *prepared* to hear what the Apoſtles had to ſay concerning the onely way and means of attaining it.

See Mr. Mede's Diſc.

Wherefore ſeeing the promiſe of *Eternal Life* was generally uſed by our Saviour, to gain attention to the reſt of his Doctrine; ſeeing alſo men were induced to embrace Chriſtianity, according as they *valued* that promiſe, and were *affected* with

with it; it follows, that, according to our Saviours Judgment, and the Teſtimony of Scripture, a mans preparedneſs to become a true Chriſtian, conſiſts in great part of a juſt eſteem and concern for the *end* of Chriſtianity, *viz. Life Everlaſting.*

Finally, this Diſpoſition or Affection is ſome part of that *Honeſt and Good Heart*, mentioned in St. *Luke*; for it may be in one, who yet is not a Diſciple. A man *may* be ſeriouſly affected with the promiſe of *Eternal Life*, and propound *Salvation* to himſelf as his *End*, or rather, he muſt do ſo before he ſubmits heartily to every condition neceſſary to obtain it: For, *the kingdom of heaven is like to a Merchant-man ſeeking goodly Pearls, who when he had found one Pearl of great price, he went and ſold all that he had and bought it*, Mat. 13. 45, 46. Thus doth our Saviour expreſs that *ſelf-denial* which he required of all his Diſciples, aſſuring them thereupon that they ſhould finde *Treaſure* in Heaven. Now as the *preciouſneſs* of the *Pearl* was ſuppoſed to recompence abundantly the ſeeming dearneſs of the purchaſe; ſo the reaſon why the Merchant was content, or rather (as the foregoing Parable, *verſe* 44. intimates) extremely glad to *ſell all* that he might be enabled to make the purchaſe, was becauſe he *firſt* valued the Pearl according to its worth.

SECT. 3.

Which of theſe two Diſpoſitions, *viz. Meekneſs* and *Concern for the End*, is either *firſt*, or has the *greateſt force* and efficacy in leading to Regeneration,

tion, is not needful to ſay. It may be obſerved, that ſuch commendations are given of each in the Scripture, as if *either* of them were *ſufficient* to prepare, and yet *both* are *neceſſary*; which implies, that they who heard the Goſpel with *either* of theſe preparations, did not want the other. And it ſeems plain that either of them makes way for the other to follow.

A deep *ſenſe* and ſtrong *deſire* of *Eternal Happineſs*, will cauſe the *meekneſs* of ſubmitting to Inſtruction about the means of obtaining it, rendring the Underſtanding teachable in the Truth of Chriſtianity, and the Will tractable to the Obedience thereof. Again, *Meekneſs* diſpoſes to attention in comparing a Future Eternal Happineſs with all preſent Intereſts, and by conſequence to the making of an impartial Judgement between them, in preferring the former unſpeakably before the latter. Therefore, where *both* theſe Diſpoſitions are, the preſence of the one ſtrengthens the other; from which it receives again as much aſſiſtance as it yields. He that is awakened into a *ſenſe* of his Eternal State, will *increaſe* in Meekneſs; the more he is concerned for his own Salvation, the leſs will he be aſhamed to own either his ignorance or miſtakes, and the farther off from thinking much to ſubmit to that inſtruction and reformation which is needful to ſecure ſo great an Intereſt. Again, the *meek* man, who is ready to embrace Truth, and diſpoſed to obey, is in the way of gaining more diſtinct and lively apprehenſions of his *Eternal State*, his Judgment not being overborn with prejudice and paſſion.

Finally,

Finally, ſince they have an equal influence upon each other, they ſeem to contribute equally towards Regeneration. But inſtead of comparing them with one another, it will be more profitable to ſhew what need there is of *both*, as well in order to Chriſtian *Belief*, as *Practice*.

As to the former, it is conſiderable, that onely the *meek* Teachable Spirit is ſuted to that way of conviction in which the Goſpel is propounded to men. Had the Doctrine of *Chriſt* been demonſtrated to us with ſuch evidence as muſt have *forced* the aſſent of every man, *Faith* had not been *rewardable*; as on the other hand, if the proof thereof had not been certain, and *ſufficient* to determine a wiſe man, *Infidelity* had not been *puniſhable*. Now God in his *wiſdom* hath given us the latter evidence, but not the former. Therefore although Chriſtianity needs not that men ſhould be fooliſhly credulous, ſince the evidence thereof will bear a fair trial, and is ſufficient to remove all ground of reaſonable doubting; yet we muſt deſire them to conſider it without *prejudice and paſſion*, ſince it is not of that nature, as to force any mans aſſent, who is not willing to learn.

When the truth of our Saviours Doctrine ſhin'd in the Miracles which he wrought before the faces of his enemies, even then it could not enlighten thoſe that had no minde to ſee. And therefore our Saviour did not always apply himſelf to the Phariſees in a way of Inſtruction, but rather choſe to ſilence their arrogance; he anſwered their cavilling Queſtions, with Queſtions, not ſo much to lead them into the Truth, againſt which

which they were obſtinately bent, as to check their inſolence, and to leave them ſpeechleſs, *Mat.* 21. 23, &c. *Mat.* 22. 41, &c. But to the humble and meek, he always applied himſelf, by taking all fit occaſions, and uſing all proper ways to inſtruct them.

This is one inſtance of Gods *reſiſting the proud, and giving Grace to the humble*, that the *knowledge* of Salvation it ſelf is communicated in ſuch a way as the *meek* man will eaſily profit by, whilſt the *proud* is ready to ſtumble at it.

Farther, a *Concern for the End* is needful to cauſe *diligence* and *ſincerity* in endeavouring to *know* all Neceſſary Truth: For according as the *End* is eſteemed, ſo we ſhall be more or leſs ſollicitous to underſtand the right Means. Aſſuredly, the worldly-minded man, who little values the promiſe of Eternal Life, is either little concern'd whether the Doctrine of Chriſtianity be *true* or *falſe*, or at leaſt he had rather not finde it to be true; which is always a great impediment to *believing*: He wants that Motive to inform himſelf of the *Truth*, and to learn his *whole* Duty, which of all others is the moſt likely to prevail. I do not ſay that a *ſerious* regard to our *Future* State, is *abſolutely* neceſſary to a *Right* Faith, in oppoſition either to *mere Ignorance*, or *erroneous Opinion*; for I doubt Experience does ſometimes ſhew the contrary: But I ſay, that that *worldly* Spirit which is implied in the want *thereof*, tends to make men careleſs of Inſtruction in Divine things, and to alienate their mindes from the love of Gods Word; and as to thoſe, whom it does not take off from all ſtudy of Religion, it does at leaſt

leaſt infect their mindes with a ſecret diſloyalty to the Truth, and ſometimes actually perverts their Judgment, by directing their Labours to a wrong End.

But although this *Preparation* of Meekneſs, and a juſt eſteem of the Reward to come, may not be ſo *abſolutely* neceſſary to qualifie a man for ſome good degree of Faith and Chriſtian knowledge; yet without it we are not at all *fit* for the *practice* of Chriſtianity, that practice thereof, I mean, which the State of *Regeneration* implies. For ſuch practice requires, *firſt*, an humble *ſubmiſſion* of minde to all the Laws of our Saviour *Chriſt*; and, *ſecondly*, an honeſt *Application* of thoſe Laws to our particular Actions; to both which, eſpecially to the latter, this *Preparation* is neceſſary.

1. To a quiet and humble ſubmiſſion to *all* the Laws of our Saviour: For there are ſome of theſe which the proud and worldly man, while he ſo continues, can never approve of, namely, ſuch as thoſe which concern *forgiving of Injuries*, *loving of Enemies*, *enduring Affronts patiently*, and *ſuffering Perſecution contentedly*. From the nature of theſe Rules themſelves, it is plain, that men muſt lay aſide their *Self-will*, and take the *Authority* of God for a ſufficient Obligation, and the *Promiſes* of God for a ſufficient Encouragement to do what he commands; or elſe they will at firſt be ready to object againſt them, if not to caſt them behinde their backs. As to thoſe Rules of Chriſtianity in particular, which reſtrain from *Revenge*, how hard is it to perſwade ſome men that we are in good earneſt when we tell them, they cannot be ſaved upon other terms than

than of obeying *them?* For they pretend, that as the world goes, thoſe Rules are not reducible to practice, by a *wiſe* man; that there is no living amongſt men, if they muſt be content to be call'd *Cowards*, and tamely expoſe their honours, and perhaps their fortunes, by putting up an Affront without a Challenge. And thus are all the very beſt Rules of the Goſpel ſerved, which requiring the higheſt vertues, and conſequently moſt of all contradicting the inordinate paſſions, and ſometimes claſhing with the worldly intereſts of men, are therefore mutinied againſt, and many *inconveniences* are laid to their charge: That is, proud and fooliſh man talks as if he were wiſer than God, and knew better than *Infinite Wiſdom* what is fit to be made a Law to his Creatures. He that intends to be a Chriſtian indeed, muſt begin with this neceſſary principle of Humility and Meekneſs, that he is not to pretend difficulty and inconvenience againſt any of the Laws of God, as if they were eſtabliſht without due conſideration had to our condition in this world; he muſt lay it down to himſelf for an unalterable Rule, That *he needs not deſire any better reaſon to govern his Converſation by, than the Will and Word of God:* Without this Preparation, he will ſoon be *offended.* Farther, that one command of *taking up the Croſs*, even to *loſing* of the *life*, if need be, plainly ſhews that a man cannot be prepared for univerſal Obedience, without making the *Future* and *Everlaſting Reward* his *Aim* and *Hope.* There are many kinds of ſin ruinous to a mans good eſtate in this life, and ſeveral duties of Religion, ſome of which do evidently promote a worldly Happineſs, and others are at leaſt conſiſtent with it. And therefore the *Wiſdom* of this world may re-

reſtrain a man from much evil; it may lead him to ſome good actions, and not hinder him in others. But nothing leſs than the Hope of Heaven can carry him to *all* Chriſtian Obedience, even to *deny himſelf*, and *take up his Croſs*, and *follow Chriſt*, as he *muſt* do, that *will be* his *Diſciple*. Here, at leaſt, the *Wiſdome* of this World will betray him if he leans upon it, or rather if he be not ſupported by the hope of that reward in Heaven, which cannot be rival'd by Life itſelf. A man therefore cannot be prepared for an univerſal Submiſſion to the Will of God, without propounding to himſelf Everlaſting Life, as his end. He may *put his hand to the plough*, but he will *draw it back again*, becauſe he is *not fit for the Kingdom of Heaven*.

2. A meek and tractable ſpirit, with a ſincere aim at eternal Happineſs, is neceſſary in order to a *due application of the general Rules of the Goſpel to our particular actions*. In the doing of this, there is ſo much room for Deceit and Inſincerity to come in, that we had need be influenced by an ingenuous temper, and a ſingle eye at the reward of Heaven. The truth hereof will be beſt diſcern'd by ſome Inſtances. We are commanded to *diſtribute* and *give alms* of ſuch things as we have, and to do it *freely* and *liberally* according to our *Ability*: But now the eſtimation of our Ability, and the rating of our Alms in proportion to it, is in great meaſure left to our own *Prudence* and *Conſcience*; But where a *Party* is left to be a *Judge*, he had need be very *impartial*, to deal uprightly: And in this caſe, if a man be ſelfiſh and froward, he will deal penuriouſly; as if it were enough to give away

his *Brass* Money, while he hoards up his *Silver* and *Gold*; for which he has this pretence, that the *proportion* of his Alms is not determin'd to his hand, and must be left to his own *Discretion*. Again, the Gospel prohibits *Idleness*, *Drunkenness*, and *corrupt Communication* in general terms; but 'tis not said particularly, how many hours in a day I am to spend in honest Labour and Industry, and in the exercise of Devotion; nor what quantity of Wine this and that person may lawfully drink; nor are those limits exactly defined, where honest Mirth ends, and corrupt Communication begins. And from hence the *froward* man may take occasion to transgress the bounds of his Duty, and plead for himself, that you cannot punctually describe them out of the Bible.

Now, as on the one side many Precepts of Religion and Virtue which are given to all Mankinde, *are not capable* of being delivered otherwise than in General terms; because of that infinite variety of circumstances amongst particular persons, which so often alters the case, and requires a difference in applying the same Rule: So, on the other side, it is *not needful* that such Rules of Vertue should be described otherwise than they are, if men are *duely* prepared to use them, that is, by *a tractable ingenuous temper*, by *a serious concern for their future state*, and a desire to please God in all things; which are the great *Postulata* or Demands in the *Christian Law*, and may reasonably be required of all those to whom it is delivered.

But till they are thus disposed, the most *particular*

cular Rules, made ready for *immediate* uſe, will not ſerve to retain them within their Duty, much leſs ſuch general Rules, which (becauſe they are *but* general) may be more eaſily eluded; ſince the difficulty of *underſtanding* their Duty may be pretended againſt the latter, with much more colour than it can be pretended againſt the former: And *ſuch* difficulty there is indeed, which doth not (as they may pretend) ariſe from the *General Terms* of the Rule, but only from *themſelves*; and is no other way to be overcome, but by mending their own defects. For the proof whereof, I ſhall inſtance in a general Precept of Religion, very plain and intelligible *of it ſelf*, and *eaſie* to be applied to thoſe particular caſes which may come under it; which doth notwithſtanding require the *Preparedneſs* of an *honeſt and good heart*, to uſe it aright, and to apply it as it ought to be.

I mean that Rule of *Doing unto all men as we would they ſhould do to us*. Now this is a very plain Rule for our dealings with other men. For though a man may not know what is *Law* or *Cuſtome* in this and that caſe; yet every man knows how he would be dealt with himſelf. 'Tis a Rule alſo which no man can juſtly except againſt, becauſe it obliges all men to *equal* dealing with one another. It is plain likewiſe, that the applying of this Rule upon any particular occaſion, conſiſts, in ſuppoſing our ſelves to be in the *circumſtances* of thoſe men with whom we have any thing to do, and them to be in ours; and then in doing the very ſame things to them, which we conclude would be fair and reaſonable for us to expect from them. But now there is

nothing but an *honest* and *good* Heart can secure a man from the temptation of being partial to his own interest in determinng what is *fair* & *reasonable*, when *another*, not himself, is to enjoy the present advantage of an equal determination. For if there be not that to sway against *Selfishness*, this will carry it to the prejudice of his Neighbour. Hence it is, that in matters of Kindness we are apt to do *too little*, and yet we say we should expect *no more*: In matters of civil respect we are ready to look for *more* than is due, and pretend that we should give *as much*, if it were our own case. When occasions of Forbearance and Forgiveness happen, we aggravate the provocation to the utmost, and perswade ourselves, that had we offended another so, it had been but reasonable to expect the like bitterness. But now if I did not only *suppose* my self in the circumstances of another person, but *really were* so; I should have thought much to have been so hardly forgiven, after the offence: If I had stood in need of my Neighbours Charity, and received no more than I give, it would have seemed *Illiberality*; And the same may be said in all like cases. It is hard for the selfish man to put himself right into the circumstances of his Neighbour; and when he has done so, he is apt to be partial in weighing what is fit to be done afterward. Now if *Self-Love* is always so ready to turn the Scales which should be equally poised one against the other, we had need be influenced by an ingenuous purpose of performing our Duty, and a stedfast aim at eternal Happiness, that these dispositions may weigh against Self-love, and keep the ballance *even*, when we are doing right between our Neighbour and our selves.

From

From theſe Inſtances it may be gathered, that *a meek Spirit*, with an *earneſt deſire of Salvation*, muſt be a Law to our minds, or we ſhall never be able to frame our particular actions, according to the General Rules of the Goſpel.

Indeed, a Spiritual Guide, a wiſe and godly Friend, and good Books, are very uſeful for this purpoſe; but then, they are not always at hand, nor can they reach to every particular occurrence of life, adminiſtring occaſion for doing well or ill; or if they did, the *proud* and *worldly* man is not diſpoſed to receive that direction from them, which the *humble* is always glad of, and thankfully embraceth. For *Meekneſs*, and *Concern for Heaven*, do not only make a man ſagacious and diſcerning in matters of *Sin* and *Duty*, but alſo willing to uſe all forreign helps of Inſtruction, and capable of receiving benefit by the uſe of them.

Seeing, therefore, theſe Diſpoſitions of minde are neceſſary to prepare us for *an univerſal approbation* of the Laws of *Chriſt*; ſeeing they are neceſſary to qualifie us for *the right application* of theſe Laws, to our particular actions; ſeeing alſo that the practice of Chriſtianity depends upon theſe two things; it follows, that we cannot be Chriſtians in *Practice*, till we are thus diſpoſed.

SECT. 4.

As theſe Works are *neceſſary* to prepare us to become true Chriſtians, ſo they are *ſufficient*:

And this, I think, may be gathered from the forementioned Parable of the *Seed*, by comparing the *prepared* and the *unprepared* Hearers together. The firſt ſort of the *unprepared*, are they which *hear the word and underſtand it not*, Matth. 13. 19. *i. e.* who want a meek and *teachable* Spirit, hearing indeed, but not bending their Mindes to conſider and learn; *Then cometh the wicked one, and catcheth away that which was ſown in their hearts, i. e.* eaſily defaceth thoſe *ſuperficial* Impreſſions which the Truth made upon their mindes, and prevaileth with them to think of it no more, *Leſt they ſhould believe and be ſaved*, *Luke* 8. 12. The ſecond ſort are thoſe, who having receivd the Word *with Joy*, are *offended* when *Tribulation* or *Perſecution ariſeth.* And the third, thoſe in whom the *Word is choaked with the care of this world and the deceitfulneſs of riches*, Matth. 13. 20, *&c.* Now the Unpreparedneſs of both theſe, ſeems plainly to conſiſt in this, that they did not rightly value eternal Life, nor ſtedfaſtly propound it to themſelves as their chief end: The *latter* ſtill preferring the *riches* and *pleaſures* of this world before it; the former not having deliberately reſolved to abide the *Tribulations* and *Adverſities* of this world, rather than forego it; for which reaſon they are ſaid, *Not to have root in themſelves, i. e.* to want that firmneſs of reſolution, which is neceſſary againſt a time of Suffering. Theſe are *all* the unprepared. Therefore they are *fully* prepared, who are meek and teachable, and undervalue the Life that *now is*, in compariſon of that which *is to come*; Theſe are they that will *underſtand the word and keep it, and bring forth fruit with patience.*

There

There are indeed *other* Preparations towards Converſion, more inſiſted upon by ſome Divines, than thoſe which I have been diſcourſing of; ſuch as the *Knowledge* of Truth; the *Fear of Hell*; *the Hope of Pardon*; *Good Purpoſes* and *Reſolutions*; *Prayer*; *Faſting*; *Watching*; and *prevailing againſt ſome Temptations*, which were wont heretofore to prevail themſelves. And I do not deny, but theſe are very Neceſſary Preparatives, in order to a thorough Reformation. But they ſeem to me, to be either implied in thoſe which I have already named, or to be naturally conſequent upon them.

The knowledge of ſome part of that Truth which has an Influence upon practice, is implied in *Concern* for the *End*, which moreover makes a man diligent to know all Neceſſary Truth; and together with *Meekneſs*, prepares the Minde for farther Inſtruction.

As for that *Fear* and *Hope* which are grounded upon the *Threatnings* and *Promiſes* of the Goſpel: He that rightly underſtands *theſe*, and is *concerned* for his *future ſtate* above all other Intereſts, cannot but be *afraid* of Hell, and finde much Joy and Comfort in the *Hope* of Gods Pardon, and Eternal Life.

As for *Sorrow* for ſin paſt, grounded upon ſome Motive of the Goſpel: no man is capable of it, till he *cares* for his *own Soul*; and then he can no more be without *Sorrow*, than without Fear. But *Meekneſs* and *Humility*, by opening the Minde to *all* holy reaſoning and Inſtruction,

bringeth it under the power of every conſideration ſuggeſted in the Goſpel, upon which that *Godly Sorrow* for ſin is founded, *which worketh Repentance.*

A *Reſolution* to forſake ſin, is conſequent upon the Fear of God's Threatnings, the Hope of his Promiſes, Sorrow for ſin paſt, and a meek, tractable, ſubmiſſive Spirit at preſent; for the bettering of which Reſolution, he that is concern'd for his Salvation above all things, will *particularly examine his former ways*, as he is able; which is a means of Regeneration contributing as greatly thereunto, as any of this ſort which can be named.

Prayer and Devotion, *Faſting* and Humiliation, *Watching* to avoid Temptations, and to eſcape under them, are the Souls actual *endeavour* againſt Sin, in purſuance of its own Reſolution, and proper expreſſions of *Humility*, and *Care for the Soul.* To which Helps we are to reckon *Meditation* upon Divine things, another certain Effect of *Religious Concern*, and a means whereby Truth is made more preſent to the minde, and more ready for uſe, upon all occaſions of withſtanding Temptation.

Finally, As ſure as *God giveth Grace to the Humble*, ſo ſhall every one who is diligent in the uſe of theſe Means and Helps, *ſoon* from thence reap *much* good fruit in the *Reformation* of his Heart and Life, and *Power* to reſiſt Temptation, and thereby encouragement to proceed, till all Sin be ſubdued, and every Saving Grace is wrought within him.

By

By all which it may be diſcerned, that *Meekneſs*, and *concern for the End*, are the *Leading* and *Principal* Preparatives to Regeneration; and theſe latter, *Secondary* and *Conſequent* upon, or implied in thoſe, as being either the natural expreſſions, or the proper effects of them.

Which may be the reaſon why the Scripture takes more notice of a *Meek* Spirit, and *Concern* for the Life to come, under the notion of Diſpoſitions and Preparations towards Converſion; than of the other, which were now produced. And though I have not conformed the Method of my Diſcourſe upon this Subject, to the example of Dr. *Owen* and the Writers of his way, (who ſeem to lay no great ſtreſs upon thoſe Preparations which I eſteem to be the principal, and who hardly ever mention that of a *meek*, and *tractable* Spirit) yet I hope it will not be the leſs, but more profitable, if I have only forſaken them ſo far as I have followed the Guidance of the Scripture.

The Concluſion of what hath been ſaid, ſhould be to exhort Men to the Study of Meekneſs and Humility, and to a ſerious regard of their Eternal ſtate; and, that the Exhortation may be the more effectual, to ſhew them how *this Spirit* may be obtained. To which end I ſhall offer what I have to ſay, after one Queſtion is ſatisfied, which if the Doctor and his Friends had not troubled, might very well have been omitted.

SECT.

SECT. 5.

The Queſtion is, How far the *Preparations* to Regeneration, differ from *Regeneration* it ſelf. And in the firſt place, I do not think the difference is ſo great, as the Doctor ſuppoſes it to be. What his opinion is about this matter, we have ſeen already. I ſhall now ſet down my own.

1. The *ſtate* of *Regeneration* doth in part conſiſt of thoſe Graces which are *Preparatory* thereunto. On the one hand, by Regeneration a man doth not loſe *Meekneſs* and *Humility*, and *Concern* for his Salvation: On the other hand, 'tis impoſſible he ſhould be Regenerate without being meek, and humble, and Heavenly-minded. In like manner, the *Fear* of God's Diſpleaſure, and *Hope* of his Mercy, and *Sorrow* for Sin, and good *Reſolution*, and devout *Prayer* and *Meditation*, are Chriſtian Graces and Duties; and, as ſuch, neceſſary to the ſtate of a *regenerate* man, to the end of his life: Therefore thoſe Effects of the Holy Spirit, by which he was prepared, do not differ in *kinde* from *all* thoſe which make him Regenerate: The reaſon is plain, becauſe *ſome* of them are the *ſame*.

Again, Faith is a Means of Holineſs of Life; Therefore *one part* of the ſtate of Regeneration is preparatory to *another*.

2. Since a Regenerate ſtate conſiſts of all ſaving Graces, and implies Obedience to every Commandment of our Lord Jeſus; He that is mere-

merely in a ſtate of Preparation, differs thus far from the Regenerate, that the former wanteth *ſome* Graces neceſſary to Salvation, the latter wanteth *none*; the *one* is in a good way of attaining *all*, the *other* is in actual poſſeſſion of them: there is at leaſt *ſome* worldly or carnal Luſt, which *the Prepared* is *ſtriving* againſt, but he hath not yet got the better of it; there is *none* which *the Regenerate* hath not ſubdued, *having crucified the Fleſh with the Affections and Luſts thereof.* Wherefore Regeneration differs from *mere* Preparedneſs, as the *whole* doth from a *part*; and the Prepared Minde becomes Regenerate, not by a *total* change of its preſent ſtate, but by an *addition* of ſomething which was wanting in it before.

3. Since Grace and Virtue encreaſe by exerciſe, and ſince the ſeveral virtues of a Chriſtian do mutually aſſiſt each other, thriving more when they are united, than when they are ſolitary; it may be ſaid farther, that thoſe good Qualifications which the Regenerate was endued with in his prepared State, are now improved to greater perfection. Meekneſs and Humility are more deeply rooted in his *temper*, and more conſpicuous in his *behaviour*; in his concern for Heaven he is more *Zealous*, as having had ſome experience of the Heavenly Life, and being more ſenſible of the vanity of Worldly things. In his Prayers he is more *devout* and *frequent*; in good Meditations more *attentive* and *permanent*; in Holy Reſolutions more *ſatisfied* and *inflexible*; and in his whole Converſation more *vigilant* and *circumſpect*. Indeed *Fear* and *Sorrow*, although they are neceſſary for a good beginning, and in ſome degree inſe-

inſeparable from the beſt ſtate of a good Chriſtian in this life; yet they cannot be encreaſed, but will aſſuredly be abated, by a thorough converſion from ſin to God.

As for an awful *Reverence* of the Divine Majeſty, and a *dread* of incurring his diſpleaſure again, by wilful diſobedience, this ſuffers no diminution, but is rather augmented by the New birth. But that *fear of Hell*, which is diſtinguiſht from the *hope* of Heaven, muſt in reaſon be leſs troubleſome to a true Convert than it was at firſt; and as his *Hopes* grow bigger, of neceſſity his *Fears* muſt be leſs.

In like manner, although an *ingenuous ſhame* and *ſorrowful* remembrance of ſins paſt, in proportion to their Number, Kinds, and Aggravations, is never to be put off in this world; yet he that ſincerely forſakes them, will by degrees exchange that *bitter anguiſh*, which ariſes from Guilt, and the apprehenſion of Gods juſt anger, for the Glad teſtimonies of a good Conſcience, and the Joys of the Holy Ghoſt.

Other preparatory Graces are either good *in themſelves*, or *equally* uſeful in *all* conditions; and therefore he that is born of God, ſtill grows more perfect in them: But *Fear* and *Sorrow* are good onely as *Inſtruments*, and that with *reſpect* to the different circumſtances of our State: And therefore they are to *riſe* or *fall*, according as our condition towards God, is worſe or better, more dangerous or more ſafe.

This exception being premiſed, we may by what

what hath been ſaid diſcern what is the true difference, between the *Prepared* and the *Converted*: *viz.* that the latter is endued with *all* thoſe *Chriſtian Graces* which the other wants; and this is the principal difference; and he is alſo arrived to greater perfection in *thoſe* which are common to both.

This ſeems to me to be the plain truth of the Caſe: And now whether this difference may more properly be call'd, a Difference of *Kinds*, or a Difference of *Degrees onely*, is a Queſtion I ſuppoſe not at all *edifying*; and in particular, the Determination of it would not be uſeful in the leaſt to help a man to diſtinguiſh between Regeneration, and the mere preparations towards it, when he examines his own Spiritual ſtate: For whether the Difference be *Gradual onely*, or *Specifical*, the onely ſure mark of Regeneration, is *Impartiality of Obedience*, in turning from *every* evil Courſe, and keeping *all* the Commandments of God.

Finally, I conceive, there is no ſuch great danger of miſtaking the utmoſt preparations to Regeneration, for Regeneration it ſelf, as the *Doctor* imagines; though 'tis very much to be feared, that many men reſt in a partial Obedience, and that indeed is a very dangerous thing. But the reaſon why they do ſo, is becauſe they are not *duly prepared*, *i. e.* becauſe they want a *meek* and *humble* Spirit, and a *Concern* for *Heaven greater* than all worldly Cares and Deſires: For where theſe *leading* Preparations and Virtues are, they will not ſuffer a man to reſt, till he has *perfected Holineſs in the fear of God.*

SECT.

SECT. 6.

To conclude the Chapter; the ſtudy of this Temper of Mind, is to be recommended more earneſtly; ſince we *may* do *very much towards* the gaining of it.

It will contribute hereunto, to *conſider how much depends upon it*, as being, on the one hand, fruitfull of all other Chriſtian Virtues and Graces, and That, on the other hand, without which we cannot become true Chriſtians. This is what we have ſhewn already.

It will likewiſe contribute to this end, to *conſider* the *Excellence* of this Temper *in it ſelf*. For when we recommend it from its happy Conſequences and Effects; we exhort men to that which, *of it ſelf*, will better their Natures, and ennoble their Minds, and which, *for its own ſake*, is worthy of all approbation. It is true *Wiſdome* to prefer an endleſs Happineſs to come, before the ſhort pleaſures of this world; And the Wiſdom of ſo doing appears in this moſt of all, that although the greater good is *future*, and the leſs *Preſent*, yet we are not prejudiced againſt the former, by the latter; but like *reaſonable* creatures, we judge and determine rightly concerning thoſe things which are of greateſt importance to us, though our Senſes are not affected by them. Again, it ſpeaks an ingenuous Diſpoſition, to be willing to learn, to underſtand eaſily, to reform readily, to lye open to Inſtruction, to love the Truth, and receive it with Meekneſs. It is a Reproach

Reproach to a man to be Froward, Untractable, Ungovernable.

The conſideration of theſe things, is a proper means of gaining a *Meek* Spirit, and a juſt *Concern* for the end of Religion: For as to theſe and the like moral Qualities, we partly *direct* men how to attain them by *moving* and perſwading them to endeavour after them. If by giving them their due Character and Commendation, we can form any mans Minde into the love of them, we have gone a great way to make them his own. Beſides, he will then aſſuredly uſe all other Means proper to gain them.

The next that may be named is, *being converſant in the Scriptures*, (not excluding other good Books, wherein the Word of God is plainly and honeſtly uſed) *and eſpecially in thoſe of the New Teſtament*; where at every turn we ſhall meet either with thoſe Doctrines or Examples, that will inſinuate ſomething of this Temper into our minds.

Wherefore that which hath been ſaid concerning the Neceſſity of this Preparation, muſt not be ſo underſtood, as if it would be utterly unprofitable to read the Scriptures, or to hear any divine Truth without it; but thus, that the reading of the Holy Scriptures, or the uſing of any other means whereby the knowledge of the Goſpel may be communicated to us, will never make us the true Diſciples of *Chriſt*, unleſs they firſt of all imbue our Minds with Meekneſs and Humility, with a teachable and

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ingenuous ſpirit, and with an earneſt deſire of Eternal Happineſs.

The Word of God is able to *prepare* us, as well as to *perfect* us in Chriſtianity; and by expelling the Spirit of Pride and Worldlineſs out of our hearts, it lays open the way to farther Perfection.

There were never any Books written, that could even inſpire a man with Meekneſs and the Love of Truth, and Contempt of this World, but the holy Books of the Evangeliſts and Apoſtles. What was ever written, that doth ſo effectually call upon men to raiſe up their minds to an higher and better ſtate than this Life affords? Where can we meet with ſuch plain, unaffected, ſincere deſcriptions of true Virtue and Goodneſs, as theſe Writings have preſented the world withal? Where with ſuch an example of a meek and lowly Spirit, as that which our deareſt Lord hath ſet before us, and was ſo well imitated by his Followers, after his Aſcenſion into Heaven, and the Miſſion of the Holy Ghoſt? Thoſe Books, in which there is an excellent Spirit breathing throughout, being read diligently, and with good purpoſe, ſeldome fail of deſcribing ſomething of their own *Genius* and Temper upon the Minde. Much more will the Holy Scriptures have this effect upon us, which having been delivered to the world at firſt by Inſpired Perſons, and coming more immediately from God himſelf, we may reaſonably hope, that a peculiar Aſſiſtance of the Divine Spirit will accompany the Study and Meditation of them. But the firſt change in our Minds, which they

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are proper to effect, is by creating in us a lowly opinion of our ſelves, together with an earneſt deſire of that Happineſs, which God himſelf has called us to look after: And where this change is made, there is a ſure Foundation laid for all other *Chriſtian* Perfection.

To theſe Means, we muſt adde *Prayer* to God, that by his good Spirit our hearts may be alwaies thus affected and diſpoſed. Our Saviour himſelf told his Diſciples, *No man can come to me, except the Father which hath ſent me draw him*, John 6. 44. *i. e.* unleſs he is *prepared* to be my Diſciple, by a *good and honeſt Heart*: For *that* we are to underſtand by being *drawn to Chriſt*; which being aſcribed to the *Father*, implies, that this Preparedneſs is the Effect of a Divine Operation upon our Mindes, as I obſerved in the * former *Part*. Now our Saviour by ſhewing us the Fountain of this Grace, hath taught us one way, which muſt be added to all the reſt, by which it may be derived to us, *viz.* that of Imploring the Aſſiſtance of the Holy Spirit; that by a meek and humble temper, and a prevailing deſire of coming into the Kingdom of God; that *by an Honeſt and Good Heart* we may be prepared to hear the Word, to keep it, and to bring forth fruit with Patience.

* Part 1. p. 168. *In another place of the Firſt Part*, viz. p. 100. *this Expreſſion of* Being drawn to Chriſt *is brought in amongſt others that ſignifie* being Regenerated, *as if it were one of them. But the reaſon was, becauſe Dr.* O. *and thoſe of his way take it in that ſence; and the Argument proceeding thereupon was good againſt them. This ſhould have been noted in the place it ſelf, but was however fit to be remembred here, for the repairing of the firſt omiſſion. That which I take to be the true ſence of* being drawn to Chriſt, *you have* p. 168. *of the ſame Part, where I ſhewed, that it ſignifies our* being prepared, *to hear God's Word and to keep it, by an impartial love to the Truth.*

By ſuch means as theſe, the Unprepared may come to a ſtate of Preparedneſs, and thereby to a thorough Converſion from ſin to God.

To Conclude, as the Graces Preparatory to Regeneration are themſelves neceſſary to the ſtate of a regenerate man afterward; ſo the uſe of thoſe Means, whereby we come to be prepared, muſt be continued afterwards too. But it is no diſparagement to any Counſel or Direction, that it ſerves for more good purpoſes, than thoſe for which it is immediately offered: We ſhould rather more willingly and thankfully embrace it, for that reaſon. And ſurely, it is a good encouragment for any underſtanding man to follow the Advice which is here given him, that it is of univerſal Uſe and Benefit, as not only ſhewing him by what means he may make a good beginning in Religion and Godlineſs, but alſo how he may proceed happily, and perſevere therein to the end.

CHAP.

CHAP. III.

Concerning the Spiritual State of man before Regeneration.

SECT. I.

THE Title of Dr. *Owens* Fifth *Chapter* of his Third Book, is, *The Nature, Cauſes, and Means of Regeneration:* But concerning the *Nature* of a Regenerate State, he ſays but very little, and that but in ſuch General terms as theſe, *viz.* that it is *our Deliverance from the State of ſin and Corrupted Nature. And thus*, he ſaith, *all Chriſtians, ſo far as he knows, are agreed.* I hope they are; But yet he pretends juſt before, that *Men have through their Ignorance and Prejudices, falſe Apprehenſions about Regeneration and the Nature of it.* This is ſomewhat ſtrange; but I ſupoſe his meaning is, that *through Ignorance and Prejudice we do not apprehend* the change made by that *Deliverance* to be literally and properly a *New Birth*, and a *New Creation*, and the like. But why we cannot apprehend it, I have endeavoured to give the Doctor a reaſonable account, in the *Chapter* of *Regeneration.* P. 254.

Now that which he contends about all along in this Chapter, is the *Manner* wherein the Holy Spirit produceth this change in us. And this, he confeſſes, I think, towards the beginning of the Chapter, where he ſays, *Our ſole Enquiry,* P. 255.

muſt be after the manner and nature of this work; for the Nature of it, depends on the manner of the working of the Spirit of God herein. By the way, I ſuppoſe he means the *thing wrought*, by the *work*; And then it is not always true, that the *Nature* of the *work* depends on the *Manner* of effecting it: For the thing *wrought* may be the *ſame*, though the *manner* of producing it be *divers*. We are not created in the ſame manner, that our firſt Parents were; and yet we are of the ſame nature with them. 'Tis true in *many* things, that the nature of the work, depends upon the manner of working it; as in things made by art: for if greater care is uſed in the working, the more noble is the work; So if Dr. *Owen* had uſed more care and honeſty in compoſing his Books, his arguments had been clearer and ſtronger, and his concluſions better than they are. 'Tis true likewiſe that God does not expreſs his utmoſt Power, for producing all effects, but ordinarily puts forth ſo much as ſuffices for that effect which is deſigned. And yet ſometimes he produceth that effect by his Omnipotence, which commonly is not produced, but according to the natural courſe of things. Our Saviour healed the ſick in ~~a miraculous~~ manner; but health is the ſame thing, whether it is effected with or without ordinary means. The ſame may be ſaid of the health of the Soul, which conſiſts in righteouſneſs and true holineſs; God, if he pleaſeth, can produce it without means, or if he uſeth any, they may be extraordinary if he pleaſeth; and ſo likewiſe whether the Holy Spirit does work Chriſtian Graces in the hearts of men *reſiſtibly*, or *irreſiſtibly*, this makes no alteration in the *Nature* of the effect, which is ſtill the

ſame.

ſame. Had he ſaid, the *Manner of working* depends on the *nature of the Effect*, this had been true in the caſe which I believe he intends: For if the Effect implied in Regeneration, be literally a *New Creature*, I grant the manner of working it, muſt be irreſiſtible; but ſince that ſuppoſition has been diſproved, all the arguments that may be built upon it, will fall to the ground with it.

But though he mentioned the *Nature* of Regeneration in the former paſſage, his *ſole* deſign in this Chapter is to prove that the *manner* of the Spirits Operation in Regeneration, is *irreſiſtible*. I have given you ſome reaſons for the contrary Opinion, in the laſt *Chapter* of the firſt *Part*. And now, becauſe I think the conſequences of the Doctors Opinion are very bad, I ſhall go farther, and examine his Arguments in favour of it. And this the rather, becauſe he pretends that *it was never with ſo much Impotence and Ignorance traduced and reviled, as it is by ſome among our ſelves. For a ſort of men*, ſays he, *we have, who by ſtories of wandring Jews, Rhetorical Declamations, pert Cavillings, and proud Revilings of thoſe who diſſent from them, think to ſcorn, and baniſh Truth out of the world; though they never yet durſt attempt to deal openly and plainly with any one Argument that is pleaded in its defence and confirmation.* P. 255. Very modeſtly ſaid! I ſhall try however, whether this mans Arguments will bear to be *dealt with openly and plainly*; and if they will not, I think he may have ſome reaſon to be aſham'd of his Confidence.

But though he pretends that he is here *be-*

ginning to *enquire* after the *Manner* of the Regenerating work; yet the truth is, he had fixed his Opinion before, and laboured to prove it in the two foregoing *Chapters*. I would not willingly avoid dealing with *any one* of his Arguments, and therefore I shall not take the advantage of the uncertainty of his Method, to begin here; but pick up his Arguments, as well as I can, wherever he has scatter'd them.

Indeed, he has managed them so confusedly, that it will be hard to put them into such an Order, as shall at once save the Reader the trouble of needless Repetition, and deprive the Doctor of all pretence, that something has been omitted, which he thought material. I shall do the best I can to prevent both; and to that end, I think his Arguments will be best reduced under these three Heads.

1. The Consideration of Mans Spiritual *state before* Regeneration. 2. The *evil Consequences* of his Adversaries Opinion. 3. Some *Testimonies of Scripture*, which, as he thinks, directly prove his own.

I shall begin with the first Head of Arguments, *viz.* The Consideration of Mans *Spiritual State* before Regeneration: He pretends that the state of Man is so corrupted and depraved by the Fall, that it is naturally impossible to be renewed otherwise, than by an Almighty Irresistible Act regenerating him, and repairing the Image of God in him. And he proves this by some descriptions of the state of unconverted men, which we finde in the Scripture; *viz.* that it is a state

of

of *Darkneſs*, of *Blindneſs*, and of *Death*. For therefore they cannot be Converted, but by an Act of Omnipotence, becauſe nothing leſs than that can create *Light*, and open *the Eyes of the Blinde*, and make the *Dead to live*. This is the whole force of what he ſaies for almoſt fifty Pages together; which being all grounded upon his Interpretation of theſe *Metaphorical* Expreſſions; it might go for a ſufficient Anſwer to allege this:

That we are not to argue from the proper ſignification of *Metaphors*, preſuming upon a perpetual Similitude between *them* and the *things meant* by them; becauſe if they are alike in ſome reſpects, *viz.* in thoſe which are very plain, and agreeable to the ſcope of the place, this is ſufficient to warrant the uſe of them.

But the Doctor has taken it for granted, that the Scope of the Scripture, in uſing thoſe Figurative expreſſions, is to note a like impoſſibility of converting the unconverted, as of making the blinde to ſee, and the dead to live: But this was not to have been *preſumed*, but *proved*, becauſe there are many other reſpects (which the Doctor himſelf cannot deny) in which the Metaphors do very plainly expreſs the ſtate of Unconverted men, as I have ſhewn in the Chapt. of Regeneration. And if thoſe reſpects afford a reaſonable account of theſe Metaphorical Expreſſions; the Doctor cannot prove merely from the Metaphors, that they do likewiſe imply the Impoſſibility of Converſion without an Irreſiſtible Act. Therefore this muſt be ſhewn from the ſcope of the Scripture, where it uſeth theſe

Metaphors, or by proving the Doctrine he would conclude, ſome other way. That he has not done the latter, I ſhall ſhew by examining his other Arguments: And that he has not done the former, will appear by his particular management of this ſort of Argument.

SECT. 2.

By that *Darkneſs* and *Blindneſs* which is ſaid to be in the Unregenerate, he would prove *their Ignorance of Spiritual things*; and by that *Death*, which their ſtate is expreſſed by, *their obſtinacy in ſin*, to be invincible by any Power leſs than Omnipotence.

Let us firſt ſee how he acquits himſelf in the
P. 209. former undertaking. *I ſay then*, ſays he, *that by reaſon of that Vice, Corruption, or Depravation of the Minds of Unregenerate men, which the Scripture calls Darkneſs and Blindneſs, they are not able of themſelves, by their own Reaſons, and Underſtandings, however exerciſed and improved, to diſcern, receive, underſtand or believe ſavingly Spiritual things, or the myſtery of the Goſpel, when and as they are outwardly revealed unto them, without an effectual Powerful work of the Holy Spirit creating, or by his Almighty Power inducing a new ſaving Light into them.* This is the Concluſion to be *proved*, but one would be glad firſt to underſtand it; For the words, as many as they are, require another light beſides their own, to let us into the meaning.

And firſt, the Doctor had done well, to have told us what he means by *underſtanding and believing*

lieving SAVINGLY. For I have ſhewn him in the *Introduction*, that by a *ſaving* underſtanding of the myſteries of the Goſpel, he means ſometimes, underſtanding them according to his notions of them, *i. e.* being of his own Opinion. If this be his meaning here, then he ſuppoſes his Opinions to be *ſaving*; But that they cannot be, if they are not *true*, as I have endeavoured to ſhew that they are not. The Truth is, by a ſaving knowledge or underſtanding, he means ſometimes one thing, and ſometimes another; for elſewhere he ſays, *none* deny unregenerate men *to be capable of a Notional Doctrinal knowledge of Spiritual things*. Yet, as I have ſhewn, he does frequently make them uncapable even of that knowledge of *his* Spiritual things, that is, of his peculiar opinions. P. 282.

But if by Spiritual Things, and the Myſtery of the Goſpel, he underſtands the real principles of Chriſtianity, and all points neceſſary to be believed in order to Salvation; ſtill two things may be meant by believing them *Savingly*; and it is not eaſie to underſtand which he intends.

1. To believe the Goſpel *ſavingly*, may ſignifie that belief thereof, which actually puts a man into that State, to which Salvation is promiſed; Now in this ſence no man believes ſavingly, but he whoſe *faith worketh by Love*, bringing his will and affections, and converſation in Obedience to the Goſpel. But if this be the Doctors meaning, then the impoſſibility of believing *ſavingly*, does not ſo much ariſe from that incapacity of the Underſtanding, which he means by *Darkneſs*, as from that depravedneſs of the Will and Affecti-

P. 206. 238. Affections, which he means by *Death*; and so he confounds two things which he had, more than once, industriously distinguished, and which he pretends to treat of separately. Therefore I shall take no more notice of this sence, till we come to the second Head, to which it properly belongs.

2. The belief of the Gospel may be said to be *saving*, upon another account, *viz.* as it is a good degree towards the attainment of that State to which Salvation belongs. And it may be call'd a *good degree*, whether, as being the performance of one necessary condition, upon which the promise of Salvation is suspended; And thus every Christian Grace considered by it self, is *saving*: Or, as being a principle leading to all other goodness and Holiness, which we want, directing us to our whole Duty, perswading us to perform it, and making us capable of the assistance of the Holy Spirit, to enable us for the performance. Therefore if that which puts a man into a good way of coming into a savable State, may be said to be *saving*; Then the knowledge of the Mystery of the Gospel, and an assent to the truth thereof, is *saving*. And as this knowledge is more or less *clear and full*, and this perswasion more or less *firm*, *particular*, *advised*, *constant* and *present* to the Mind; so is it more or less *saving*, as having greater or less power to work all other saving effects in a mans mind. But *all* Faith in proportion to its *Degree*, is *saving* in the sence now mentioned.

Now it is in this sence, that I must understand the Doctor, when he saies, That through the *Dark-*

Darkneſs of the Underſtanding, a man cannot believe *ſavingly*, without an irreſiſtible Illumination of his Minde, by the Holy Spirit; unleſs I would *alſo* confound two Arguments, which are of diſtinct Conſideration.

So that the word *Savingly* ſtands in his Propoſition to no other purpoſe, but to obſcure his meaning; for he might as well have ſaid, that without ſuch an Immediate Illumination, as he contends for, no man can believe the Goſpel *at all*. Since *all* belief of the Goſpel is *ſaving* in that ſence, which the Tenor and Method of his Diſcourſe requires.

But ther ewas good Reaſon, why this Word was to be put into the Concluſion; namely, to caſt a Miſt before the Readers eyes at firſt, that he might not ſo well diſcern the confuſion and inconſiſtency of the Proofs afterward; of which I ſhall give you this Inſtance.

His firſt Argument is taken from *Epheſ.* 4. 17, 18. (the place we ſhall conſider in the next *Sect.*) In commenting upon that Text, he diſtinguiſhes between the *Minde*, the *Underſtanding*, and the *Heart*; ſhewing that the *Minde* is *Naturally* vainly enclin'd, and unſtable, and unapt to direct and fix the thoughts; and that the *Underſtanding* cannot guide the Soul in the choice of its Notions: and from his obſcure talk upon theſe Heads, (which you may ſee if you pleaſe) he concludes, *'Tis in vain to pretend a ſufficiency in the Underſtanding to diſcern Spiritual things, without a Supernatural*, he means, an Irreſiſtible, *Illumination*. But by the Heart (as far as I can underſtand P. 211, 212.

derſtand him) he means the *Will and Affections.* Now ſaies he, *Light is received by the Minde, applyed by the Underſtanding, uſed by the Heart. Upon this, ſaith the Apoſtle, there is πώρωσις, blindneſs.* P. 212. *It is not a mere Ignorance or Incomprehenſiveneſs of the Notions of Truth that is intended, but a ſtubborn Reſiſtance of Light and Conviction. An obſtinate and obdurate Hardneſs is upon the Heart, whence it rejects all the Impreſſions that come upon it from Notions of Truth. And on theſe Conſiderations Men themſelves before Converſion are ſaid to be Darkneſs,* Epheſ. 5. 8. And a little farther, *There* P. 213. *is not in ſuch perſons ſo much as any Diſpoſition to receive SAVING Knowledge, no more than there is a Diſpoſition in darkneſs it ſelf to receive light.*

And now who does not ſee, that notwithſtanding his pretence of the incurable *Blindneſs* of the *Minde* and *Underſtanding*; that they may, by his own confeſſion, be in a very good condition, before the Irreſiſtible Act? For if the *Minde* (according to his ſubtle way of diſtinguiſhing) has *received* Light, and the Underſtanding *applied* it, they ſeem to have done their Parts very well, and there is no need of the Irreſiſtible Power, but to ſubdue the *ſtubborn Heart*, which *reſiſts Light and Conviction*, and *rejects all the Impreſſions that come upon it, from notions of Truth.* And yet he tells us, *Men are ſaid to be Darkneſs upon all theſe* three *Conſiderations, i. e.* becauſe they are ſo only in reſpect of *one.* Nay but in reſpect of *all*, they have not *ſo much as any Diſpoſition to receive SAVING Knowledge.* But what mean you by *Saving Knowledge?* If you underſtand it in the latter ſence, they have it already;

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If in the former, you are to blame nothing but the obſtinacy of the Will and Affections, which belongs to the Second Head. So that I think it is plain, he put in this word *ſavingly*, only to ſave himſelf from being underſtood: for till the word is explained, his Diſcourſe is *unintelligible*; and when 'tis explain'd, his Diſcourſe is ſhewn to be either *inconſiſtent* in it ſelf, or *impertinent* to the Concluſion.

But, *Secondly*, in *arguing*, a man ſhould take more care of his expreſſions, than to ſay, That Men are not *of themſelves* able to believe, *&c. without an effectual*, &c. For this implies, that *of themſelves* they are able to underſtand and believe, by being irreſiſtibly made to do ſo; which is ſuch another hard Saying, as that which we meet with more towards the end of this Chapter, viz. *That not only the Act of believing and turning to God is the ſole Work and Effect of irreſiſtible Grace; but alſo, that all Power and Ability for it, properly ſo called, is from Grace alſo.* Which is as much as to ſay, God does not only do *all* himſelf, but He helps us to do the *reſt*. The reaſon of which kinde of expreſſions is plain enough, *viz.* To carry on his great deſigne of charging his Adverſaries with *Pelagianiſm*; as if they pretended, that Man may *of himſelf*, without *any Power from Grace, believe and turn to God.* And to this purpoſe he ſlipt away from the Concluſion he had laid down, and ſoften'd it into theſe Terms preſently; *That the Minde of a Man is not able of it ſelf Savingly to receive the Doctrine of the Goſpel, without the* ESPECIAL *AID* (but before it was the *ALMIGHTY POWER*) *of the Holy Ghoſt.* Which is a plain

P. 227.

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plain inſinuation of the old Calumny, that we ſay the Conditions of Eternal Life may be performed without the *eſpecial Aid* of the Holy Ghoſt; and that becauſe we deny the neceſſity of an *Almighty* force upon the Mind in order thereunto, as if therefore we pretended that there is no need of any *Supernatural Power*, but that we are able to do them *of our ſelves*.

Other Exceptions might be made, touching the Obſcurity of his Expreſſions in the forementioned Concluſion: But it requires ſuch a ſlaviſh attendance to make ſence of an Author that loves obſcurity, that I ſhall not tye my ſelf and the Reader any longer to it. What hath been already obſerved, might be ſufficient to excuſe us from examining any thing that he has ſaid towards the proof of his firſt Concluſion. But becauſe I am bound *to deal openly and plainly* with his Arguments, I ſhall with all convenient Brevity, let you ſee how he manages them, in the next *Section*.

SECT. 3.

His firſt Argument is grounded upon *Epheſ.* 4. 17, 18. *This I ſay therefore, and teſtifie in the Lord, that you henceforth walk not as other Gentiles walk in the vanity of their Minde, having the Underſtanding darkened, being alienated from the life of God, through the Ignorance that is in them, becauſe of the blindneſs of their heart.* Upon this Text he runs an *Harangue* of ſix Pages long, in which I have ſought a good while, before I could be well aſſured, which was meant for the *Concluſion*, and what for the *Premiſes*. The

P. 210. *&c.*

The Concluſion to be proved was, *That without an Almighty Power inducing a New Saving Light, no man can believe ſavingly.* Now the perſons ſpoken of here in this Text, did not believe *at all.* And he ſpeaks now and then, as if it was impoſſible for theſe men to be any thing better than they were, unleſs made ſo by Almighty Grace. Therefore it was impoſſible for them to *believe* without it, and therefore, clearly impoſſible to believe *ſavingly.* This is the faireſt conjecture I can make, towards the finding of an Argument. Again, I obſerve farther, that he pretends the deſigne of the Apoſtle in deſcribing the ſtate of theſe *Gentiles*, to have been this, *viz.* to deſcribe the ſtate of all men by *Nature.* And this is the only Propoſition that is any thing plainly expreſſed, in order to an Argument. Now if there be any Argument at all, I think it muſt be this: *If that ſtate which the Apoſtle here deſcribes, be Natural to All men, before they believe; then no man can believe without an Almighty Operation of the Holy Ghoſt, working Faith in his minde irreſiſtibly. But the former is true: Therefore alſo the latter.*

Now 1. If this be not the ſtate of All men by Nature. And 2. Although it were, if yet it follows not, that this ſtate is unalterable, but by ſuch an Operation as he pretends; then this Text affords him no Argument for his Opinion.

He has, I think, two Reaſons by which he would prove, the *ſtate* here deſcribed, to be *common* to *all* men by *Nature.*

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The firſt is this: Becauſe *the Apoſtle ſpeaks of the Gentiles on the account of that which is common unto All men by Nature. For he treats of their*
P. 210. *Condition with reſpect unto the Faculties of their Minds and Souls, wherein there is, as unto the Life of God, or Spiritual things, no difference naturally among men.* This Argument he dilates upon, two Pages together; or rather he *leaves* it, and falls a declaiming upon the Natural Vanity of the *Minde*, and Blindneſs of the *Heart*. But nothing can deſerve leſs to be called an Argument; For 'tis all one, as if he had ſaid: Becauſe *all* men have *Minds*, *Underſtandings* and *Hearts* by *Nature*, therefore by *nature* all mens *mindes*, &c. are ſuch, as are here deſcribed. Or thus: Becauſe they are *Men* whom the Apoſtle here ſpeaks of, therefore *Naturally all* men are as ignorant, ſenſeleſs, and brutiſh, as thoſe whom he ſpeaks of. He mends the matter much, by adding, That *there is no difference naturally among men, as unto Spiritual things, in reſpect of the Faculties of their Minds and Souls*: For let us grant that Nature has made no ſuch difference between unconverted men, ſurely it does not follow, that therefore there is no ſuch difference at all amongſt them; or, that becauſe ſome of them are almoſt as bad as bad can be, therefore all the reſt are no better.

At this rate of arguing, one may prove all men to be *Believers* by *Nature*; For they that believe, are ſaid to have their *Underſtandings* enlightned: And if this be truly ſaid, then all men are *Naturally* Believers; becauſe it *is ſpoken on the account of that which is common to all men by Nature*,

ture, viz. *the Faculty of Underſtanding, wherein there is as unto Spiritual things no difference Naturally among men.*

His other Reaſon is *that Expoſition which*, as he ſaies, *the whole world, and all things in it, give unto this Text and Teſtimony, concerning the Mindes of Natural Men being under the Power of Vanity.* He indeed pretends (as if he laid no great ſtreſs on this) that *it may not be amiſs to divert a little to this Conſideration.* But by his leave, his deſign is to perſwade the Reader, that the Experience of the *whole world* is a plain Argument, that the Character which St. *Paul* gives of thoſe Gentiles, in the forementioned Text, ſutes all that are unconverted. But how doth the Experience of the *whole world* prove this? He tells you, *Almoſt all that we ſee and hear of in the world is altogether vain*; and he reduces the Vanity of the World to *two Heads.* 1. *The Vanity they bring into things that are, and that are either good in themſelves, or at leaſt indifferent; ſo men do variouſly corrupt their Buildings, and Habitations, their Trading*, &c. 2. *Men finde out, and as it were create things to be mere Supporters, Countenancers and Nouriſhers of Vanity: Such in Religion are carnal pompous Ceremonies, like thoſe of the Church of* Rome; *and Stage-plays, Mimicks, with innumerable other things of the ſame Nature.* And *it were endleſs but to mention the common Effects of Vanity in the World.* And therefore the *whole world gives a good Expoſition upon St.* Paul's *Text.* That is to ſay, Becauſe there is a great deal of Vanity in the world, therefore the *whole world* is *Naturally* as vain, as *thoſe Gentiles* concerning whom St. *Paul* ſaid, that they walked *in the Vanity of* P. 213.

their Minde. Yea, they that *create carnal pompous Ceremonies in Religion, like those of the Church of* Rome, (O Sir, *it was not amiss to divert a little*) are *as vain* as the *Idolatrous Gentiles* were; *yea*, they are alienated from the life of God, through the Ignorance that is in them, because of the Blindness of their Hearts. Yes, it must needs be so; *for new Sins, new Vices, new Vanities break forth continually, and all is from hence, that the Minde of*
P. 214. *man by Nature is altogether vain. The world may alter its shape, and the outward appearances of things,* &c. *but it will still be altogether vain, so long as natural uncured Vanity is predominant in the Mindes of men.* And now 'tis as plain as any thing, that the Apostle speaks of the common state of Men by Nature, in *Eph.* 4. 17.

Only there is a little scruple in the way, which the *Doctor* should have removed; and that is this, that these *Gentiles*, v. 19. are said to be men, *who being past feeling, had given themselves over unto lasciviousness, to work all uncleanness with greediness.* For these words would strongly tempt a man to think that St. *Paul* was not describing what *all* men are, but what *some* men were; not how bad men *must needs* be in the mere state of *Nature*, but how degenerate they *may* grow by *Custome in sin.* The Doctor cannot say, that *All* his unconverted, and unbelievers, are *past feeling, and had given themselves over to lasciviousness, to work all uncleanness with greediness*; For this cannot possibly consist with those
P. 216. *Convictions*, and that *much Reformation*, and that *Moral Life*, which in this very Chapter, and under this very Head, he allows to the *Carnal Minde.* But he was wise enough to take no notice

tice of this *verſe*, which had it been added to the two former, would have cleared the truth of Dr. *Hammond*'s Paraphraſe upon them; againſt whom he would prove, *that the deſcription given is that of the ſtate of all men by Nature.* I ſhall not expoſe the trifling Exceptions which our Author makes againſt that excellent man's Paraphraſe, but nakedly ſet it down, and proceed. P. 210, 211.

"This I command therefore with all "earneſtneſs, that ye do not any longer live af-"ter the manner of the Heathens, in the vile-"neſs of thoſe practices uſed in their Idol-wor-"ſhips, that long courſe of ſin having blinded "their underſtandings ſo that they ſee not that "which by the light of Nature they are enabled "to ſee, and by that groſs ignorance and ob-"duration of Heart run into all impiety, are far "removed from that life which God and Na-"ture requires of them. And in a kinde of "ſenſeleſneſs, and benummedneſs, yield them-"ſelves up to all ſoftneſs and impurity, to the "committing of all inordinate unnatural ſins of "the Fleſh.

Now whoever would prove from that degeneracy which is common to Mankinde, that an *immediate irreſiſtible* Force upon the Minde, is neceſſary to a ſaving knowledge of God, he muſt have a care not to inſtance preſently in thoſe men who by long continuance in the fouleſt kindes of ſin, are grown habitually, and almoſt deſperately wicked. For theſe being corrupted by their own *choice* and *practice*, much more than by neceſſity of Nature, the difficulty of recovering them muſt not wholly be imputed to the latter, but rather moſtly to the former. And this I

am ſure is the way of the Scripture, as that one place of *Jerem.* 13. 23. may ſhew us. *Can the Æthiopian change his skin, or the leopard his ſpots? then may ye alſo do good, that are accuſtomed to do evil.*

A man may *make himſelf* ſo much more a *childe of the Devil* than he was by *Nature*, and be ſo deeply ſunk into a brutiſh life, that he can hardly eſcape without a Miracle; and ſuch an Almighty impreſſion, as our Author means, may with ſome colour of Reaſon be pretended neceſſary to ſave ſuch a man. But this is no argument, that even thoſe who have not ſinned to that degree, cannot be reſcued otherwiſe; or that no man *can make uſe of that Grace which he can refuſe*, unleſs all men were as bad as the worſt.

Since the Doctor inſiſts upon the malignity of Natural Corruption, to prove the neceſſity of his Irreſiſtible Illumination, he ought to have made good his proof, by inſtancing not in thoſe that are little better than the *worſt*, but in the *beſt* ſort of his Natural men. And I doubt not but he underſtood his duty in this matter well enough: For after he had propounded his Concluſion, he proceeds thus: *Let it be ſuppoſed that the Minde of a man be no way hurt, or impaired by any natural defect, ſuch as doth not attend the whole race of Mankinde, but is perſonal onely, and accidental; ſuppoſe it free from contracted habits of Vice, or voluntary Prejudices: yet upon the propoſal of the Doctrines of the Goſpel, with the greateſt evidence and demonſtration of the Truth, it is not able to aſſent unto them ſavingly*, i. e. unleſs the irreſi-

P. 210.

irreſiſtible Operation addes a *new ſaving Light* to the Minde. This indeed promis'd very fairly towards the carrying on of the Argument. But it was a foul diſappointment, to inſtance preſently (for the *evincing of this truth*, as he ſays) in men who were ſo far from being *free from contracted habits of Vice*, that on the other hand they were grown *paſt feeling, and had given themſelves over unto laſciviouſneſs, to work all uncleanneſs with greedineſs.*

But Secondly, admitting it were as true as it is falſe, that *the deſcription given is that of the ſtate of all men by Nature*, it does not preſently follow that the *irreſiſtible* Illumination is neceſſary for any man. For though I deny not that a man may ſin himſelf into ſuch a deſperate ſtate, as to need irreſiſtible Grace for his recovery; and though the condition of *theſe* Gentiles was exceedingly bad, yet it cannot from hence be concluded that it was ſo bad, as to render them incurable by any other means. I do not know but men may grow to ſuch a degree of incorrigibleneſs; but God onely knows when a man is come to this paſs; and every wilful ſinner ſhould tremble to make one ſtep nearer to it, and forthwith endeavour to retire at the greateſt diſtance from it.

Now it is neither ſaid in this place of Saint *Paul*, or in any part of the Context, that theſe men were *ſo* degenerate, that they were incapable to be wrought upon any other way than by an irreſiſtible Illumination: Nor is any ſuch thing implied in the Metaphorical Expreſſions of *Darkneſs, Blindneſs*, &c. This cannot be preten-

ded, without taking the liberty of arguing from Metaphors without any limitation, which I have shewn is very unreasonable. Finally, it cannot be proved from the scope of the Apostle in this place, since the supposition thereof was not at all needful to contribute to his purpose.

His purpose was to dissuade the Christians from imitating the manners of the Heathens. *This I say therefore, and testifie in the Lord, that ye walk not as other Gentiles walk in the vanity of their minde.* To enforce this Exhortation, he useth two Arguments; the former, that of the state of the Heathens, who being hardned in their other vices by their Idolatries, were generally a sort of men that had lost all sense of true Religion and Virtue, and were as debauched in their Principles, as they were dissolute in their Manners and Practices: and surely the examples and customs of such men as these, were not fit for imitation. His latter Argument was the condition of the *Christians* themselves, who had been better instructed, even by the Revelation of the Son of God: *But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus*, v. 20, 21, *i. e.* ye, of all men, would be most inexcusable, if you should follow such vile examples, who have had the advantage to be instructed in the Doctrine of *Christ*, which has so clearly discovered how abominable their errours and vices are. And you cannot be more sure that you have been taught the *Truth*, as it was revealed by *Jesus*, than that it requires you to lead a conversation contrary to theirs.

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If this was the ſcope of the *Apoſtle*, it does not require the Doctor's ſuppoſition, that the *Gentiles* were incurable, but by an irreſiſtible Illumination. For ſuppoſing the contrary, *his* former Reaſon remains in full force, why they were not to be imitated, *viz.* becauſe they were groſly ignorant, and foully debauched perſons.

In a word, if the Doctor had thought in good earneſt that his Concluſion was *implied* in this place of Saint *Paul*, I doubt not but he would have found room in ſix *Pages* of common place upon the Text to ſhew *how* it was implied: But I think it was more wiſely done to let it alone. Onely the man or his Cauſe muſt greatly want Arguments, if he be forced to ſeek relief from one ſo unlikely to afford it as this is.

His ſecond Argument is grounded upon 1 *Cor.* 2. 14. *The natural man receiveth not*, &c. his expoſition of which Text, I thought needful to examine in the *Introduction*, for the preventing of that deſign of his in expounding this Text, *viz.* to perſwade his Readers that none but he and his Party could underſtand ſpiritual things *ſpiritually*. For I ſhewed from ſeveral paſſages of his own, that this was his great aim, while he pretended to prove the neceſſity of his irreſiſtible Illumination from the Text. But having for that reaſon ſhewn him already that St. *Paul* is not for his turn there, I have ſaved the Reader all that trouble in this place.

I think theſe are all his Arguments for the proving of his firſt Concluſion; for thus he proceeds: P. 227. *Having cleared the impotency to diſcern ſpiritual things ſpiritually that is in the Mindes of natural men, by reaſon of their ſpiritual blindneſs, or that darkneſs which is in them; it remains that we conſider what is the power and efficacy of this darkneſs to keep them in a conſtant and unconquerable averſation from God and the Goſpel.*

Here he ſeems to advance to a ſecond Concluſion, *viz.* that as the *Darkneſs* or Ignorance of natural men is incurable, but by irreſiſtible Illumination of the Underſtanding; ſo, *that averſation from God which is the effect of this ignorance, is* alſo *unconquerable* but by an irreſiſtible force upon the Will and Affections.

Now if the Doctor makes the *unconquerableneſs* of this *averſation* to depend upon the *incurableneſs* of that Ignorance; then if the Ignorance be not incurable, it follows that the averſation is not unconquerable otherwiſe than by an Almighty force upon the Minde. And therefore whatever Arguments he can bring to prove, that ſo long as this darkneſs remains, the Minde is alienated from God, and cannot ſubmit to his Law; they are all vainly ſpent. For I willingly grant, that while a man is ſo *ignorant* as he ſuppoſes his Natural man to be, he cannot poſſibly be *good*. And I believe he himſelf will ſay, that God does not interpoſe an irreſiſtible Operation for the renewing of a mans Will and Affections, before he has enlightened his Underſtanding. And yet all that he would prove, is in effect, that the

the Heart cannot be made good but by an Almighty operation, ſo long as the natural darkneſs of the Underſtanding remains.

And this he proves, 1. By *Coloſſ.* 1. 13. where the converted Gentiles *are ſaid to be delivered from the power of darkneſs*, i. e. according to him, from that power whereby the *darkneſs of their Mindes did naturally produce* other ſins. But ſure they were delivered from that darkneſs it ſelf too; and whereas 'tis ſaid *they were delivered* from it, it does not follow from that ſaying, that it was impoſſible for them to have hindred that deliverance, which is the darling opinion he contends for all along. 2. He proves it by the effects of the Devils darkneſs: For, ſays he, *the Angels who ſinned are kept unto Judgement under chains of darkneſs*, 2 Pet. 2. 4. The ſum of what he ſays upon this place with any ſhow of pertinence, is this: That *it is alone from their own darkneſs, in the Chains whereof they are bound, that they cannot but continue in their courſe of Rebellion; and this Darkneſs is no leſs effectual to binde natural man in a ſtate of ſin, without the powerful Illumination* which he means, *than it is in the Devils themſelves.* I perceive any Text in the Scripture where the word *Darkneſs* is, eſpecially if *Chains*, or *Power*, or ſome ſuch expreſſion be added to it, will ſerve his turn. But this is not *reaſoning* upon the Scriptures, but moſt extravagant *canting*; ſo extravagant, that it does not afford occaſion for the ſtarting of one profitable or ſavory thought pertinent to the Queſtion in hand.

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But he farther ſhews the *Efficacy* of this Darkneſs

neſs to keep men in an unconquerable averſation from God and the Goſpel, in ſome *Inſtances* of its efficacy ſo to do. First, *It fills the Minde with enmity againſt God, and all the things of God.* Coloſſ. 1. 21. *You were enemies in your mindes,* Rom. 8. 7. *The carnal minde is enmity againſt God; it is not ſubject unto the law of God, neither indeed can be.* And ſo if you had pleaſed, the *unconquerable Averſation* might have been made an inſtance of *Enmity*: For as you order the matter, you make no difference between them, but come over again with the ſame things we had before, excepting only an impertinent Digreſſion againſt thoſe, I know not who, that ſay we *can love God without ſupernatural Revelation, and other aids of Grace:* and likewiſe your ſaying that by reaſon of this Darkneſs, *the practical notions which men have of God tend to alienate their Hearts from him,* and *thereby they are made obſtinate in their ſin to the uttermoſt.* But you write ſo looſely and uncertainly, that unleſs you will pleaſe to ſay whether you think the *Ignorance* to be incurable becauſe it fills the Minde with *Enmity*; or the Enmity, becauſe 'tis the fruit of Ignorance, or what elſe it is that you mean; what you would prove, and how you prove it: unleſs this be done, I am not obliged either to contradict, or yeild to what you ſay.

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You tell us from the Apoſtle, that *The carnal minde is enmity againſt God; it is not ſubject unto the law of God, neither indeed can be.* Your deſign I know is to prove from hence the neceſſity of your *irreſiſtible Operation*; but you tell us not where the conſequence lies. You will not I hope be ſo vain as to ſay, that the carnal Minde cannot

cannot, without an Almighty work upon it, be reconciled to God, and made ſubject to his Law, while it continues to be carnal; as if this were the ſence of the place: For that the Minde ſhould be *carnal*, and at the ſame time *ſubject to the Law* of God, are contradictions; and to make Contradictions true, does not fall under *any power*, and therefore not under *Almightineſs*. Therefore I think you muſt ſay, that the Minde which is now *carnal*, cannot become *ſpiritual* and holy afterward, otherwiſe than by ſuch a manner of Operation as you pretend. But I challenge you to ſhew any conſequence by which this can be concluded from the Text.

Beſides, I underſtand not, nor have you ſhewn how this Text may be managed to prove what you ſay concerning the *Darkneſs* of a mans Minde by *Nature*, and the *efficacy* thereof.

And now, Sir, I cannot but intreat you, as Mr. *Chillingworth* did Father *Knot* the *Jeſuite*, that the next time you write, you would pleaſe to write all in *Syllogiſms*, that you may be the better able to keep your ſelf within the compaſs of *Method* and *Senſe*: And above all, when you cite a Text of Scripture, to tell us expreſly the Concluſion you would prove from it; and then form your Argument out of the Text. For you tell us in the cloſe of this firſt Inſtance, that *one Teſtimony of Scripture will be of more weight with the Diſciples of Jeſus Chriſt, than a thouſand Declamations to the contrary.* You ſay well; and therefore if you make your Proofs from Scripture plain and evident, you are ſafe enough. But now if you bring a place of Scripture without P. 231.

acquain-

acquainting us *what* you bring it to *teſtifie*, and *how* that is *teſtified* by it; you muſt not ſay that the *Teſtimony* of the holy Text is on your ſide; but if you are reſolved to ſay ſo however, you will finde that *the Diſciples of Jeſus Chriſt* are not *all* of 'em ſuch fools as to believe it.

Beſides, you ſhould be the more careful of your *Proofs*, becauſe, as you ſay in this place,
Ibid. *Some are in theſe days ſo apt to boaſt in proud ſwelling words of vanity, concerning the power and ſufficiency of the Minde, even with reſpect unto Religion and Spiritual things.* For my part, I know not where theſe *proud* men have lived all this while; but if you know of any ſuch, I doubt they will *boaſt* on ſtill for any thing you have to ſay to 'em, unleſs you make a great Reformation in your way of writing.

Secondly, *This Darkneſs fills the Minde with Wills or perverſe Luſts, that are directly contrary to the Will of God*; which is but ſaying over your firſt *Inſtance*, as you call it, in other words; *viz.* that it *alienated* the Minde from God, *filling it with enmity againſt God and all the things of God.*

From hence you proceed to an Obljection that you ſay will be made, *viz.* That this Impiety does not ſo much argue the *impotency of the Underſtanding*, as the depravedneſs of the *Will and Affections*: that is the ſum of the Objection. To which you anſwer,
P. 231, 232. *We do not now diſcourſe concerning the weakneſs and diſability of the Minde in and about theſe things, which is, as it were, a natural impotency*

like

like blindneſs in the Eyes, which hath been both explained and confirmed before. But it is a moral diſability, and that as unto all the powers of Nature invincible, as unto the right receiving of ſpiritual things, which enſues on that corrupt depravation of the Minde in the ſtate of Nature, that the Scripture calls Darkneſs, or Blindneſs, which we intend. Now Sir, I aſſure you that I ſhould never have made that exception; for ſo long as you ſuppoſe the *natural* man's Underſtanding to be ſo ſottiſh and incapable as you make it, you have no reaſon to expect any good from the *Will* and *Affections*. But whether the Objection were ſeaſonable or not, do you think in your Conſcience that any man can be obliged ſo much as to underſtand this obſcure ſtuff, which you call an Anſwer to it? Had you not confounded thoſe terms *Natural* and *Moral*, with an inſignificant multitude of words, one would have gueſt your meaning to be this, that a man neither *can* nor *will* underſtand Goſpel-truths aright without your *New Light*; and then, I think, the reſt you would have ſaid is this, that the reaſon why he *will not*, is becauſe he *cannot*; it is naturally impoſſible for him, and therefore he is invincibly reſolved to let it alone. And if this be true, he has as good an excuſe for himſelf as he needs to deſire.

But when you ſay we *do not here diſcourſe of the natural impotency of the Minde*, if your meaning be, that the wickedneſs of the unregenerate does not proceed from that, but from a *moral* weakneſs, or the depravedneſs of the Affections; then you plainly yield to the Objection which you pretend to anſwer. If this be not your meaning,

meaning, *Natural* and *Moral* are oppoſed to no purpoſe. But I believe if you would come out of the Clouds, you would anſwer thus; that the reaſon why the wicked are incorrigible, is becauſe their ignorance is invincible, as I gueſt at firſt.

But I think you plainly contradict all this in your third Inſtance of the Efficacy of this Darkneſs, *viz.* That it *fills the Minde with Prejudices againſt ſpiritual things as propoſed unto them in the Goſpel*, (which it muſt needs do, if it *had* filled the Minde with *enmity* againſt them before.) For one of theſe prejudices is this; That *at firſt view men judge that ſpiritual things will not aſſiſt them in the purſuit or improvement of their carnal Satisfactions.* And you your ſelf confeſs, that *ſo far they are in the right, they judge not amiſs. The things of the Goſpel will give neither Countenance nor Help to the Luſts of men. Nay, it is no hard matter for them to diſcern, that the Goſpel being admitted in the power of it, will crucifie and mortifie their corrupt Affections.* And not long after you tell us, that *this Prejudice becomes invincible in their Souls. They neither do, nor can nor will admit of thoſe things which are utterly inconſiſtent with all things wherein they hope or look for ſatisfaction.* To make ſence of which words, it is neceſſary to underſtand, *not ſubmitting* to the Doctrine of the Goſpel, by *not admitting* it. For *at firſt view the Underſtanding* has done its part well, by judging concerning the Doctrine of the Goſpel, that it will not give a man leave to live wickedly; and that if *it be admitted in the power of it, it will crucifie corrupt Affections.* But how the *eaſe* wherewith the natural man apprehends this,

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this, can be reconciled with *the disability of his Understanding about spiritual things, which is as it were a natural impotency like blindneſs in the Eyes*, not to be cured but by an act of Almightineſs, I deſire you to inform me. For he has ſuch a *right* knowledge of the deſigne of the Goſpel *at firſt view*, as implies the knowledge of a great many particulars under it; and by the ſame reaſon that he has gone thus far without your irreſiſtible Illumination, and *not judged amiſs*, but very *right* by your own confeſſion, I think he may go farther, and *not judge amiſs* concerning more ſpiritual things, and that without your *New Light*.

But you ſay, *the Minde by this Darkneſs is filled with prejudices againſt the myſtery of the Goſpel in a peculiar manner*, i. e. as you explain your ſelf, againſt thoſe Doctrines of the Goſpel which are known by *Revelation*. And the natural man cannot come up ſo far as to receive theſe, without your *New Light*. Of this I have already told you my minde in the Introduction; onely I cannot but wonder at your uncharitableneſs, in bringing your Adverſaries in as inſtances of the truth of what you ſay: For 'tis plain enough that you ſpeak of them, when you ſay, that *reſolving to give unto moral Duties the prehe-minence in all things, ſome of them do in a manner wholly deſpiſe the peculiar Doctrines of the Goſpel, reproaching thoſe by whom they are ſingularly profeſſed, and that they reject them as unintelligible or unneceſſary*. It is an *unchriſtian* thing to let fly your reproaches thus at random againſt perſons that, I perceive, you have no acquaintance with. I challenge you to inſtance in any one of

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of the Clergy of this Church that has deſerved this odious Character. If you can prove your Charge, you will preſently hear that the guilty are admoniſht to *repent*; but if you cannot, *you* are in duty bound to make *us* amends, by *retracting* your raſh and ſcandalous words againſt us.

But to return to the Argument: That which you have pretended to prove by your Inſtances, if I am not miſtaken, is this; that by reaſon of that invincible Ignorance of the Underſtanding, which you ſay is called *Darkneſs* in the Scripture, the Will and Affections are incorrigibly naught. And this ſeems to be your meaning by what you ſay towards the concluſion of this Chapter, *viz.* That *the Minde may be conſidered two ways.* 1. *As it is Theoretical or Contemplative; and thus it is the duty of the Minde to apprehend, underſtand, and receive the Truths of the Goſpel as they are propoſed unto it, in the manner of, and unto the end of their propoſal: and this it neither doth, nor is able to do,* becauſe of its Darkneſs. *That receiving* of Truth in the *manner* of its propoſal, is very obſcure; and *receiving* it unto the *end* of its propoſal, is obſcure likewiſe; unleſs you mean Holineſs and Obedience by the *end*, and then it belongs to the ſecond Conſideration of the Minde, as it is, you ſay, *practical.* Now 'tis very well ſaid of you, that *the good which the Minde cannot diſcover, the Will cannot chuſe, nor the Affections cleave unto.* Therefore if the Minde be invincibly ignorant of the good propounded in the Goſpel, the *Will* cannot poſſibly *chuſe* it, *&c.* Now, Sir, you have had my Anſwer to this already, *viz.* that you have not proved

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proved the Darkneſs or Ignorance of the Underſtanding, to be ſo incurable as you pretend it is; and therefore this other Concluſion of the incorrigibleneſs of the Will, without your New Light, and irreſiſtible Grace, is not to be built upon it.

This anſwer might have ſaved us the trouble of going through your *Inſtances*, onely I was willing to ſee whether they might not give ſome light to your meaning, if not any ſtrength to your Argument; and this the rather, becauſe I have undertaken to *deal openly and plainly* with you as we go along. P. 255.

But to help you to clear your ſelf, I ask whether you would have one irreſiſtible act upon the *Underſtanding onely*, upon which the obedience of the Will and Affections follows; or a ſecond irreſiſtible act immediately upon the *Will after the illuminating* of the Minde. Sometimes I think the latter to be your meaning, becauſe you require an Almighty power to raiſe man from his ſtate of *Death*, which you diſtinguiſh from *Darkneſs*. If you mean thus, then you ought to have proved, Firſt, that after the *Underſtanding* is delivered from *Darkneſs* by an irreſiſtible Illumination, yet ſtill the *Will* is in a ſtate of *Death*; and this although you acknowledge this Illumination to be a principle of life; that is, you were bound to prove that there is death where there is a principle of life. Secondly, That after this irreſiſtible act upon the Underſtanding, there muſt be *another irreſiſtible act* to quicken the Will; that is, that there is a *double creature* in Regeneration. But if theſe things

are not diſtinct, then *Death* and *Darkneſs* are but one thing, and the *giving of light*, is alſo *raiſing from the dead*; and then your ſecond diſcourſe is in vain, being about another expreſſion of the ſame thing: And if they mean the ſame thing, they are but figurative Expreſſions, and you are to remember that, when you argue from them.

I do not know that I have omitted the conſideration of any paſſage in your whole Chapter which would have mended the matter; but I have ſlipt a very plentiful number, which, if my deſigne had been to expoſe your want of Method, and Clearneſs, and Conſiſtency, would have tempted me to keep you here longer than I have done.

And yet the Reflections you have made upon your Adverſaries in this Chapter are ſo full of bitterneſs, that you could not expect any thing leſs than to be requited by them, at leaſt with a juſt ſeverity upon your ſelf; unleſs the indecency of your Reproaches ſhould chance to make them loath all *ſharpneſs* whatſoever, though againſt Dr. *Owen* himſelf.

When you were reflecting upon thoſe *their* Diſcourſes concerning the reaſonableneſs and excellency of Goſpel-Truths, which you it ſeems do not like, why muſt you preſently ſay, *that none for the moſt part give a greater evidence of the prevalency of the darkneſs and enmity that is in carnal Mindes againſt the ſpiritual things of the Goſpel, as to their Life and Power, than thoſe who pride and pleaſe themſelves in ſuch Diſcourſes?* and not long after, that the *myſteries* of the Go-

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ſpel

ſpel are *Fanatical, Chimerical, and fooliſh to them*; and that *ſome*, you know who, *do, as we ſee, with the greateſt pride, ſcorn, and contempt imaginable, deſpiſe the Purity, Simplicity, and whole Myſtery of the Goſpel, who yet profeſs they believe it*; and that *by advancing morality above the myſtery of the Goſpel, they at once reject the Goſpel, and deſtroy Morality alſo,---- whereof the converſation of the men of this perſwaſion is no ſmall evidence.* Thus you tell the world in words at length, that we are a company of notorious Hypocrites, who neither believe the *Goſpel* which we profeſs, nor practiſe that *Morality* which we commend, but in very deed are no better than *Debauched Infidels*. p. 238.

As for our *Converſation*, I ſhall ſay nothing to it, becauſe they that either know *us* or *you*, will think never the worſe of us in this reſpect, for the ſake of your Reproaches. And as for *our Opinions*, I believe no man who reads your Book with an ordinary Underſtanding, will conclude them to be *Paganiſh*, merely becauſe you ſay ſo; unleſs you ſhew more judgement in proving your own, than you have done in this Chapter.

You may poſſibly be miſtaken by ſome or other for a great Champion of the Truth, becauſe you fall foul upon all that are not of your Opinion; but whoever ſhall conſider what little reaſon there is for it, will rather gueſs that your *Huffing* is to counterfeit an aſſurance of *your ſelf*, and your *Cauſe*, while in good earneſt you were afraid of a Trial.

SECT. 4.

P. 238. From the *Darkneſs* of unregenerate Mindes, the Doctor proceeds to argue from their being *ſpiritually dead*, which he ſaies, *principally reſpects their Wills and Affections.* The concluſion he undertakes to prove is this; That *by reaſon of that*
P. 239. *ſpiritual death that is in unregenerate men, they are utterly diſabled from doing any thing that is ſpiritually good, until they are quickned by the Almighty Power, and irreſiſtible Efficacy of the Holy Ghoſt.*

His Argument to prove this, is contained in theſe words, though he does not bring them
P. 242. in the form of an Argument: *It is with them as to all the acts and ends of life ſpiritual, as it is with the Body as to the acts and ends of life natural when the Soul is departed from it.*

But before he came to theſe words, he had taken pains to prove, that a dead Body has nei-
P. 240. §. 5. ther any *principle of life*, nor *actions* of life, nor any *Power* to do any vital actions, nor any *active* power to *diſpoſe* it ſelf to live. To bring things to this paſs, he was fain to go about, and begin with the definition of the *life of a living Creature*; which, as he ſays, is *Actus Vivificantis in*
P. 239. *Vivificatum, per unionem utriuſque.* That is to ſay, *The life of a Creature that has life, is the act of that which makes to live upon that which is made to live, by the Union of both.*

Now that which makes to live, or the *Principle of Life* in man, he tells us, is *the rational Soul*; and

and this being united to the Body, makes it live; and when the body lives, it can *move* and *feel*, and the like. *And hence it is evident wherein death Natural doth consist*, viz. *in the separation of the Soul from the Body*; for the Soul *operates onely by vertue of its Union*, therefore being separated, the Body has no *principle of life*, nor *vital actings*, and so forth, as you heard before. P. 240.

From these things, saith he, *we may by a just analogie collect wherein Life and Death Spiritual doth consist.* Now the *Analogie* in short is this; that in Life Spiritual the Soul is the subject *quickened*; and in course there must be a *quickening principle*, as the Soul is to the Body. He speaks much of it here, but he does not tell us what it is; and I think he needed not, because we heard *what* it was some time before, *viz. A new Creature that hath a being and subsistence of its own in the Soul*: Such a like quickning principle the Soul of *Adam* had in his innocency, and we all lost it by the Fall. Now the principle of Life being separated from the Soul, the Soul is spiritually dead; and in this Death there are three things. 1. *A Privation of a principle of Spiritual life.* 2. *A Negation of all Spiritual Vital Acts.* 3. *A total want of Power for any such Acts whatever.* And because these things hit so exactly with *Death Natural*, therefore also, as in a dead body, there remains onely a *Potentia Obedientialis*, a *passive power to receive Life again*, i. e. if an Almighty Power unites the *Soul* to it again: So the dead *Soul* hath such a power, and no more, not being able to do any thing that is spiritually good, till the *New Creature*, the *Quickning Principle*, be *superinduced* by the *irresistible Efficacy of* P. 183. P. 242. P. 240.

the Holy Ghoſt. This is the ſum of a great deal that he has ſaid to this purpoſe with much oſtentation of Art and Learning.

But I think a man muſt be hard put to it that is fain to build a Concluſion upon ſuch a fanciful *Analogie* as this. If nothing elſe could be ſaid, the Concluſion would be in great danger, by advancing another notion of the *death* of the *Body* againſt the Doctors. What if one ſhould queſtion his *Philoſophy* in making *death Natural*, as he calls it, to conſiſt in the ſeparation of the Soul from the Body, or in making that ſeparation to be the *cauſe* of the death of the Body? This is not ſo certain as he imagines; for the principle of the bodily Life (for any thing we know) may be purely *Mechanical*, conſiſting of the regular Conformation and Motion of ſome principal *Organs*, which belong to the Structure of the Body. If this be true, then Death Natural conſiſts in the deſtruction of the *Mechaniſm* of the Body; and by conſequence *Life* is *antecedent* to the *Union* of the Soul and Body, and *Death* to the *ſeparation* between them. Now if there be no neceſſity of a *ſubſiſtence* diſtinct from the Body, to cauſe bodily Life; then he cannot by *Analogie* conclude the neceſſity of a *being ſuperinduced into the eſſential Faculties of the Soul*, to cauſe Life Spiritual. A man ought to be very ſure of his *Natural Philoſophy*, that by *Analogie* thereunto would prove his opinion in Divinity. And I doubt the Doctors *Philoſophy* will not teach ſo far, as to demonſtrate even the *Improbability* of this *Hypotheſis*.

Beſides, Arguments grounded upon *Analogies*, and

and *Similitudes*, though never ſo ſquare and pat, are of all others the leaſt convincing; they may incline the Underſtanding, but they are not fit to *ſatisfie* it: They will not always hold, when they proceed by Analogie from one *ſpiritual* thing to another; but they are ever weak and uncertain, when we argue analogically from ſuppoſitions in *Natural* Philoſophy, to eſtabliſh Concluſions in Divinity.

But when all is done, if the Doctor had not been fond of ſhewing his skill; without fetching ſuch a compaſs, he might have come roundly up to the point, as he does at laſt, when he tells us, that *it is with unregenerate Mindes as to Life Spiritual, as it is with a dead Body as to life Natural*: For, let the *Philoſophical* account of *Life* and *Death* be what it will, we all know that a dead Body cannot be reſtored to Life, but by an Almighty act. And if it be with unregenerate Men as to all purpoſes of Spiritual Life, as it is with a dead Body as to Life Natural; the *conſequence* is very good, that they cannot be converted but by an act of irreſiſtible Efficacy, ſuch as that *Phyſical* act is which the Doctor contends for. P. 242.

But how does he prove the Suppoſition? He proves it very briefly thus; *Why elſe are they ſaid to be dead?* and this is every ſyllable of proof that he offers for it; ſo that the whole ſtreſs of this Argument lies upon the uſe of a *Metaphorical* Expreſſion, as he himſelf confeſſes it to be. P. 242. P. 239.

Now the Argument implied in his Queſtion muſt proceed upon one of two Suppoſitions,

whereof the first is this, That it is lawful to argue from the whole latitude of this Metaphorical expression, so as to conclude any thing true concerning the *Unregenerate*, which may properly be affirmed of the *Dead*. I have already shewn that there is no reason for this: a dead *Body* is void of all *sense*; but the unregenerate man under *Convictions*, &c. is not without *all* spiritual sense; and yet he is *said to be Dead*. It is absurd to perswade a *dead* Body to live: It is on the other hand very congruous to perswade the Unregenerate to convert; and yet he is *said to be Dead*. And there are a great many more Instances, wherein the Argument from the Metaphor will not hold.

The second Supposition is, That no other reason can be given why the *Unregenerate* are said to be *Dead*, but because a dead Body cannot be restored to life but by an Almighty act. If this were true, then it would follow indeed that the efficacy of the Holy Ghost in converting a sinner is irresistible; because the holy Scripture doth not use *insignificant Metaphors*. But I have already shewn the Doctor that there are other respects, and those very obvious and plain, in which the state of Unregeneracy does agree with that of Death [*Part* 1. *p.* 141. *&c.*] and in those respects the Unregenerate may be *said to be Dead*, though not in this which he contends for.

His Argument therefore does not conclude the thing in question, seeing both those Suppositions are false, upon one of which it must necessarily proceed.

But

But I ſhall farther ſhew him, that the impoſſibility of being converted, or doing any ſpiritual good, otherwiſe than by the intervention of an *irreſiſtible* cauſe, cannot be argued from hence, that the Unconverted are ſaid to be in a ſtate of death, whatever elſe may be argued from it. There are ſeveral Arguments by which this may be proved; I ſhall uſe but one, and that is this:

If from the proper ſignification of *Death* it may be concluded that the Unregenerate can contribute nothing to their own converſion, but muſt be converted (if at all) by the ſame power that is neceſſary to raiſe the dead to life; then from the proper ſignification of that word, it may be concluded that the Regenerate cannot ſin, nor contribute any thing towards their committing ſin: But this latter cannot be concluded from the propriety of that word, therefore not the former.

The Doctor will not ſay that the Regenerate cannot ſin, and fail of their duty; therefore the Conſequence onely remains to be proved; and that I prove thus:

As the Unregenerate are ſaid to be *dead in ſin*, ſo the Regenerate are ſaid to be *dead to ſin*, *Rom.* 6. 2, 8, 11. 1 *Pet.* 2. 24. therefore if the former expreſſion implies an impoſſibility of conferring any thing towards Converſion, and of being converted but by the ſame Power which can raiſe the dead, it follows that the latter expreſſion implies *ſuch* an impoſſibility of committing ſin: For the reaſon in both caſes is the ſame;

ſame; which is the proper ſignification of the ſame word.

There are other Arguments which might be offered, ſome of which the Doctor himſelf hath brought in by way of Objection againſt his Opinion: I ſhall tranſcribe the Objections, and conſider his Anſwers to 'em.

SECT. 5.

It will be objected, ſaith he, *and hath againſt this Doctrine been ever ſo, ſince the days of* Pelagius, *that a ſuppoſition hereof renders all Exhortations, Commands, Promiſes, and Threatnings, which compriſe the whole way of the external Communication*
P. 244. *of the Will of God, vain and uſeleſs. For to what purpoſe is it to exhort blinde men to ſee, or dead men to live, or to promiſe Rewards unto them upon their ſo doing? Should Men thus deal with ſtones, would it not be vain and ludicrous, and that becauſe of their impoteney to comply with any ſuch propoſals of our Minde unto them? And the ſame is here ſuppoſed in Men as to any Ability in Spiritual things.*

The *Doctrine* which this Objection is made againſt, is not ſo old as from the *days of* Pelagius; and the Doctrine contrary to it, was the Doctrine of the Church all along before *the days of* Pelagius, as I intend to ſhew hereafter, with Gods aſſiſtance. But as for the charge of *Pelagianiſm*, which here you inſinuate againſt *us*, I pray forget not, that I have not onely cleared our ſelves from it, but proved it againſt you,

[*Part*

[*Part* 1. *p.* 133.] Setting this aſide, the Objection is fairly enough ſtated; and I cannot but commend the Doctors courage to look it in the face: But let us ſee whether his skill and ſtrength to remove it be anſwerable or not.

He anſwers 1. That *there is nothing in the higheſt wiſdom required in the application of any means to the producing of an Effect, but that in their own Nature they are ſuited thereunto; and that the Subject to be wrought upon by them, is capable of being affected according as their Nature requires. And thus Exhortations with Promiſes and Threatnings, are in their kinde as moral Inſtruments ſuited and proper to produce the effects of Faith and Obedience in the Mindes of Men. And the Faculties of their Souls, their Underſtandings, Wills and Affections, are meet to be wrought upon by them unto that end: For by mens rational Abilities they are able to diſcern their Nature, and judge of their Tendency.*

To this I ſay, that the Doctor does but repeat that Objection here in other words, which he ſhould have anſwered: For the Objection is this, That his Opinion being ſuppoſed, *the Wills and Affections of men are not meet to be wrought upon by Exhortations* to Converſion, *with Promiſes and Threatnings, nor capable of being affected according as the nature of thoſe means requires.* But it is a ſtrange way of anſwering this Objection, to ſay, that the Wills of men are capable of being *ſo* affected: For if they are *capable*, if they are meet to be wrought upon by Exhortations to Faith and Obedience, in order to *this end*, as the Doctor ſaies they are; then they are capable

ble of being converted by another kinde of Power than that which raises the dead; for this is not meet to be done by an Exhortation. It does not help at all to say, that *by their rational Abilities they can discern the Nature and Tendency of these Exhortations*: for (though I see not how this can stand with much that you have said concerning the darkness of the Understanding) yet if their Wills are naturally as immoveable by Exhortations as a dead Body, they are not in their nature fit to be wrought upon by them. And this the Doctor does in effect confess in the remainder of his Answer: *And because these Faculties are the principle and subject of all actual Obedience, it is granted that there is in Man a natural remote passive power to yield obedience unto God, which yet can never put forth it self without the* Almighty *working of Grace.* This is a very liberal *Grant* indeed, for so there is in a dead Body a *natural remote passive power* to live, *which yet can never put forth it self* till God is pleased to raise it by his Omnipotence. And if this be all the Doctor *grants* to the unregenerate man, he has yielded to the Objection, *viz.* that it is then as vain to exhort such a man to Convert, as it is to exhort *dead men to live.*

He answers 2. That *Exhortations, Promises, and Threatnings, respect not primarily our present ability, but our duty: Their end is, to declare unto us not what we can do, but what we ought to do; and this is done fully in them.*

This Answer is inconsistent wth the former: For if it be not one end of Exhortations to declare to us what we can do some way or other,

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as you ſay it is not, in this ſecond Anſwer; then our Wills and Affections are not meet to be wrought upon by them, nor are they proper to produce the effects of Obedience, as you ſay they are, in your firſt Anſwer; for an Exhortation to an impoſſible thing, is not proper to produce Obedience.

But letting this paſs, compare this Anſwer with the Objection, and it muſt run in this manner, *viz.* that the Laws, Promiſes and Threatnings, and the Exhortations of the Goſpel, are not *vain* and *ludicrous*, though made to thoſe who have no more power to obey, than the dead have to live; becauſe the onely or principal end of theſe means, is to declare unto men what their *duty* is, and *that* they may learn, however unable they are to perform it.

To this I might anſwer, by queſtioning whether it be poſſible to declare *to them* what their duty is, who are properly dead, as the Doctor means. *Lazarus come forth*, cannot declare to *Lazarus* that he is to come forth, while the words reach a dead ear. But ſetting this Anſwer aſide, I will admit for once, that if the *onely* or the *principal* end of theſe means be to declare what is duty, then the *Exhortations*, &c. are not made *vainly* and *ludicrouſly*, let the Duties preſcribed be never ſo impoſſible to them of whom they are required. But this is neither the *onely*, nor the *principal* end of theſe things, nor is it *at all* the end of ſome of them; and if this can be proved, his Anſwer does not ſatisfie the Objection.

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1. It is not *at all* the end of ſome of them, *viz.* of the *Promiſes* and *Threatnings* of the Law: for the end of theſe things is not to declare to men *what* is their duty, but to *move* and *perſwade* them to the performance of it. Whatſoever is to be done, or not to be done, is *fully declared* in the *Precepts* or *Prohibitions* of the Law; and all that is *declared* in the *Promiſes* and *Threatnings* of the Law, is the Reward we ſhall obtain, or the Puniſhment we ſhall incur if we diſobey. Wherefore it is not *at all* the end of the *Promiſes* and *Threatnings*, (which are ſome of the means towards the Converſion of a ſinner, which the Doctor ſpeaks of) to declare unto us *what* we ought to do.

2. It is not the *onely* end of any of theſe means; for it is not the *onely* end of the Precepts, or Prohibitions, or Exhortations of the Goſpel, in reſpect of which alone this can be pretended. This is not the only end of theſe things, becauſe one end of the Law is *Obedience*; which is plain from hence, that the Precepts, *&c.* of the Law are enforced with Promiſes and Threatnings, the onely end whereof, is to conſtrain to Obedience by the motives of Hope and Fear. But *Obedience* is one thing, and *Knowledge* another; therefore Knowledge is not the onely end of the *Precepts* of the Goſpel, therefore their *onely* end is not to declare to us what we ought to do.

3. Neither is the knowledge of Duty the *principal* end of the Law: For, *The end of the commandment is charity, out of a pure heart, and of*

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a good conſcience, and of faith unfeigned, 1 Tim. 1, 5. Now that which is emphatically ſaid to be *the end* of any thing, is either the onely or the principal end thereof. *Knowledge* cannot be the principal end of the Law, becauſe *'tis* in order to a farther end, *viz. ſincere Obedience.* Hence St. *Paul* exhorted believers to *walk ſo as to pleaſe God*, and *to abound more and more*, becauſe they *knew what Commandments he had given them by the Lord Jeſus*, 1 Theſſ. 4. 1, 2. Farther, that is the principal end of the Law, to the attainment whereof the *reward* is promiſed: Therefore not the knowledge, but the performance of Duty is that end. *Not every one that ſaith unto me, Lord, Lord, ſhall enter into the kingdom of heaven; but he that DOETH THE WILL of my Father which is in heaven. Therefore whoever heareth theſe ſayings of mine, and DOETH THEM, I will liken him*, &c. *Matth.* 7. 21. *&c.* Again, *If ye know theſe things, happy are ye if ye DO THEM*, Joh. 13. 17. So likewiſe St. *Paul*; *Not the hearers of the law are juſt before God, but the DOERS OF THE LAW, ſhall be juſtified*, Rom. 2. 13. And St. *James*, *He that is not a forgetful hearer, but a DOER OF THE WORK, ſhall be BLESSED IN HIS DEED*, James 1. 25. Finally, that is the *principal* end of the Law, and of Exhortations grounded thereupon, without which all other ends of the Law being attained, do *not profit*, but rather *hurt*; therefore Obedience and not Knowledge is the *principal* end. *He that knoweth his maſters will and DOETH IT NOT, ſhall be beaten with MANY ſtripes*, Luke 12. 47. *If I had not come and SPOKEN to them, they had not had ſin; but now they have NO CLOAK for their ſin*, Joh. 15. 22.

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From all which it is most evident, that the principal designe of the Evangelical Laws and Exhortations is not answered by Knowledge; and that it cannot be truely said, that the *primary* or chief end of these things, is to *declare unto us what we ought to do.*

But seeing *Obedience* is the end of the Law, it is alike evident, that those *Commands* which are impossible to be performed, even as impossible as for the *dead* to raise themselves, are *vain* and *ludicrous*; and they are yet more so, if they are urged with *Promises* and *Threatnings*; for where the condition is impossible, it is as vain to *hope*, or to *fear*, as to think of doing it. But most of all are those *Exhortations ludicrous*, which are grounded upon the Law, if the matter of it be utterly impossible: for *Exhortations* carry the appearance of a serious and charitable intention, and some hope of prevailing; but nothing of this can be implied in any mans exhorting another to that which he knows is not possible to be done by him; and therefore his exhortation is nothing better than *Hypocrisie*, and *Mockery.*

It is then plain, that the Laws and Exhortations of the Gospel, *do declare unto us* not onely *what we ought to do*, but also *what we can do.* I do not say, that *these* or *either* of these is *the end* of the Law Evangelical, (which is the Doctors expression) for *the end* of the Law is Obedidience; and in order to this end, it *declares to us* what we *may*, as well as what we *ought* to do; otherwise it would destroy its own end, and thereby be made *vain* and *ludicrous.* But

But ſays the Doctor, this *is the Pelagianiſm anathematized by ſo many Councils of old.* It is not done like ſuch a *beaten Divine*, as I ſuppoſe his friend Mr. *H.* takes him to be, to bring in an Objection againſt his Adverſaries opinion, which does not help in the leaſt to clear his own from that Objection he had undertaken to anſwer. *Well*, but *what is the Pelagianiſm anathematized of old?* The *Pelagianiſm* is, that *what God commands or exhorts us unto, with Promiſes and Threatnings, we have power IN AND OF OUR SELVES to do.* This indeed is *Pelagianiſm*; but it is not *Pelagianiſm* to ſay, That by the *preventing* Grace of God we are enabled to begin well, and by his *co-operating* Grace to proceed, and that by degrees, through his *Grace* ſtill, we may be able to perfect holineſs in the fear of God. He that holds this Doctrine, rejects the former; ſo that we do *not* onely *profeſs* that we reject it, but the principles we teach are wholly inconſiſtent with it; and moreover, we hold nothing which does by any good conſequence infer it. This one would think ſhould ſtop the mouth of Slander; however it is enough to convince all, but men of a groſs Apprehenſion and an invincible prejudice, that our Profeſſion is ſincere.

We pretend not that the Laws and Exhortations of the Goſpel ſuppoſe that of *our ſelves* we have ability to obey; we onely ſay that they ſuppoſe *an ability in us* ſo to do. And it is all one towards the vindicating of the ſerioufneſs of God in commanding and exhorting us under the higheſt penalties, whether this Ability be from *Nature*, or from *Grace*. But we, with the Scri-

ptures, do ſay it is from *Grace*; and do we therefore deſerve to be thought *Pelagian Heretick*s?

So little ground there is for the inſinuation of this Calumny, that in this very place the Doctor himſelf hath ſaid, that which in effect does clear us from it: For thus he cloſes his ſecond Anſwer; *In the Church it hath hitherto been believed*, (as if it were not believed now) *that the Command directs our duty, but the Promiſe gives ſtrength for the Performance.* Now this, by the connexion of his words, is ſuppoſed to be the *Antipelagian* Doctrine; though it is no more than what *Pelagius* himſelf ſaid, unleſs by the *Promiſe Giving ſtrength*, you mean, that the Promiſe doth aſſure us that *God* will give ſtrength; and therefore in this ſence I ſhall underſtand him.

Now, 1. *This* we *believe* and profeſs *with the Church*, and therefore are not *Pelagians* in this matter. If your own Conſcience does not accuſe you of miſreporting us, it is yet ſomething, that we can convict you of it from your own words. But to come to the Argument; 2. If that which peculiarly belongs to the *Promiſe*, be to *give ſtrength for the performance* of what is commanded, then you your ſelf have deſtroyed your ſecond Anſwer to the Objection, *viz. That the Promiſes reſpect not primarily our preſent ability*, and that *their end is not to declare unto us what we can do.* When you have reconciled theſe things, I deſire you to go on and conſider, 3. That if the Promiſe *gives ſtrength*, as certainly and univerſally as the Command *directs*, then the Promiſe gives ſtrength to us *all*; the reaſon is, becauſe

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we are *all* directed by the Command. Therefore the performance of what is commanded is poſſible to *all*; and therefore you have yielded up your darling opinion to the force of that Objection which we make againſt it. You have yielded it up, I mean, if you will ſtand to this *laſt* paſſage of your Anſwer: I believe indeed you had rather ſtick to the *firſt*, when you ſee how eaſie it is to ſhew you that *both* of them cannot be true. But will not any indifferent men ſay, that you had rather venture the ſhame of contradicting your ſelf within the compaſs of ten lines, than miſs the leaſt opportunity of calling us *Pelagians?* A mans keenneſs upon his Adverſary, makes him reaſon worſe than otherwiſe he would have done: and it often happens, that he will venture to ſpoil an Argument, for the ſake of giving a bad Name.

To the Objection he anſwers 3. That *God is pleaſed to make theſe Exhortations and Promiſes to be* Vehicula Gratiæ, *the means of communicating ſpiritual Life and Strength unto men: And he hath appointed them unto this end, becauſe, conſidering the moral and intellectual Faculties of the Mindes of men, they are ſuited thereunto. God may therefore wiſely make uſe of them, and command them to be uſed towards men, notwithſtanding all their own diſability ſavingly to comply with them, ſeeing he can, will, and doth himſelf make them effectual unto the end aimed at.*

To this I reply, that he ſuppoſes God is pleaſed to make them means of communicating ſpiritual Life to *all*, or to *ſome* onely. The former ſeems to be implied in the words of his Anſwer,

becauſe the reaſon way God is ſaid to uſe them for this end, is common to *all*, viz. becauſe they are *ſuited to the moral and Intellectual Faculties of the Mindes of men:* And, becauſe he ſays therefore God may *wiſely command them to be uſed towards men:* but God has commanded them to be uſed towards *all* men; and this, notwithſtanding *their diſability to comply with them ſavingly*; which he ſuppoſeth to be the caſe of *all*. Again, if he intends that they are *Vehicles of Grace*, and *means of life* to *all*, the meaning muſt be, either that they are means of communicating that Grace to them, whereby they *may* obtain the end of them, *viz.* Converſion; and if this be his meaning, then inſtead of anſwering the Objection, he confeſſeth his own Concluſion to be falſe: or his meaning muſt be, that God is pleaſed by the Goſpel to communicate that Grace to *all*, by which they cannot but be converted; but that is not true, becauſe *all* are not converted.

But though his words imply that *All* are meant, yet his Cauſe requires that *ſome* onely ſhould be meant, *viz.* thoſe *few* who were perſonally elected. And if this be his meaning, then his Anſwer to the Objection is this: That God may wiſely uſe Exhortations and Promiſes to thoſe who are as incapable of being converted by them, as a dead Body is of being perſwaded to live; becauſe theſe Exhortations are means of Life to *ſome* of them. If this be a ſufficient Anſwer to the Objection, then it ſhews that ſuch Exhortations are wiſely uſed to *thoſe few* whom God will convert by his Almighty Power, and likewiſe to the *reſt*, who are left under their natural

tural impoſſibility of converting. Now, 1. I ſee not how this Anſwer *ſhews* that Exhortations are wiſely uſed to *thoſe few* who are to be converted by the irreſiſtble Work; becauſe Exhortations cannot be ſaid properly to be means of doing that which cannot be done but by Omnipotence. If I could raiſe the dead to life, it would not be wiſely done to exhort and perſwade them to live, before I raiſed them; becauſe ſuch perſwaſion can contribute nothing to the end. 2. This Anſwer doth not *pretend to ſhew* that Exhortations may wiſely be uſed towards the *reſt*, who are left always in their Natural ſtate: And the principal ſtreſs of the Objection lies againſt that. Now if it were true that they are properly enough uſed upon thoſe, whom God will at one time or another take the opportunity of converting by his Omnipotence; yet it follows not from thence that they are proper for the reſt: But ſtill it ſeems to be *vain* and *ludicrous* to *deal with* theſe by exhorting and trying to perſwade. The Doctor ſhould have ſhewn it not to be *vain* and *ludicrous* to exhort *theſe*; and he endeavours to ſhew that it is not *vain* to exhort *others*.

And now the Doctor's Anſwer to the Objection propounded may be thus briefly expreſt.

1. That *the Underſtandings, Wills, and Affections of men, are meet to be wrought upon by* Exhortations, *&c. unto their end*, i. e. Converſion; though 'tis as impoſſible to perſwade them to Convert, as it is to perſwade a Dead man to Live.

2. That it is indeed impoſſible to prevail by Exhortations, Promiſes, and Threatnings.

3. That they will prevail, when the Work is already done by an Almighty Power. So much for the firſt Objection.

SECT. 6.

But it will be farther objected, ſaith he, *that if men are thus utterly devoid of a principle of ſpiritual Life, of all Power to live unto God, that is, to repent, believe, and yield obedience; is it righteous that*
P. 245. *they ſhould periſh eternally merely for their Diſability, or their not doing that which they are not able to do? This would be to require Brick and to give no Straw, yea, to require much where nothing is given*; and then to puniſh eternally the not doing of what is ſo unreaſonably required. *But the Scripture every where chargeth the deſtruction of men upon their wilful ſin, not their Weakneſs or Diſability.*

This I take to be a very material Objection; or rather, here are two material Objections in theſe words. 1. That it is unjuſt to require under the penalty of eternal death, that which is impoſſible to perform. 2. That the Scripture charges the deſtruction of men to their Wilfulneſs, not to their Weakneſs or Diſability. Now 'tis in vain to anſwer the former, before the latter is anſwered; for if diſobedience, and the conſequent deſtruction, does not proceed from Weakneſs, to what purpoſe is it to ſay whence the

the Weakneſs comes, as he endeavours to ſhew in his firſt Anſwer, *viz.* that it comes from Original ſin?

But we muſt be content to take him in his own way and method: And now let us ſee how he endeavours to remove this Objection (if it be but one) by his Anſwers.

Anſw. 1. *Mens diſability to live to God, is their ſin: Whatever therefore enſues thereupon, may be juſtly charged on them. It is that which came on us by the ſin of our Nature in our firſt Parents; all whoſe conſequents are our ſin and our miſery,* Rom. 5. 12. *Had it befallen us without a guilt truely our own, according to the Law of our Creation, and Covenant of our Obedience, the caſe would have been otherwiſe: But on this ſuppoſition thoſe who periſh, do but feed on the fruit of their own ways.*

[*Mens diſability to live to God is their ſin.*] If by *ſin* he means ſimply, *a tranſgreſſion of the Law*; then, 1. There is ſome Law requiring men *to be able* to live to God before they are converted by the Irreſiſtible act. But if the Doctor can ſhew no ſuch Law, then it does not appear that the *diſability* he ſpeaks of is a *ſin*. 2. Admitting this diſability were a ſin, yet the Anſwer does not ſatisfie the Objection: for the Objection was, That it ſeems unrighteous to puniſh men eternally for any thing that was *utterly unavoidable* by them; and by conſequence, for *thoſe tranſgreſſions of the Law* which were ſo unavoidable. Had the Objection been, That it is unrighteous to condemn men for what is *not ſin*, or no tranſgreſſion of the Law; then it had

been pertinent to say that mens disability to live to God is *their sin*; but then withal he needed not to have gone so far about, as to instance in the sin of *disability* to repent and believe: It had been enough to say, that their *Unbelief and Impenitence* are sins, and therefore God may righteously condemn them to eternal punishment. But this is to wave the Objection, instead of answering it.

But if by saying that their disability is *their sin*, he means that it was an effect of their own choice, or as he expresses himself, that it did not *befal them without a guilt truely their own*; this indeed, if it be true, takes away the Objection, and, as he says, *whatsoever ensues thereon, may be justly charged on them*: for although they are now utterly disabled, yet it is through their own fault; which implies, that once they were able, and therefore they are not condemned for not doing what was always impossible. Now that it was sometime possible for them to *believe and repent*, he thinks is plain from hence, that they had power in their *first Parents* so to do: for this is clearly implied in his pretence, *that our disability to live to God again, came upon us by the sin of our first Parents*; Therefore we have been disabled ever since the Fall; Therefore if ever we had any ability, it must be before the Fall; Therefore if we had any at all, it must be in *Adam*. And this commonly is the last refuge of these men, when they are put to it, how to reconcile the commanding of things impossible under pain of eternal damnation, *viz.* that we had power in *Adam* to do what the Gospel now requires of us.

But

But in the first place, this Answer seems to imply, that the ground of the Objection is solid, *viz.* that to require of men what was *ever* impossible to them, under the highest penalties, is unjust and cruel. For were they not constrained to acknowledge this, or at least unwilling to deny it, one would wonder why they should run back as far as *Adam*, to finde out a possibility for us of repenting and believing.

For to say that we had an ability of recovering our selves in *Adam* whilst he was innocent, is a pretence so lamentably weak, that nothing but a desperate Cause could force a man to take shelter in it. For,

1. *Adam* himself whilst he *stood*, had no ability *in case he should fall*, to rise again by Faith and Repentance; therefore we could have no such power in *Adam* to recover our selves: For surely we could have no more power in *Adam*, than *Adam* had in himself. Now, that he had no such power is plain from hence, that if he had it before his Fall, then he had it after his Fall too: for that power which he had before his Fall to recover himself from it, could not be lost by the Fall it self; for if that rendred him unable, then whilst he stood he had not power sufficent to rise in case of that Fall; which is the thing to be proved. But that *Adam* after the Fall, had not the power to recover himself, is plain from hence, that if he had it, then he needed no new strength from God to enable him to rise; *i. e.* he was then able to repent and believe without the renewing Grace of God. And this

seems

ſeems to be one great unhappineſs of the Doctors Principles, that he is forced into *Pelagianiſm*, as well to anſwer our Arguments againſt them, as to maintain his own for them. But if *Adam* after his Fall needed the Grace of God to enable him to recover himſelf by Repentance, Faith, and new Obedience; then after his Fall he had not in himſelf ſufficient power ſo to do; Therefore he had no ſuch power *before* his Fall; Therefore *we* had not that power in him. Therefore this Anſwer of the Doctors doth not ſhew that Repentance and Faith were ever poſſible to all thoſe of whom they are required under pain of eternal damnation.

This is the truth of the caſe in ſhort, That *Adam* in the ſtate of Innocence had power to keep from falling, but not to riſe (without new Grace) after a lapſe: Therefore if it could be ſaid that we had ſome ſpiritual power in *Adam* before his Fall, which we loſt by *it*, this could not be the power of recovering by Repentance: for *Adam* had not that before the Fall, but rather it ſhould be the power of never tranſgreſſing the Law of God, and of needing no Repentance; for that power *Adam* had. But,

2. It is indeed abſurd to ſay, that *we had power in* Adam either to obey without ſin, or to repent after ſin, which we loſt by his Fall. For whilſt we were in his Loins, we were not capable of having any power at all: And if it be ſaid that we loſt that power which now we want, but might not have wanted if he had kept his ſtation; it muſt be ſaid too, that we loſt it before we had it. Nay, ſay they, but our *Nature*

ture had it in *Adam*. 'Tis very true, but *we* had it never the more for that; for our *Nature* is one thing, and our *Perſons* another; for our Nature was in being when our Perſons were not. And the Queſtion is not concerning the Juſtice of condemning *Nature*, but of condemning perſons to eternal puniſhments, for not doing what was always impoſſible for them to do. It is true enough, that our *firſt Parents* once had it in *their* power to leave their Poſterity under a poſſibility of being *without ſin*; but it follows not, therefore *we* had it in *ours*. Nay, the contrary is moſt evident, ſince we could neither hinder the *ſin of our Nature in our firſt Parents*, nor that influence which it had upon us to make us ſinners. Wherefore, if it could be ſaid, that they in their Innocence had likewiſe a power to *repent*, which they loſt by their firſt ſin; yet, that therefore we had that power too, has not the leaſt appearance of a good conſequence.

But farther, admitting that we had ſuch power in our firſt Parents, and that we loſt it by the *ſin of our Nature* in them; yet ſince the ſecond or the Evangelical Law was given *after* the Fall, and that eſtabliſht upon more ſevere penalties than the original Law given to *Adam*; it muſt be granted, that the fulfilling of the Evangelical Law was, according to the Doctors principles, impoſſible *at that very time*, or rather *before* it was given. The Law of Repentance and Faith, was not in force till our firſt Parents had ſinned; but upon the Doctor's *Hypotheſis*, it was impoſſible to be fulfilled *before* it was in force. And what Juſtice can there be in requiring obedience to ſuch a Law, upon pain of more grievous puniſhments

niſhments than we were liable to before? To ſuch a Law, I ſay, as we had power to fulfil when we *did not* need it, but had loſt all power to fulfil it when we *did*.

If you ſay that our diſability to obey this Law is the puniſhment of a former fault, *viz.* of *the ſin of our Nature in our firſt Parents*, I grant it; yet it is not juſt that we ſhould be tied to obey that Law, under the threatning of another puniſhment much more ſevere, and that no leſs than eternal; unleſs our diſability be ſupplied by new Grace, as we ſay it is.

If a mans whole Eſtate were confiſcated for his Fathers Treaſon, would it be juſt to require of him upon pain of death, ſuch preſent Contributions to the Crown, as the puniſhment of his Fathers fault makes it impoſſible for him to pay? Or if a ſeditious Talker were puniſht with the loſs of his Tongue, would you think it were juſt to make a Law to hang him afterward, unleſs he would make an *audible* Recantation? Do not faſten that Injuſtice upon the moſt holy God, which you would abhor in a ſinful man.

But farther yet: It is ſtill more unjuſt to preſcribe impoſſibilities as a condition of Pardon; but to the obedience of the Evangelical Law, forgiveneſs of all paſt offences is promiſed. And what juſtice could there be in preſcribing that Law with ſuch a Promiſe, if the Law was impoſſible to be performed from the firſt moment it was delivered? For deceitful and inſincere dealing is unrighteous. Now he that offers pardon upon ſome condition, does plainly pretend, that

that (ſo far as the Pardon is offered) he will not impute the *firſt* fault, but deal with the Offender according to his *future* carriage. But if he requires what, he knows, the *firſt* fault has rendred utterly impoſſible to be done by him, he ſtill imputes that fault; and inſtead of putting the Offender into a way of being forgiven, he makes it impoſſible for him to be forgiven; which is nothing elſe but to puniſh him at the ſame time when he pretends to remit the puniſhment. But now; if this impoſſible condition of Forgiveneſs is required alſo under a greater penalty than was threatned to the firſt offence, then the firſt offence is ſo far from being made *pardonable* by the Condition, that it is thereby *more grievouſly* puniſhed. So that there is not onely no mercy ſhewn in the promiſe of Pardon upon ſuch terms, and in theſe circumſtances; but on the contrary, an exteam, not to ſay an unjuſt, ſeverity. It is better for a Malefactor to have a ſpeedy Execution, than to have ſome reſpite for the performance of an impoſſible Condition of Pardon, and afterward to pay for his Reprieve with exquiſite Torments, and a lingring Death.

To apply this: It is plain, and *theſe men* cannot deny it, that the remiſſion of all paſt offences, and therefore of *Original ſin*, is promiſed to the obedience of the *Evangelical Law*. But if by reaſon of Original ſin, the performance of this Condition was impoſſible from the very firſt moment that it was required; then the promiſe of Forgiveneſs was *deceitfully* and *unrighteouſly* made, eſpecially ſince a more grievous penalty is incurr'd by failing of the performance. We grant,

grant, that by reaſon of Original ſin, we are utterly diſabled for the performance, without new Grace from God; but *we* ſay he gives ſuch Grace to all of us, by which it is truely poſſible for us to perform the Condition, (and upon this ground he may and doth moſt righteouſly require it:) but *theſe men* deny it; and if they can reconcile their opinion with the Divine Juſtice, they muſt either ſhew that inſincerity is not Unrighteouſneſs, or that this way of dealing is not inſincere; and let them ſhew it when they can.

Nay, it would be yet more unjuſt, if the Condition were utterly impoſſible, becauſe 'tis pretended in the Scripture, that the loſs we have ſuſtained by our firſt Parents, is upon the whole matter more than recompenſed by the Grace of the ſecond Covenant. But this could not be ſincerely pretended, if their ſin hath rendred Obedience impoſſible without that Grace which is given but to a few of thoſe of whom it is required. Now it is apparent not onely from the whole tenour of the Goſpel, but in particular from *Rom.* 5. 15, 16, 17, *&c.* (which place the Doctor very boldly cites for his opinion) that the Grace of God by Jeſus Chriſt, is greater than the miſchief we have received by *Adam*'s Tranſgreſſion; at leaſt that the Goſpel has provided a remedy for us againſt the evil conſequences of Original ſin. If the Doctor ſhould deny this, there is another Authority which I hope he will not contradict, and that is his own. For he tells us in another place, that *Natural men have a way of eſcape and deliverance, provided for them, and propounded to them.* This is a good ſaying and

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a true; for this is that which is clearly pretended in the Covenant of Grace: But thoſe Natural men have no *way of eſcape*, who are utterly diſabled by the ſin of their firſt Parents from uſing it, and have no remedy provided againſt their diſability. And he tells us, that the *Darkneſs of Natural men is no leſs effectual to binde them in a ſtate of ſin, without the powerful*, i. e. irreſiſtible *Illumination of the Holy Ghoſt, than it is in the Devils themſelves.* Wherefore, according to him, the greateſt number of thoſe for whom the remedy was provided, are as unable to get out of a ſtate of ſin by it, as the Devils themſelves for whom it was never provided.

But do you believe that the Goſpel is a remedy againſt the miſchief of Original ſin, and a way to eſcape out of that ſtate into which we were fallen by the *ſin* of our *firſt Parents?* *Anſ.* Yes. And ſhall they to whom this way is propounded, be damned more ſeverely for their unbelief and impenitence, if they uſe it not, but live and die in their ſins? *Anſ.* Yes. Was it then in their power to have uſed the remedy, by believing and obeying the Goſpel? *Anſ.* No, it was not, any more than in the *power of the Devils themſelves.* But is it righteous in God to Condemn them for not doing what was always impoſſible to be done by them? *Anſ.* It is righteous, becauſe *their diſability came upon them by the ſin of their firſt Parents.* But did you not ſay at firſt, that God had provided a remedy for them againſt the ſin of their firſt Parents, and the hurt they received by it?

If the Doctor ſtands to his Principles, I will leave

leave any man to judge whether he can come off any other way, than by saying, It is true, such a remedy was provided and propounded, but it was never intended that they should be the better for it. And what is this, but to charge insincerity and falsehood upon the God of Faithfulness and Truth!

If a Physitian should come to a sick man, extreamly wasted in body, and decayed in strength, and should profess a serious and earnest desire to set him upon his legs again, and withal, give him good assurance of recovery, in case the Patient will follow his directions, which he vehemently promises to do; it would certainly be expected, that he should prescribe such rules to him as it was possible for one in his circumstances to follow. But if he should then require the sick man to feed heartily upon the strongest Meats, and to walk about the Fields some hours together; assuring him, that if he follows this advice, he shall soon feel himself an healthy man: would not the Patient tell him, that this was that which he was utterly disabled from doing, by the sickness that is upon him? But if the Physician should grow angry, and reply, *But you were able to do thus when you were in health*; and should thereupon desert his Patient, for not using *that way to escape which he propounded to him*, would not any man say, that he was detestably foolish and unjust for so doing?

Now to say the truth, it is no better, but rather a much worse representation of God Almighty, which *these men* offer to us. Our Blessed Saviour is the Physician whom God hath sent

ſent to heal our Natures of that hurt which we got by the Fall: He hath preſcribed us a Remedy, promiſing Life to us if we uſe it; but, if we uſe it not, threatning not only *to deſert* us, but to puniſh us with everlaſting Pains. But now, although (as the Doctor himſelf grants) *we may have real deſignes, deſires and endeavours, after that which is preſented to us as our chiefeſt Good*, yet it may be as impoſſible for us to obtain it, as for the *Devils themſelves*. But how then is God righteous in our Condemnation? Becauſe we had once power *of living to God*, as our Saviour requires us now to do. When had we that power? Forſooth we had it in *Adam*. But do you not then make that diſability a reaſon of the righteouſneſs of our Condemnation, againſt which our Phyſician promiſed to relieve us? Is not this the blaſphemy of charging God with Hypocriſie, in propounding to men an uſeleſs Remedy, while you would vindicate his Juſtice in puniſhing them for not being able to uſe it? Whether Hypocrites and Tyrants can like it well, that God ſhould thus deal with Men, I know not; but to uſe the words of an excellent man, *Certainly I, for my part, fear I ſhould not love God, if I ſhould think ſo ſtrangely of him.* P. 250.

By what hath been ſaid, the underſtanding Reader may obſerve, that this Anſwer taken from the Tranſgreſſion of our firſt Parents, is ſo far from clearing the Juſtice of God, on ſuppoſition of the Doctrine againſt which the Objection is made; that on the other hand it throws more foul reproaches on the Divine Majeſty, which is ever to be loved and adored, than the Doctrine it ſelf doth.

I have been the longer in conſidering this Anſwer, becauſe theſe men do uſually reſerve it for the *laſt hole* to earth themſelves in, when they can make no other ſhift to avoid the Argument. The Doctor indeed is pleaſed to uſe it for the *Firſt*, and ſo the greateſt trouble is over. I ſhall examine his other Anſwers more briefly.

Anſw. 2. *In the Tranſactions between God and the Souls of men, with reſpect unto their Obedience and Salvation, there is none of them but hath a Power in ſundry things, as to ſome degrees and meaſures of them, to comply with his Minde and Will, which they voluntarily neglect. And this of it ſelf is ſufficient to bear the charge of their eternal ruine.*

The Doctor ſhould have told us, what *Tranſactions* he means *between God and the Souls of men*; and what *things* men *have a power in*, and what are the *Degrees and Meaſures* of thoſe things: But ſince he has not, I muſt gueſs at his meaning as well as I can. In general it is this, that one may be righteouſly condemned for not doing what was in his power. But the Objection was, that God cannot righteouſly condemn a man for not doing what was *always impoſſible* to be done by him: And doth the Doctor think this Objection is Anſwered, by ſaying, that he may righteouſly condemn him for neglecting what was *poſſible* to be done? More particularly, by thoſe things which *are in a mans power*, I think he means that *moral life which*, he ſaies elſewhere, P. 216. *the Natural man may magnifie and extol*, and ſome *external Duties*, together with *real deſignes and endeavours after that which is preſented as the chiefeſt good.*

good. Now the Doctor has granted not only that the Natural man *may*, but that he *doth* ſometimes comply with the Will of God in thoſe things; *viz.* that he *chuſeth a Moral life*, that he *performs the external Duties* of Religion, that he *has real deſignes and endeavours after Salvation.* But now all this is not, according to him, *believing*, and *repenting*, and *living to God.* I ask then, What will become of this Natural Man at laſt, if he goes no farther? The Doctor anſwers, That his *Moral Life will ſtand him in no more ſtead than the Life of ſin and pleaſure, which he hath forſaken*; and his *deſires to be ſaved, are no ſaving Diſpoſitions to Life*; and for all his *external performances, periſh he muſt, and that eternally.* But I ask farther, what muſt then *bear the charge of his eternal ruine?* For he hath quitted the Life of ſin and pleaſure, and he deſires Salvation, *&c.* And you muſt not be ſo unreaſonable, as to expect he ſhould repent and believe, and live to God, without being converted by Almighty Grace. So that as far as I can ſee, the Doctor's ſecond Anſwer comes to no more than this, that a Natural man may be righteouſly damn'd, for not doing that, which though he has done, yet he ſhall be damn'd for all that, becauſe he did not ſomething alſo which was utterly impoſſible for him to Do. This is his Second Anſwer. P. 251.

Anſw. 3. *No man is ſo unable to live unto God, to do any thing for him, but that withal he is able to do any thing againſt him.*

That the Unregenerate Man is able to live in ſin, while he doth live in it, will be a moſt certain truth, as long as *Ab actu ad potentiam valet*

conſequentia, holds good. But if it be utterly impoſſible for him to live to God, it is yet more certain, that he is able not to do ſo. This I confeſs is very plain. But what is this to the Objection? Doth the Doctor think, that a man may juſtly be puniſht for being *Able* to do evil? And what elſe ſhould he mean, when he aſſignes the Natural Mans Ability *to do any thing againſt God*, in Anſwer to this Objection, that it ſeems not righteous to condemn him for his utter *Inability to do any thing for him?* If that be the Doctors meaning, then a man may be righteouſly condemned, according to him, for being *able to do evil*, though he *does it not*. For if ability to do evil be a ſufficient reaſon for their condemnation, who never had any ability to do otherwiſe, I would know of the Doctor, why it is not ſufficient for the condemnation of *all* that are able to do evil. But ſurely it is praiſe-worthy not to do evil, when one is able to do it: Therefore to be able to do evil, is no ſufficient reaſon for any mans condemnation; Therefore not for theirs, who are utterly unable to do any good.

It is ſomething more colourable, which he ſaies in the cloſe of this Anſwer, *viz.* that, *As they cannot come to Chriſt, unleſs the Father draws them* by an Irreſiſtible Force, *ſo they WILL NOT come, that they might have life; wherefore their Deſtruction is juſt, and of themſelves.*

Thoſe words of our Saviour, *Ye will not come unto me that ye might have Life*, imply, that it was then poſſible, or at leaſt had been poſſible, for them to come who actually refuſed. If this be not implied, then as the Objection pretends, their

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Condemnation could not be juſt. Yes, ſaith the Doctor, it was juſt, becauſe they *would not* come. This indeed were ſomething, if, *Firſt*, it was then, or at leaſt once had been poſſible for them to be *Willing:* and *Secondly*, if ſuppoſing their Will to have been good, it had been poſſible for them to *come*, without being irreſiſtibly made to come. For if it were impoſſible to be *willing*, how ſhould they come; if it were impoſſible to *Come*, to what end ſhould they be willing? But according to the Doctor's Principles, neither of theſe things was poſſible: and therefore if his Principles be true, the Condemnation of theſe men could *not be juſt*, as *being not of themſelves*. And this is a plain Argument that they are not true.

Theſe are all his Anſwers to the Objection; and I am very ſenſible that they deſerved not ſuch ſolemn Replies as I have endeavoured to confute them withal. But his frequent repetitions of theſe Anſwers to the ſame Objection in other places of his Book, and that exceſſive confidence in their ſtrength, which he betrays upon all occaſions of ſcorning the Objection, and them that make it; This, I ſay, made me think it neceſſary to ſhew plainly and diſtinctly what little reaſon he has to lay ſo great a ſtreſs upon them; otherwiſe I ſhould have been aſhamed to beſtow all this pains about them.

He propounds two other Objections againſt his Doctrine, and anſwers them at the ſame rate. I know not to what purpoſe I ſhould trouble the Reader with examining what he hath ſaid to them; unleſs my deſigne were to expoſe the Author, inſtead of confuting his Errours. To thoſe

Objections that he has added, twenty more might be added still. But the two former, which as I have shewn you, he has not cleared his Cause from, are of weight enough to oppress it, without the addition of any more.

And so much for that Argument from the Metaphor of *Death*, by which he pretends to prove, that an Irresistible Power is equally necessary for the converting of a Sinner, and the raising of the *Dead*. And these are all his Arguments from the consideration of man's Spiritual state, before Regeneration.

CHAP.

CHAP. IV.

The Work of the H. Spirit in Regeneration conſidered, with reference to the Glory of God, and to the Event of his Grace.

SECT. I.

SOmetimes the Doctor argues in favour of his own Opinion concerning the *manner* of the Holy Spirit's Operation in regenerating us, by pretending to ſhew the dangerous Conſequences of his Adverſaries Doctrine in this point. And this is the ſecond head of Arguments which I propounded to conſider; for though he mingles them with Arguments of another ſort, yet I think they ought to be diſtinctly and ſeparately treated.

This way of arguing for an Opinion, from the ill Conſequences of the contrary, I acknowledge to be very reaſonable; and when it is managed with ſtrength and clearneſs, it will at leaſt reduce an Adverſary to moderation, if it will not quite ſatisfie him. The Conſequences of an Opinion may be ſo bad, that this may be a good reaſon to reject it, without farther conſideration: But when they are not as bad as can be, they may reaſonably put a man upon examining his grounds over again. Since the Doctor has uſed this kinde

of arguing, I suppose he may be of the same minde; and therefore unless he can bring off his own Opinion from those dangerous Consequences which he aeknowledges to have been charged upon them, and from which, as I have endeavoured to shew, he has not yet cleared them; this should at least make him more modest in his assertions, and more gentle to his Adversaries than he has shewn himself hitherto in his Writings.

To come towards the Argument: there are two Consequences which the Doctor charges upon his Adversaries Opinion, *viz. That the whole glory of our Regeneration is to be ascribed unto our selves, and not to the Grace of God*: and, *That it was absolutely uncertain whether ever any one in the world should be converted unto God or no.*

I begin with the former of these Propositions; which if it be consequent upon the Opinion of his Adversaries, he has no inconsiderable advantage against them. But whether it be or not, is now to be examined.

For which end, it is fit that their Opinion should be first understood, which what it is, hath, I think, been truely declared, though to much disadvantage, in the last Chapter of the First Part. But because the Doctor in stating their Opinion, and comparing it with his own, has given me an occasion here, to speak a little more fully to it, and to note some things by the way, which may help us to understand one another better; I shall briefly shew what he supposes our Judgement to be in this matter.

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He enters upon the busines with this Preface, That *it is to no purpose to endeavour the reducing of the extravagant confused discourses of some present Writers, into a certain and determinate stating of the things in difference amongst us.* This is one of his usual complements: but he endeavoured to reduce these *extravagant discourses*, though he knew it would be *to no purpose*. p. 256.

That, says he, *which they seem to aim at and conclude, may be reduced to these Heads.* 1. *That God administers Grace to all, in the declaration of the Doctrine of the Law and Gospel.* 2. *That the reception of this Doctrine, the belief and practice of it, is enforced with promises and threatnings.* 3. *That the things revealed, taught, and commanded, are not onely good in themselves, but so suited unto the Reason and Interest of Mankinde, as that the Minde cannot but be disposed to receive and obey them, unless overpowred by prejudices, and a course of sin.* 4. *That the consideration of the Promises and Threatnings of the Gospel, is sufficient to remove these prejudices, and reform that course.* 5. *That upon a compliance with the Doctrine of the Gospel, and obedience thereunto, men are made partakers of the Spirit, with other priviledges of the New Testament, and have a right unto all the promises of the present and a future Life.*

Of this he saith, 1. That *it is a perfect Systeme of Pelagianism.* Now of a man that talks with so much scorn of the *extravagant confused Writings* of his Adversaries, one would have expected more accuracy and clearness. For nothing is to be call'd *Pelagianism*, but the Errours

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of *Pelagius*; but in this *Systeme*, there are some manifest Truths, for instance, the first Proposition is evidently true: That *God administers Grace unto all in the declaration of the Doctrine of the Law and Gospel*; that is, unto *all* to whom it is declared. For the external declaration of the Gospel is Grace, though not *all* the Grace of God in order to Conversion and Salvation. Besides, every one of those Propositions is true, if candidly interpreted. Those Truths that *Pelagius* owned, did not become *Pelagianism* by his owning them. He addes, 2. That this is a perfect Systeme of Pelagianism, *absolutely exclusive of the Grace of our Lord Jesus Christ*. To which I say, 1. That he who acknowledges all this with *Pelagius*, may very consistently acknowledge with the Catholick Church, all that *Pelagius* denied against the Church in the point of Grace: So that instead of a *perfect Systeme* of *Pelagianism*, he has given us none at all. But 2. since he is pleased to suppose this Systeme to be *absolutely exclusive of the Grace of our Lord Jesus Christ*; and by consequence those men whom he here represents, to deny that Grace absolutely; it is plain, that either he makes the Revelation of the Gospel to be no part of the Grace of *Christ*, or else that by Grace he means the *Internal Operations* of the Spirit onely; for he allows them to believe the Grace of External Revelation, by the first Proposition. And then by the *Consideration of the Promises and Threatnings of the Gospel*, mentioned in the fourth Proposition, he means such Consideration as is not excited or helped by the Internal Operations of the Spirit; for if he means such consideration as is thereby effected, then the *Systeme* does not *absolutely exclude all the* Internal *Grace of our Lord Jesus Christ*. Now

Now we are to observe, that he had undertaken, *to enquire into the Nature and Manner of the working of the Spirit of God, in and on the Souls of men in their Regeneration: And this*, he said, *was to be declared both Negatively and Positively.* 1. Negatively, *viz.* that it *doth not consist in Moral Suasion only*; and then he shews what his Adversaries mean by the Moral Suasion of the Spirit, in that *perfect Systeme* of *Pelagianism* you had before, which is absolutely exclusive of the Grace of our Lord *Jesus Christ*. That is to say, he was resolved, first to declare, and then to confute *their* Opinion concerning the *manner* of the Holy Spirits Operation in and upon the Souls of men in their Regeneration, *who* absolutely deny that there is any *such Operation* upon their Souls at all. By which it appears how fit a Censurer the Doctor is of *extravagant* and *confused* Discourses.

If our Opinion concerning the internal Suasion of the Spirit was this, that there is no such thing; there might be a little more colour for charging our Doctrine concerning Grace, with ascribing the praise of Conversion to our selves.

Whether the Doctor represented us in this manner, through incogitance or malice, I leave to him: But when he comes to dispute against the sufficiency of the Spirits *internally perswading*, he falls as severely upon us for supposing that kinde of Aid to be sufficient, as here he disingenuously insinuates, that we do not so much as suppose it Necessary.

'Tis yielded then at last, that we acknowledge the internal Operations of the Spirit, and that we

we suppose the Manner of these Operations to be *Moral*, *i.e.* by Arguments fit to perswade; such as are the Truths of Natural Religion, and the Precepts, Promises, and Threatnings of the Gospel; which are very well put together by the
P. 257. Doctor in discoursing upon this point. The power of these Arguments to perswade, is in part likewise, exceedingly well described by him, as consisting in the *Evidence of their Truth*, and in the *Good which they propound on the one hand*, and the *Evil* which they warn us of, on the other. But this is not *all* the Force of the Arguments of Religion; and if this were all, they were not sufficient to perswade. For, as an Assent to mere Truth doth not move the Will and Affections, unless it be of *concernment* to us, propounding *Good* to be obtained, and *Evil* to be avoided; so neither is this sufficient to excite our endeavours after the one, or against the other, if the former be not promised and the latter threatned *conditionally*. Nor would this move us to endeavour, if the Conditions were not believed to be possible. All which is plain to common sense: But there was good reason, why the Doctor was not to adde these two last Considerations, when he was shewing wherein the force of Divine Truths, to perswade men to convert, consisted; because if he had done so, he had plainly overthrown the great designe of his Book, which makes the Salvation of the *Elect* to depend upon an Absolute Decree, and the Conditions of Eternal Life, utterly impossible to be performed by the rest.

P. 258. That *there is a powerful perswasive Efficacy in the Motives of Gods Word, to prevail with a man to endeavour his own Conversion*, the Doctor grants.

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We likewiſe acknowledge, that to make theſe Motives effectual, it is neceſſary that they ſhould be *acted by the Spirit*, as he phraſes it. Again, if he ſuppoſes the Holy Spirit's *acting theſe Motives towards us*, to be ſufficient for the end, as he ſeems to do; it ſhould ſeem we were agreed concerning the manner of the Holy Spirits Operation in Regenerating us; *viz.* that it is in the way of *Inſtruction* and *Perſwaſion*: For what it is to *Act a Motive towards a man*, but to make him underſtand it better, and to perſwade him more earneſtly by it, I cannot conceive. But the Doctor doth not think in earneſt, that *Acting of Motives* is enough; For at length he tells us,

That, *the whole of the Work of the Holy Ghoſt in our Converſion, doth not conſiſt in this moral Operation; but there is a real Phyſical Work, whereby he infuſeth a Gracious Principle of Spiritual Life, into All that are effectually Converted.* And elſewhere, that *notwithſtanding* the utmoſt Inſtructions and Perſwaſions of the Spirit, yet *the Minde of man in the ſtate of Nature, without a ſupernatural Elevation by Grace, is not able to apprehend Divine Truths ſavingly.* Now the immediate Effect of the *Phyſical* work, by this laſt paſſage, ſeems to be a ſupernatural Elevation of the Minde, in order to Saving Faith: But in the former paſſage it is ſaving Faith, or Converſion it ſelf, which by the *Phyſical* work is *infuſed* into the Soul: And if this be his meaning, there is no need of a ſupernatural Elevation of the Minde, before believing; becauſe Faith and Holineſs are *infuſed* immediately into the Soul, by a *Phyſical* work of the Spirit. But this is that which the Doctor contends for, *viz.* that Regeneration is

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Immediately, and by conſequence Irreſiſtibly cauſed by a *Phyſical* work of the Spirit in all that are Regenerated; and that none can be Regenerated otherwiſe. Now to ſtate the difference between him and us in this point.

Firſt, Let us conſider in what ſence the Term *Phyſical* is to be underſtood; for it ſeems to be very unfitly uſed in this Queſtion. It ſignifies *Natural*, and therefore is by no means fit to expreſs a work, which the Doctor himſelf ſaith is *ſupernatural*. Again, the common uſe of it is to ſignifie the Natural Operations of *Bodies* one upon another; and therefore no more fit to expreſs the Operations of the Holy Spirit upon the *Soul*, than Reaſoning and Perſwading is to expreſs the Motions of Matter. Laſtly, the Scripture doth not once uſe this term, to ſignifie the work of the Spirit upon the Souls of men; which the Doctor ought not to have forgotten, when he quarrel'd with us for expreſſing *Holineſs* ſometimes by the *practice of Moral Virtue*. *The*
P. 459. *name or expreſſion it ſelf*, ſaith he, of Moral Virtue, *is forreign to the Scripture, not once uſed by the Holy Ghoſt, to denote that Obedience which God requireth of us*. So I ſay, the Name and Expreſſion it ſelf of a *Phyſical work*, is forreign to the Scripture, not once uſed by the Holy Ghoſt, to denote that Grace, which God hath promiſed to us: And which is ſomething more, the Name or Expreſſion itſelf is not at all proper to denote it. One would think therefore the Doctor muſt grant his uſe of this expreſſion to be *Metaphorical*; which uſe of words ought to be avoided as much as may be in Controverſies. But it ſeems to be as ill-choſen a *Metaphor* as one ſhall eaſily

eaſily meet with, as I have ſhewn by the unfitneſs of the word to expreſs what the Doctor means. I ſuppoſe he may pretend ſome Reaſon for the choice of it, from the Scriptures expreſſing the Converting Operations of the Spirit, by *Creating* and the like. But *Creating* and *Raiſing from the Dead*, are *ſupernatural* works, and the Operations not of *Bodies*, but of God who is a Spirit, and therefore much more apt to expreſs the Operations of the Holy Ghoſt in Converting, than the term, *Phyſical*. But the Doctor is not content to let it go for a *Metaphorical* Expreſſion; for, ſaies he, *The Operation of the Spirit by Motives and Arguments to influence the Will and Affections, is Moral, and ſo Metaphorical; not Real, Proper, and Phyſical.* P. 261. So that in ſpight of common ſenſe, and the ordinary uſe of words, the only way, that we know of, by which a mans Minde is proper to be wrought upon, muſt be *Metaphorical*; and that Operation only which is proper to Bodies, ſhall indeed be accounted a proper Operation upon the Minde. But not to aggravate this misfortune of the Doctor any farther; the only Reaſon, I can think of, which doth at all warrant his uſe of this Term, is, that it doth expreſs well enough *ſuch an Operation as hath nothing in it of Inſtruction and Perſwaſion*; and upon that account, it is well enough *oppoſed* to Moral. If the Doctor ſhould ask me, whether I know any expreſſion more proper upon all accounts than this, for ſuch a work as he intends; I muſt acknowledge that I do not: And I doubt it will be very hard for any man to finde out a proper Term for it. He means a work that hath no more in it of Argument, or Perſwaſion, than the juſtling of *Epicurus* his Atomes, and upon this account

account he calls it a *Phyſical* work: And after this premonition concerning the unfitneſs of the Term upon other accounts, I ſhall ſtill call it a *Phyſical* work with him.

Firſt then, we do not ſay, that there is any *Phyſical* work of the Spirit upon the Mindes of men, *neceſſary* to Regeneration, and this becauſe the Scripture hath ſaid no ſuch thing.

Secondly, neither do we ſay on the other hand, that there is *no Phyſical* work of the Spirit upon men in order to their Regeneration; and this likewiſe, becauſe the Scripture is ſilent on this ſide too. God has in general promiſed to us the Internal and gracious aids of the Holy Spirit, but the manner of his Operations is not defined in the Scriptures; ſomething concerning it may be gathered by conſequence from other divine Truths, as I have already ſhewn in the Firſt Part. But I do not ſee that it is inconſiſtent with any divine Truth, to ſuppoſe that the Holy Spirit, by a work wherein there is nothing of Inſtruction or Perſwaſion, may *elevate the minde*, as the Doctor ſpeaks, that is, make the Underſtanding more apprehenſive, and the Will more pliable, that his *moral* operations may take place more effectually. But

Thirdly, we ſay that ſuch a *Phyſical* work as doth *immediately*, and therefore *irreſiſtibly* cauſe Regeneration, is not neceſſary thereunto: And that the Operations of the Spirit do not convert all the converted, in ſuch a manner as God created the World, and as he will raiſe the dead to life. Such a *Phyſical* work we deny, and the reaſons

reaſons why we do ſo, I offered in the laſt Chapter of the Firſt Part. In ſhort, we contend that the Spirit doth internally inſtruct, move, and perſwade: we do not deny that by a *Phyſical* operation he doth *ſupernaturally elevate the minde*; but we deny that Regeneration muſt be the effect of a Phyſical, and that an immediate and irreſiſtible operation. This is the true ſtate of the difference between us: And now it belongs to me to ſhew that our Perſwaſion is not liable to that Conſequence which the Doctor hath charged upon it, *viz.*

SECT. 2.

That *it aſcribes the whole glory of our Converſion unto our ſelves, and not to the Grace of God.* And elſewhere, That *if the Holy Ghoſt doth not infallibly determine the will, and produce in us a principle of Faith and Obedience by ſuch an act as the Will cannot hinder the efficacy of, then all the glory of our Converſion is to be aſcribed unto our ſelves.* This Objection is ſo frequently and confidently made, that I intend to examine the grounds of it as throughly as I can. The Doctor has added very little proof of it, beſides his own Confidence, which I ſhall not oppoſe any other way, than by ſhewing him what little reaſon there is for it.

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In the firſt place I obſerve, that to make the Conſequence look as odious as he could, he has expreſt it very odly, *viz.* that we muſt aſcribe the *whole* glory of our Converſion to *our ſelves*, and not to the Grace of God. If we take the

whole glory to our ſelves, we aſcribe no part of it to God. If it be our fault that we do not aſcribe the *whole* to God, but onely ſome part, he ſhould not have taxed us for taking the whole to our ſelves. But the Objection carries a great ſhow of piety, and is therefore to be carefully conſidered. If his meaning be, that whereas we ought to give the whole glory to God, we muſt in conſequence from our Principles take it all to our ſelves, as I think this is his meaning: Then I ſay the Conſequence is very falſe, which I ſhall ſhew, Firſt, with reference to the former Part, concerning aſcribing the whole glory to our ſelves. Secondly, To the latter, of not aſcribing the whole to God; under both which Heads, I ſhall endeavour not onely to anſwer that little which the Doctor hath ſaid to defend his Conſequence; but to ſpeak more fully to the point, by ſhewing ſome of the true grounds upon which the glory of our Converſion is to be aſcribed unto God.

He pretends to prove both parts of the Conſequence by one Argument, which is this. For
P. 262. *that act of our Wills whereby we convert unto God, is* (upon our ſuppoſition) *merely an act of our own, and not of the Grace of God*; therefore *we aſcribe the whole glory to our ſelves*, &c. To which I anſwer, Firſt, That if he means Converſion to be *merely an act of our own* in this ſence, that *we* onely can be ſaid to be converted, not the *Grace* of God; then it follows no more from our Principles than from his, that the whole glory is taken to our ſelves: For, that Converſion is merely an act of our own in this ſence, will not be directly denied by any man. Secondly, If he

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means that we make Converſion to be the mere effect of our own mindes, becauſe we do not make it to be an effect produced by Grace, and by nothing elſe, the Conſequence is very falſe; inaſmuch as Converſion being the effect of one of theſe cauſes, hinders not but that it may be the effect of the other alſo. But Thirdly, if he means that we do not make the act of Converſion to be at all the effect of Grace, then I grant, that if this follows upon our ſuppoſition, it follows alſo that we aſcribe the whole glory to our ſelves. But that our ſuppoſition excludes the act of Converſion from being at all the effect of Gods Grace, is manifeſtly falſe. For,

1. We do in great part aſcribe Converſion to the Grace of God, merely upon this account, becauſe we ſay and believe that it *is truly and properly the effect of Gods Word revealed to us in the Goſpel.* The Doctor knows that the Goſpel is frequently called *the Grace of God*, in the New Teſtament. He knows likewiſe that we impute Converſion to this Grace: for he is angry with us for aſcribing more to it than he does himſelf; therefore he of all men ſhould not pretend that we make Converſion to be merely an effect of our own ſtrength, and not at all of the Grace of God. Nor ſhould he ſay therefore that we aſcribe the whole glory of our Converſion to our ſelves.

If Converſion were the Effect of no other kinde of Grace, than that of the Revelation of the Goſpel, we might reaſonably, and we ought humbly to aſcribe it, incomparably more to the Grace of God than to our ſelves; and to ſay, *Not unto us, O Lord,*

not unto us, but unto thy Name be the Glory given. I doubt not but *Pelagius*, and his followers, were greatly miſtaken in making all the Grace, which God affords towards our Converſion, to conſiſt, as they *phraſed* it, *in Lege & Evangelio*, or in the Revelation of Divine Truth. But I muſt needs ſay, that their Adverſaries ſeemed not to have any juſt ground from *hence*, to charge them with aſcribing the Glory of Well-doing to themſelves. This had been enough to exclude *Boaſting*, that our Obedience proceeds from Faith, or from our belief of that Covenant of Grace, which was ratified by the Sacrifice of *Chriſt*'s Death, and the purpoſe whereof flowed from the mere Grace and Mercy of God. Thus the Apoſtle told the *Epheſians*, *By Grace are ye ſaved, through Faith ; and that not of your ſelves ; it is the Gift of God : Not of Works, leſt any man ſhould boaſt. For we are his workmanſhip, created in Chriſt Jeſus unto good Works*, &c. Epheſ. 2. 8, 9, 10. *By Grace are ye ſaved*, that is, as you may ſee by verſ. 4, 5. *Quickened from treſpaſſes and ſins* ; through *Faith*, that is, through the preaching of the Goſpel to you, which you have believed ; καὶ τοῦτο οὐκ ἐξ ὑμῶν, for *this is not of your ſelves*, but the *Gift of God*. And this is farther argued, becauſe it was not *for their works*, that God had called them to the Faith of the Goſpel. Not for their Works antecedent to Faith ; for before they believed, they were *dead in treſpaſſes and ſins :* Not for their Works conſequent to believing, for the reaſon following : *For we are his Workmanſhip, created in Chriſt Jeſus unto good Works*. Good works are the fruits of believing in *Chriſt*, by which Faith we became New Creatures ; and therefore theſe cannot be ſaid to merit or procure the Grace of the

the Goſpel. Thus elſewhere the Apoſtle deſcribing the Grace of God towards Mankinde, expreſſed by the Goſpel, argues the freeneſs of that Grace from hence, that he was not moved by any works of ours to that *Kindneſs and Love which appeared towards us. Not by works of righteouſneſs which we have done, but according to his mercy he ſaved us*, Tit. 3. 4, 5. So likewiſe he infers, that the Inheritance which God promiſed to *Abraham* and to his true Poſterity, is conferr'd of Grace, becauſe it is of Faith. *It is of Faith, ἵνα κατὰ χάριν, that it might be* (or rather, *and ſo it is*) *of Grace*, Rom. 4. 16. Therefore our *Obedience* proceeding from the belief of the Covenant, which ſaies, *Bleſſed are they whoſe Iniquities are forgiven, and whoſe Sins are covered*, verſ. 7. is from Grace; becauſe it is of this Faith. Finally, the ſame Apoſtle directing us how to *withſtand the wiles of the Devil*, by being *ſtrong in the Lord, and in the power of his might*, explains himſelf thus: *Stand, having your loins girt about with Truth; and having on the breaſtplate of Righteouſneſs; and your feet ſhod with the preparation of the Goſpel of peace: Above all, taking the ſhield of Faith, wherewith ye ſhall be able to quench the fiery darts of the wicked; and take the Helmet of Salvation, and the Sword of the Spirit, which is the Word of God*, Epheſ. 4. By which it plainly appears, that the principal ſtrength of a Chriſtian lies in the belief of Saving Truth, and that this is to be ſtrong not of our ſelves, but *in the Lord, and in the power of his might*; and therefore to him ſhould the praiſe of our victory be given.

If then Converſion and Obedience be aſcribed by us to the Faith of the Goſpel; If we ſay

with St. *John*, *This is the victory that overcometh the world, even our faith:* we do thereby aſcribe the glory of it to God, of whoſe gift it cometh that we believe.

What is thus teſtified by Scripture, ſeems plain from the reaſon of the thing. Unleſs we had been able to have procured a Sacrifice for the expiation of our paſt offences; Unleſs we could have offered valuable conſiderations to God, why he ſhould enter into a covenant of Mercy with us; Unleſs we could ſatisfie his Honour and Holineſs, and repair the wrongs which we had offered to his Authority and Dominion, and redeem our ſelves out of the hands of his offended Juſtice; though we ſhould not onely equal, but excel the piety and vertue of St. *Paul*, who *could do all things*; yet with him alſo we muſt acknowledge, that it is *through Chriſt ſtrengthning us.* And this although he had ſupplied us with no other ſtrength but that of Faith, *viz.* by aſſuring us of that Mercy and Bounty of God towards us, which he hath revealed, and which it was free for him to have extended towards us, or not; by aſſuring us, that with the good pleaſure of God he hath offered up himſelf a Sacrifice for our ſins; and in a word, by aſſuring us of that gracious Covenant which was wholly the effect of Gods mere goodneſs, and the Undertakings of our Mediator.

More particularly; ſuch are the motives and inducements to obedience, which God hath ſet before us in his Word, that we cannot with any modeſty impute our beſt performances in Religion to our own glory; ſeeing there is no proportion

portion between the utmoſt that we can do in the ſervice of God, and between thoſe Reaſons wherewith God hath excited us thereunto. This may be ſufficiently proved by one inſtance, *viz.* the *Promiſe of Eternal Life.* Whoever offers to another a Reaſon hitherto unknown, which being rightly conſidered, will determine him to do ſome good thing which is required of him, ought to be allowed ſome ſhare of the Praiſe which belongs to the action: But if that Reaſon be the propoſal of ſo vaſt a reward as incomparably exceeds the ſervice, he that performs the ſervice has no reaſon to think highly of himſelf at all; he may applaud his own happineſs, he cannot magnifie his own virtue. But farther, if he that promiſes the reward, does it of his own mere goodneſs and charity, reaping no other advantage to himſelf from it than the pleaſure of doing good; and if he alone is able to confer it, then is the praiſe of that good which is done upon ſuch a motive, due to him that made the promiſe, ſo much more than to him that is perſwaded by it, that in compariſon nothing of it is due to the latter. If an Earthly Kingdom were promiſed to a Debauched liver, on condition of one weeks Sobriety, would any man think that his abſtinence, to which he had been perſwaded by the hope of ſo vaſt a Recompence, deſerved great commendation? But although there is ſome proportion between a few days, and a mans Life; yet between all the Kingdomes of the World, and the glory of them, on the one ſide, and between an Inheritance in the Kingdom of God, on the other, there is no more proportion than between Vanity and Perfection; than between a Moment and Eternity. Is it not plain

therefore, that whatſoever we do in God's ſervice, is to be imputed to the praiſe and glory of his Grace, who hath incited us thereunto by ſo free, ſo gracious, and ſo rich a Promiſe as that of Life everlaſting in his Kingdom?

For the better Illuſtration of which Argument, let us conſider thoſe words of St. *Paul: Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of Glory,* 2 Cor. 4. 17.

In the firſt place, I think it will not be denied, that ſuffering meekly and conſtantly for the ſake of Truth and Goodneſs, is the beſt ſervice we can offer to God. St. *Peter* tells us plainly, *This is thank-worthy, if a man for conſcience towards God endure grief, ſuffering wrongfully,* 1 Pet. 2. 19. So that if any glory can be claimed to our ſelves, it ſhould ſeem to be moſt rightfully claimed upon the obedience of meek ſuffering for the Truth. Again, it is obſervable, that thoſe Afflictions which the Apoſtle calls *light*, and *for a moment*, were on his own part very great in themſelves, and of long continuance with reſpect to the time of mans life: So that he might reaſonably challenge as much thanks and praiſe of this kinde, or perhaps more than any mere man ever did. Witneſs what himſelf ſaith, *In labours I am more abundant, in ſtripes above meaſure, in priſons more frequent, in deaths oft. Of the Jews five times received I forty ſtripes ſave one: Thrice was I beaten with rods: Once was I ſtoned: Thrice I ſuffered ſhipwrack: A night and a day I have been in the deep: In journeyings often; in perils of waters, in perils of robbers, in perils by mine own countrymen,*

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in perils by the heathen, in perils in the city, in perils in the wilderneſs, in perils in the ſea, in perils among falſe brethren; in wearineſs and painfulneſs, in watchings often, in cold and nakedneſs, 2 Cor. 11. 23, *&c.* This certainly is a deſcription of Afflictions long and heavy, both in weight and number: And bearing them as we ought, is ſuch an argument of Piety, that the Apoſtle might well ſay, *If I muſt needs glory, I will glory of the things which concern my infirmities*, v. 30. *I am become a fool in glorying, but ye have compelled me*, Ch. 12. v. 11. And if a Chriſtian may glory in any thing, 'tis in this. Yet in this very Epiſtle, he calls all this Affliction *light*, and accounts it to be but *for a moment*; and the reaſon why he doth ſo, is contained in the following words, that *it worketh a far more exceeding and eternal weight of Glory.*

Now firſt, it is no ſuch great matter to bear a *light affliction*; much leſs to bear that which is in it ſelf *light*, and of *no long continuance*; leaſt of all, if it endures but *for a moment*. No man can challenge praiſe or thanks for ſo ſlight a thing. Wherefore, Secondly, if Afflictions otherwiſe heavy and long, are rendred light and momentany, by the promiſe of a far more exceeding and eternal weight of Glory; then the praiſe of bearing ſuch Afflictions conſtantly and meekly, is incomparably more due to him that made the promiſe, than to him that is ſupported by it; becauſe to the latter they are but light and momentany; and it is the gracious Promiſe of the former that hath made them ſo, though in themſelves they are conſiderably long and grievous. Wherefore upon this account the glory of our ſuffering

ſuffering the greateſt perſecutions, is to be given to God, *viz.* becauſe God hath propounded to us thoſe *Eternal things that are not ſeen*, which infinitely outweigh theſe Temporal things that are ſeen; rendring not onely the greateſt ſenſual Pleaſures of Life contemptible, but the greateſt Afflictions thereof very ſupportable.

It is for the ſame reaſon that our Saviour exhorted his Diſciples to *Rejoyce, and be exceeding glad*, when they were perſecuted. Has any man reaſon to rejoyce in Calamities that befal him? Or can thoſe Calamities be very conſiderable under which a man may rejoyce, and be exceeding glad? No certainly, if they be lookt upon without relation to ſomething elſe: But being compared with the end to which they lead, they are not onely inconſiderable, and very tolerable, but cauſes of joy; *Rejoyce and be exceeding glad, for great is your reward in Heaven*, Matth. 5. Our Lord bids them, as there was great reaſon, to rejoyce in their happineſs; he does not bid them, there being no reaſon for that, to glory in their Virtue: For they had ſo much cauſe given them to rejoyce, that there was no pretence left for boaſting.

And therefore St. *Paul* could not reckon up the Afflictions he had gone through for the ſake of the Goſpel, without a modeſt regret, and ſeeming to himſelf to have done *fooliſhly*; *I am become a fool in glorying, ye have compelled me*: They had compell'd him to it, who undervalued him, and, to their own harm, prefer'd others before him: *I am*, ſays he, *in nothing behinde the very chiefeſt Apoſtles*: yet he remembred withal, that he ought

ought to abaſe himſelf before God; and therefore he addes, *though I am nothing*; i. e. have merited no thanks from God for all that I have done or ſuffered. And one reaſon why he choſe to *glory rather in his infirmities*, i. e. in his afflictions, was, as he told them, *v. 9. That the power of Chriſt might reſt upon him*, i. e. that to the *glory of Chriſt* he might appear to them to be an example of that power and ſtrength which *Chriſt* had given him to go through ſo many trials of patience and conſtancy. In a word, when upon good reaſon, he was fain to compare himſelf with other men, he repreſented his afflictions to have been very great, as in truth they were; but when he compared them with the promiſed rewards of Patience, he repreſents them to be light and momentany, as in truth they were alſo; and therefore, though he ought to have been commended by the Church at *Corinth*, v. 11. for the former reaſon, yet he would not pretend to be any thing before God for the latter.

Seeing then that the promiſe of endleſs life and happineſs cutteth off all pretence of *glorying* before God, when for his ſake we ſuffer the ſharpeſt perſecutions; much more will it make the praiſe of all other acts of Obedience, as being not ſo difficult, to become due to him, in the firſt place, who hath by the offer of ineſtimable rewards induced us thereunto.

Seeing likewiſe, that this Motive is, of itſelf, ſufficient for this purpoſe, how much more when it is conſidered, as implying the promiſe of Forgiveneſs of ſins; as made to wretches obnoxious to the angry Juſtice of God; as enforced by the threatning

threatning of endleſs Puniſhments; as including Salvation from thoſe Puniſhments; Finally, as joyned with many other inducements, each of them very forcible and prevailing; that is, with God's ſending his own Son to call us to Repentance, with the mean condition to which he ſtoopt, and the bitter Sufferings which he underwent for our Redemption; with that excellent example which he hath ſet before us; with thoſe affectionate Exhortations, Expoſtulations and Intreaties, whereby God in his Word hath expreſt the tenderneſs of his Love towards us: Laſtly, with thoſe *abundant* Teſtimonies, whereby God hath ſo plentifully aſſured us, that he hath indeed ſpoken to us by his Son? For, that Providence was ſo greatly concerned in manifeſting the Truth, by the fulfilling of moſt antient Prophecies, by innumerable Signs and Wonders, by ſeveral ways of Divine Teſtimony, is a great Motive to awaken our Attention, and to conſtrain us to Obedience. I ſay, the promiſe of Eternal Life, joyned with theſe, and many more Inducements to Repentance and Obedience, all of them very ſtrong and perſwading, every one whereof is made known to us in the Word of God, and every one the Effect of his Free Grace, of his unſought and undeſerved good Will and Pleaſure, doth yet more evidently make the glory of our Converſion and Obedience become due to God, in the firſt place; of whoſe Grace it is, that we are thus perſwaded.

Seeing therefore that we believe Regeneration or Converſion to be effected in us by the Power of God's Word, and the Motives of the Goſpel; it cannot with any Juſtice be charged

ged upon us, that we aſcribe *the whole Glory* of our Converſion to *our ſelves*; unleſs it could be made to appear, that we are ſuch ſtupid and ſenſeleſs things, that we cannot apprehend the plaineſt, or diſcern the cleareſt Conſequences: Since no man of ordinary apprehenſion can aſcribe Converſion to God's Word, but he may underſtand that he thereby doth in great part aſcribe the Glory of it to God. Why then doth not Dr. *O.* acknowledge that we do the latter, when he knows that we do the former? Why on the other hand doth he pretend, that in effect we aſcribe the *whole* glory of Converſion to our ſelves? Not, one would think, becauſe he doth not ſee the injuſtice of this charge; but becauſe he is reſolved to be unjuſt to his Adverſaries: Or, if the former, then ſurely it muſt be from hence, that the Underſtandings of able men are ſometimes ſo corrupted and betraid by Anger, and Faction, and Reſolution to ſerve a Cauſe, that they cannot make a right Judgment of the Truth or Falſhood of the plaineſt Propoſitions.

But to prevent cavilling, I muſt adde, that it doth not follow from any thing that I have ſaid under this Head, that the bare propoſal of Motives in the Holy Scriptures, or by the Miniſtry of Men, is ſufficient for Converſion by it ſelf. For I affirm only, that if this were ſufficient, the praiſe of our Converſion were upon that account to be aſcribed chiefly unto God; and if that be true, 'tis a plain Argument, that we who aſcribe Converſion to the Motives of God's Word, as to one Cauſe and Means of it, are, for this reaſon, unjuſtly charged with aſcribing the *whole Glory* of Con-

Converſion to *our ſelves*. But much more unjuſtly, if it be conſidered, that

2. We aſcribe Converſion to the *Internal Operations* alſo of the Holy Spirit, applying the Motives of Religion to our Mindes, and with them perſwading us to Convert. That we are enlightned with the knowledge of *Chriſt*, cometh of his Gift, who diſpoſeth us to learn the Truth: That we attend to the Word of God, that we are wrought into a ſerious and conſiderate temper; that our Faith is made preſent to our Mindes; that we are excited to good Reſolutions; that we are confirmed in them; that we finde pleaſure in the performance of our duty; that we are gradually led on to every good work, cometh of his Grace, who by his inſenſible Operations, putteth good thoughts into our Mindes, repreſenteth Divine Truths more clearly to our Underſtandings, and thereby moveth our Wills and Affections more powerfully than Man can do. If therefore *the External Revelation* of Divine Truths, though it were all the Grace of God towards us, in order to Converſion, had made it our Duty to give him the Glory; much more the *Internal Application* of them by the Operations of the Holy Spirit.

If indeed the Doctor had any good reaſon for pretending, as he doth, that *no real Aid, and internal ſpiritual Strength, either is or can be conferr'd by the Spirit, or Grace of God, working by Reaſons, and Motives, and Arguments, and no otherwiſe*: If this, I ſay, were true, then the *Glory* of our Converſion were not indeed due unto God, upon the account of ſuch Grace; becauſe it gave no

P. 262.

real

real aid, or *ſpiritual ſtrength* towards it, that is, no help, or ſtrength at all. But this is a bold and impious ſaying. Where does he finde in the Scripture, that if the Holy Spirit only inſtructs and perſwades by his internal Operations, he confers no real aid thereby towards our Converſion? It had been more pardonable if he had affirmed only, that this was not *all* the real aid he contributed towards it; and yet this had been as preſumptuouſly ſaid, as to have affirmed the contrary, becauſe the Scripture is ſilent in the Queſtion: But to deny any benefit at all in thoſe Operations of the Spirit, is a venture beyond all modeſty. A Miniſter that reaſoneth and perſwadeth out of Gods Word, confers a *real aid* towards the converſion of the ſinner whom he perſwades: Shall not the Holy Spirit of God be ſaid to help and ſtrengthen, when he does the ſame more effectually? More effectually, I ſay; for 'tis another of the Doctors ſhameleſs ſayings, that he who ſuppoſeth the Operations of the Spirit to conſiſt onely in Inſtruction and Perſwaſion, *allows the Spirit of God no more power nor efficacy in or towards our Regeneration, than in a Miniſter who preacheth the Word, or in an Orator, who eloquently and pathetically perſwades to Virtue, and dehorts from Vice:* which is plainly to make himſelf or his Adverſaries guilty of Blaſphemy, in equalling the wiſdom and power of a mere man in inſtructing and perſwading, to the Wiſdom and Power of the Holy Ghoſt.

His friend Mr. *H.* is of another minde, who tells us that he believes Converſion to be wrought by an *Omnipotent Perſwaſion* of the Spirit. He thinks the perſwaſion of the Spirit can do all: Diſq. p. 87.

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the Doctor on the other ſide thinks it can do *Nothing*. But whereas Mr. *H.* does alſo think that it is not merely by *moral Suaſion*, but that there is alſo a *Phyſical Operation*; I have already ſaid that it may be ſo for ought we know: but I do not ſee how he can account a *Phyſical* Operation needful, who ſuppoſeth Perſwaſion to be Omnipotent: Nor how he can make a *Phyſical* Operation to be part of the Omnipotent Perſwaſion, as he ſeems to do; becauſe ſuch an Operation hath nothing in it of the Nature of Perſwading.

But to return to the Doctor; could one expect from a Writer that ſeems to be ſo jealous for the glory of Gods Grace, that he ſhould make no better account of the *Word of God*, and the *application thereof by the Spirit*, than that they confer no aid and ſtrength towards Converſion? For what is this but to tell men, that they are unprofitable Gifts, and to lead them into that impiety of denying all thoſe thanks and praiſes to God, which ſuch ineſtimable Graces require from us. Surely, though you pretend that ſomething farther is done by the Holy Spirit towards our Converſion, yet it had been more modeſt and humble, and more ſuitable to your pretence of being tender of Gods Glory, to have acknowledged that if God had done no more for us than by his Word, and the perſwaſion of the Holy Spirit, and our Converſion had been wrought by theſe means onely; this were enough to have excluded Boaſting, and made the glory of our Converſion become due to him. And this I think any man would have ſaid, that had not been leſs concerned for the glory of God than for the glory of his own Opinion. Eſpe-

Eſpecially ſince there are divers other means (ſubordinate indeed to theſe principal cauſes) whereby God traineth us up to his Fear, and leadeth us to Repentance; which likewiſe, without the help of your principles, may ſhew how very unreaſonable it is for man, when he doth what God requires, to think highly of himſelf. I mean the innumerable ways of his wiſe and good *Providence* towards us, whereby we are either prepared for Inſtruction, or awakened to Attention, and diſpoſed to Conſideration, or admoniſht of our Sins, and quickned in the performance of our Duty. In theſe reſpects, while he does more for ſome than others, he does very much for all; and if we obſerve it not, 'tis our great ſtupidity; if we do not give him the praiſe, it is foul ingratitude. To this kinde of Grace it is that we are to aſcribe the benefits of good Education, of religious Friends and Companions, of an honeſt Calling and Employment, and of every paſſage in our converſation with others, from whence we might reap inſtruction. Hereto belongs the diſpoſal of our outward condition in any reſpect, when God is pleaſed either to prove our Thankfulneſs and Ingenuity, by the comforts of this Life, and making our condition eaſie and proſperous; or to check our Wantonneſs, by ſending us ſeaſonable Correction, to make us more tractable by ſoftening us upon the Bed of Sickneſs; and then to try what uſe we have made of ſuch Warnings, by giving us time to perform our promiſes of new Obedience. Finally, every Diſpenſation of Gods Providence towards us, who in his wiſdom knows what is beſt for every one of us, is Gods Grace: To which if we adde the conſideration of his Patience, in bearing ſo long

with our Perverſeneſs, and ſtill waiting for our amendment, while he importuneth us in the miniſtry of his Word, while he ſolliciteth us by the motions of his good Spirit, while he inſtructeth and admoniſheth us by the variety of his Providences: For even this Forbearance is *goodneſs leading to Repentance*, as the Apoſtle tells us, *Rom.* 2. 4. I ſay, if we lay together all theſe methods of Gods Grace towards us in order to our ſpiritual welfare, and if we heartily believe them, we bereave our ſelves of all pretence to boaſt of any thing that is good in us. And concerning all theſe inſtances of Gods Grace it is plain, that they are conſiſtent with that liberty in man, which makes the Good, or the Evil that we do, to become our own free Actions, and the effects of our own Choice.

This is all I ſhall ſay in Anſwer to the Firſt Part of the Conſequence which you would faſten upon our Doctrine concerning the Grace of God in Converſion, *viz.* that it aſcribes the *whole glory* of Converſion to *our ſelves*.

SECT. 3.

I come now to the Second, *viz.* that it does *not* aſcribe the *whole* glory thereof unto God. In anſwer to which, it may be obſerved,

1. That our way ſuppoſeth God to be the *Original* cauſe of Converſion, inaſmuch as he thereunto calleth us by his Word, inviteth us by his Promiſes, and moveth us by his Holy Spirit, whilſt yet we are in a ſtate of ſin and miſery; and this

not

not then only, when we are careleſs, or but once, when at firſt he affords this Grace to us; but conſtantly *preventing* us *in all that we do* towards Converſion, by leading us to *it*: So that our Doctrine doth *Originally* aſcribe the *whole Glory* to God.

2. That upon the Grounds already laid down, we do *Comparatively* aſcribe the whole glory of Converſion, and of all the Good we do, to the Grace of God, and nothing of it to our ſelves. *Comparatively*, I ſay, for ſome praiſe and commendation doth belong to the Convert; but that ſo little in reſpect of that Glory which is due to God, that it may be well ſaid to be none at all. This is fully expreſt by St. *Paul*, in that Saying, *I laboured more abundantly, yet not I, but the Grace of God which was in me.* How could St. *Paul* ſay truely, that he had laboured, if he had not? Why then did he ſay alſo, that he did not labour, but becauſe the Grace of God had done ſo much for him, that he in compariſon, had done nothing at all? That which he had done, being ſimply conſidered, was what the *Corinthians ought to have commended him for*, as he himſelf ſaid. But in reſpect of the Grace of God which was with him, *he was nothing*; and no Commendation was due to him, not *abſolutely*, but *comparatively* none at all.

Our Saviour and his Apoſtles often commended the good actions of Men; and God will at laſt ſay to the Righteous Man, *Well done thou good and faithful Servant.* Therefore he that converts from his evil ways, and does that which is right in the ſight of God, is commendable.

For God does not judge of Things and Perſons otherwiſe than they are. If this therefore be the Conſequence charged upon our Opinion, that it makes ſome praiſe to belong to the Convert, we own the Conſequence, and challenge you to ſhew us any reaſon why we ſhould be afraid to do ſo. But if you pretend that our Perſwaſion aſcribes any ſuch Glory to our ſelves, that in *Compariſon* the *whole* is not given to God; we deny the Conſequence, and challenge you to prove it if you can. In the mean time this may be ſaid, to ſhew the Inconſequence of that Concluſion from our Principles, that becauſe that which we contribute towards our own Converſion, is according to the Grounds laid down before, ſo very little in reſpect of what God hath done and continues to do towards it, that in compariſon it may be ſaid to be nothing at all: Therefore that little praiſe which may be given to us, if we believe and obey, is ſo very little, that in compariſon, it may likewiſe be ſaid to be none at all. Where any thing is produced by ſome principal and over-ruling Cauſe, that hath a far greater Influence upon the Effect, than any of the reſt; it is uſual to aſcribe the Effect to that Cauſe, as if none elſe contributed towards it. 'Tis the *General* that gains the Victory; the *Magiſtrate* that ſecures the Peace; the *Architect* that builds the Houſe: yet ſomething is done by the Souldiers, by the Officers, and the Labourers. But theſe Similitudes do not reach the caſe in hand, and it is not eaſie to finde out one that can. There is in all theſe, and the like inſtances, ſome proportion between the principal, and leſs principal Cauſes: But there is no proportion between what God does on the one ſide, and we on the other,

other, for our Converſion. His Grace is incomparably more effectual than our work; and therefore when his Glory is ſhewn, the Glory of Man vaniſheth into nothing; as the Star-light diſappears, when the Sun is preſent. And that Doctrine gives all the Glory to God, which takes care, *That no Fleſh ſhould glory in his preſence*, 1 Cor. 1. 29. This I take to be the main Reaſon, why in our Converſion, God is ſaid to *Create*, and to *raiſe us from the Dead*; although alſo it is ſometimes affirmed of us, that we *Convert*, and *ſave our ſelves*, *viz.* becauſe our part in it, is nothing to his, and in compariſon the whole Effect is produced by him alone. But yet ſtill it is ſomething that we do. We are ſaid in Scripture *to repent* and *turn to God*. The Miniſters of God's word are ſaid to *Convert ſinners*, to be *Workers together with God*, to *ſave themſelves, and thoſe that hear them*. So that for ought I can ſee, the Scriptures do not in ſtrictneſs of Speech, aſcribe all to God. Are theſe expreſſions injurious to the Grace of God? We ſay no more than what theſe plainly import.

"Neither truely, (*to uſe the words of a notable* "*Authour*) ſhould theſe poor things of the Will "of man, whether wiſh or will, whether en- "deavour or labour, whether yielding or obey- "ing, have been once *named the ſame day*, that "Gods Grace and Works are praiſed, or have "been pleaded or contended for in theſe Diſputes, "had not there been a Neceſſity compelling "thereunto. They have compelled me, who un- "der a colour of magnifying the Grace of God, "and of bringing greater thanks to him, and of "juſtly reproving them that have been *Adula-*

Playf. Apol. Evang. p. 270.

"tores *Naturæ*, are turned themſelves *Adulatores* "*Gratiæ*; ſo far forth, as by them *Satan* ſeeketh "to ſubvert the Truth and Righteouſneſs of God, "and to extinguiſh and deſtroy all Piety and Re"ligion amongſt men; bringing into the world "a ſtupid ſloth for ſome, a remorſeleſs infidelity "and impenitency for others, and an invincible "deſperation and hardneſs for other ſome; the "Natural off-ſpring of that Doctrine that takes "away all manner of freedom of Will from men "in matters of Salvation; that turns the Gene"ral promiſes of the Goſpel into Particular and "Private; that limits an eſpecial kinde of Grace, "which is onely effectual to a few ſecret ones by "a direct Decree, the reſt being left deſtitute of "true Grace, though they be called by the word "of the Goſpel.

Suppoſing then a liberty in the Will of man, by which he might have remained Impenitent under the Operations of Grace; yet being converted by them, it does not follow that the whole glory of his Regeneration may reaſonably be aſcribed to himſelf, and not to the Grace of God. For on the contrary it is evident, that with this Suppoſition we do juſtly aſcribe the whole glory unto the Grace of God, and, conſidering the abundance of that Grace, nothing to our ſelves.

But Mr. *Humfrey* (to do him right) has offered an Argument (or rather two) that ſeems to prove the latter part of the Conſequence, *viz.* that we do not upon our Principles give the whole Glory to God in compariſon to what we aſſume to our ſelves. The Argument is this:

That

That upon our Suppoſition, it is man that *makes the difference between himſelf and another.* And it may be ſaid the *greateſt Glory* is due to him that makes the Difference. Again; *Upon our Hypotheſis, that which leaſt conduceth to mans ſalvation, is attributed to God; and that which is moſt conducive thereunto, is aſcribed unto man himſelf. For it is more to believe and repent, than 'tis to have power to believe and repent; for the Promiſe of Life and Salvation, is not made to him that is enabled to believe, but to him that does believe, and obey the Goſpel.* But according to us, *the power onely which we have to believe and repent, is from God; but the act from our ſelves;* therefore *we aſcribe leſs to God than to man;* and by conſequence attribute more glory to our ſelves than to God. This indeed is ſomething, at leaſt in the Objector's opinion, who *adviſes* me *heartily to be very conſiderate what I anſwer to this Argument, for he has pickt it out, as that which he takes to be the moſt momentous of any which are ordinarily urged by* we *the Orthodox in this matter;* and he *does not doubt but to preſs it more cloſely if I ſhould give the occaſion.* If a man were apt to be frighted, this were enough to ſcare him from meddling in ſo hazardous an attempt: but if I do not go very conſiderately and warily to work againſt this *moſt momentous Argument*, I muſt confeſs that Mr. *H.* is not to blame, who has given me as fair warning as a reaſonable Adverſary can deſire.

Diſq. *p.* 68.

Ibid. *p.* 70.

To begin with the latter Argument, 1. I do abſolutely deny that it follows from our Principles, that the act of Converſion is onely from our ſelves, or the mere effect of man's Free-will. And this is that which Mr. *H.* muſt prove, if he

will make it good that we aſcribe the greater means of Salvation to our ſelves, and not to God. He affirms it indeed in thoſe words, that *we make believing it ſelf, that is, the greateſt thing to be what we have not received, but 'tis of our ſelves, or from our own ſtrength.* I ſuppoſe he reſerved the proof of it till *I ſhould give him occaſion to preſs it yet more cloſely.* In the mean time I will offer him an Argument to the contrary, out of his own Argument: One part whereof is this; That (as we ſuppoſe) God does confer no more than the power of Converting: Now therefore he gives that power at leaſt: Therefore the act of Converſion proceeds from that power which God gives: Therefore 'tis not merely of our own ſtrength that we actually convert, but by that which we have received from God. By giving *power* to convert, God may be truly ſaid to be the cauſe of the *act*: But becauſe Mr. *H.* has *adviſed* me to be *very conſiderate*, I think it not unfit to be added, that by *Power*, I do not mean that Power which God gives in *Nature*, the natural freedom of Will, which is the ſame in all men, but not ſufficient for Converſion; but that Power I mean, which God gives in *Grace*, to ſome more, to ſome leſs, to all that which is abundantly ſufficient. But Grace, though it does not properly determine my will, yet if I am reſolved to do the thing which God commands, it is the cauſe of my Determination. If a man offers me Arguments to perſwade me to do that which I have no inclination in me to do, and the Arguments are ſo preſſing that I yield to them, this yielding is *my* determination of my Will, and the Arguments are the cauſe of my putting my own natural power into Act. Now the Grace of God doing

doing that inwardly as well as outwardly, (which man does onely outwardly) by removing thoſe prejudices which hinder the Will from determining it ſelf well, and doing thoſe things which incline it to *exert its own Act*, may properly be ſaid to be the cauſe of our Act in Converſion. Which would be true, if Grace were afforded in no greater degrees than what were neceſſary to ſway the Will; much more when it is abundantly given, in exceeding great and precious Promiſes, and moſt weighty Arguments of ſeveral kindes, and likewiſe in the application of theſe by the Holy Spirit, not once for all, but continually; not onely to prepare the Will for Converſion by them, but to aſſiſt the Will in the Act of converting. But,

2. If Mr. *H.* pretends that we ſuppoſe the Act of Converſion to be ſo much from our ſelves, that it depends upon the uſe of our own Liberty; and by conſequence that we make man to be the cauſe of his own Converſion more than God: I Anſwer, 1. By granting the Antecedent; for we do not believe that God in converting does take away the natural freedom of the Will, or the proper uſe of that power which is conferred in Grace. 2. By denying the Conſequence; which is grounded upon this Propoſition, that, That cauſe without which, all things conſidered, the effect cannot be produced, is always the principal cauſe; which is a moſt falſe Propoſition. Many Cauſes may be neceſſary for the producing of an Effect, and yet one of them may contribute more towards it than all the reſt.

But any body may be made ſenſible of the pitiful

pitiful Sophistry of this Argument from the *Power* and the *Act*, by this plain Instance. Two persons are guilty of Treason by the Sentence of the Law: The Prince offers a Pardon to both, and understanding that they are both likely to refuse it, sends fit persons to both to convince and perswade them. The one is perswaded, and accepts: the other dies in his obstinacy. I ask now, Doth he that is perswaded to accept the Pardon contribute so much to the saving of his own life, as in the least to derogate from the Grace and Mercy of his Prince? And were he not a senseless and ungrateful wretch, that for this reason should ascribe all or the most to himself, and little or nothing at all to his Princes goodness and Clemency? And yet if Mr. *H*'s, Argument, from the *Power* and the *Act*, be good for any thing, this man talks reasonably. For the Prince did no more than put it into his *Power* to save his own Life, and use proper means to perswade him; but the saving of his life was at last his own Act. Away with these *Metaphysical* subtleties that are against common sence.

The *Act* (he says) *is more than the Power*. And so it must needs be, if it includes the Power, as it always does. But in plain English, who dischargeth my Debt, he that gives me the Money, or I that accept it and tell it out to the Creditor? He gives the *Power*, I do the *Act*. In all grateful and reasonable construction, he ought to have the credit and thanks that enabled me to pay it.

Mr. *H.* may possibly *press this Argument yet more closely*; in the mean time I proceed to the other, which is this: That

That since the use or neglect of that Power, which God gives to Convert, and by consequence Actual Conversion it self, is supposed to depend upon the Will of Man, as well as upon the farther Grace of God; it follows that a Man in his Conversion, makes himself to differ from him that is unconverted; and therefore that he contributes more towards his own Conversion than the Grace of God, which either is or might have been common to both. To this I answer, 1. By granting the former Consequence, that Man indeed makes the Difference. 2. By denying the latter, that therefore he is the more principal Cause of his own Conversion.

Mr. *H.* thinks, that the former Consequence is of it self sufficient to shew the weakness of our Principles: For, saies he, *that Man himself makes the difference between himself and another, is according to the judgment of most after* Austin, *flat against the Scripture.) Who maketh thee to differ from another? And what hast thou, that thou didst not receive?* 1 Cor. 4. 7. To make a brief Digression therefore from the main Argument. Disq. p. 68.

I Answer, That this place is not to the purpose. The Apostle speaks of those Gifts, which God had variously distributed amongst his Ministers, for the edification of the Church. For these words contain a reason to enforce the Caution in the former verse, *viz.* that *no one might be puffed up for one against another*, for *Paul* against *Apollas*, &c. as it appears they were, *chap.* 3. *vers.* 4. Now indeed that the difference here mentioned, is to be understood of the Gifts of Tongues, and Prophe-

Prophecy, and the like, is granted by all: But thoſe whom this Gentleman calls *the moſt after* Auſtin, pretend that the Grace of Converſion is likewiſe meant. To which I reply: 1. That the ſcope of the place does not at all require it. 2. That no other Gifts but Miniſterial, and moſt of thoſe extraordinary, are meant in the places parallel to this, as in *Rom.* 12. 3. *Epheſ.* 4. 7, 8, &c. 1 *Cor.* 12. 4, to the 12. which places you may conſult at your leaſure. 3. That there is abundant Reaſon, why this Text *cannot be applied to the Gifts neceſſary to Salvation*, which I ſhall give you in the words of the forementioned Author. "God wills not that difference which "is between Believers and Unbelievers, under the "word of Faith, but would have all believe "and obey the Goſpel. This Difference offen- "deth and diſpleaſeth God, and it proceedeth as "much from the Diſobedience of him that be- "lieveth not, as from the Obedience of him that "believeth: But of that part of the Difference, "which is by diſobeying, God I trow is not the "Author. It is ſin and ſhame to him that wan- "teth Faith, after the means of Faith afforded "him; but no blame to him that ſpeaks not "with Tongues, or Prophecyeth not. Theſe "were ſuddenly given, and immediately, with- "out labour or means: But Faith, and the reſt "needful to Salvation, had means by which God "gave them, about which men might uſe a "different Diligence. I ſhall inſert this only, that in being endued with miraculous Gifts, a man muſt of neceſſity be *wholly paſſive*; it is not ſo in believing and repenting: He therefore that differs from another in the former reſpect, could contribute nothing towards the difference; but

App. Ev. p. 260.

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he that differs in the latter, may do ſomething in the way of preparation, and endeavour towards it. The Text is therefore to be underſtood of the former, but cannot reaſonably be applied to the latter. To proceed with this Author; "When the Scripture ſpeaks of God's "*meaſuring to every man, as he will*, Rom. 12. 3, *&c.* "theſe places reſpect thoſe Gifts of the Holy "Ghoſt, that were given for the publick Service "of the Church; as if the meaſure of *Saving* "*Graces* being ſo ſmall as it is, proceeded from "Mens Negligence, rather than God's Diſpen-"ſation. But admit that God putteth and ap-"proveth a different meaſure, even of Saving "Graces, yet the difference of an emptineſs, and "abſence of Faith, in them that hear the Word, "he putteth not, he approveth not. You may there finde more to the ſame purpoſe. I ſhall only adde what he ſaith in his entrance upon this matter. "As to the Queſtion when two are e-"qually called, and one Converteth, the other "not, (theſe both being ſuppoſed poſſible) who "it is that puts the Difference, God or Man; I "ground my Anſwer upon the righteous Judg-"ment of God, that Man puts the Difference, "not God; for that God judgeth not his own "Acts, but the Acts of men; and for that every "righteous Judge findes a difference, and doth not "make any between party and party. Thus much I have tranſcribed out of this Author, for the ſame reaſon that he wrote it, becauſe of the weight of the Argument; and let him remove it, that can.

But as he obſerved, and as Mr. *H.* intimates, it is St. *Auſtin* that hath made it *ſo ſcandalous* to ſay,

ſay, that a man makes himſelf to differ from another; and that by *wringing this place* of the Apoſtle, 1 Cor. 4. 7. Let St. *Auſtin* then be heard, who thus ſpeaks in comparing the caſes of *Pharaoh* and *Nebuchadnezzar*: *As to their Nature, both were men; as to their Dignity, both Kings; as to the Cauſe, both held Gods people in captivity; as to the Puniſhment, both were mildly admoniſht by Chaſtiſements. What then occaſioned their different ends? Nothing elſe, but that one of them ſenſible under Gods hand, groan'd under the memory of his own Iniquity; the other by his own free-will fought againſt the moſt merciful verity of God.* When you have anſwered St. *Auſtin* in this place, I will anſwer him in yours.

De Præd. & Gratia, *cap.* 15.

2. But to return to the Argument in hand; this being granted, that man makes himſelf to differ, it does not follow that he himſelf doth more towards his converſion than God doth for it. For that which makes the difference, or which is the cauſe why one man actually converts, whereas another doth not, who enjoys the ſame means with the former, may be much leſs than that cauſe which is common to both. A charitable man deſignes to redeem two Priſoners confin'd for an equal Debt, and withal to oblige them to ſome induſtry: He therefore lays down the incomparably greater part of the ſum that is to be diſcharged, and leaves them to work for the remaining inconſiderable part, furniſhing them alſo with means, whereby they may eaſily obtain it. One of them is glad of the opportunity, and works out his Liberty; the other is lazy, and remains a Priſoner. In this caſe, he that is redeemed makes the difference, and yet

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it was very little in compariſon which he himſelf contributed towards his own Liberty. This may ſerve for an Inſtance to ſhew, That is not always greateſt which makes the difference; though, as I ſaid before, no Similitude can well expreſs the diſproportion between the Grace of God in converting us, and between all that we do towards it as free Agents; this latter being nothing in compariſon to the former, although the latter it be which makes the difference between the Righteous and the Wicked.

Thus I have examined the firſt Conſequence which the Doctor ſeeks to faſten upon our Perſwaſion, and that in both parts of it, ſhewing that we upon good grounds do not aſcribe the whole glory of Converſion to our ſelves, but that we do aſcribe it unto God. If you are reſolved not to ſee the unreaſonableneſs of this Charge, you had as good come ſtreight to the point, and ſay in plain terms, that you are reſolved not to give the glory to God, unleſs he will do all for you himſelf, and leave nothing for you to do in working out your Salvation. If you be aſhamed to ſay ſo, be ſo juſt as to grant that we may reaſonably do the one, though we do not believe the other.

Now by this time any one may ſee the bottom of all the Doctors Diſcourſe, which is this: That no thanks are due for a kindneſs, if he to whom it is done be not *merely Paſſive:* And if the Beneficiary be but ſo much as active in receiving and accepting of it, the whole grace of the kindneſs is loſt, and all the glory of it redounds to the Beneficiary, and none to the Benefactor

factor. If I offer to a man ready to periſh, Meat and Cloathing, yet according to the Doctor's Principles, this is no kindneſs at all, unleſs I put on his Clothes by force, and open his mouth, and feed him in ſpight of his Teeth, and cram the meat down his Throat. And the true Conſequence from this is, that the glory of Gods Grace wholly depends upon the ſullenneſs and obſtinacy of men; and that the onely way to advance it, is by a ſtout oppoſition, and ſpiteful reſiſtance of it.

SECT 4.

But ſince you have given the occaſion, I hope you will not take it ill if I go about to prove your Opinion by the ſame Teſt, that you have brought ours to, and to ſhew you which of them can beſt abide a Trial. And if God be more glorified by the profeſſion of that Doctrine which aſcribes Converſion to his Grace, as to the ſupreme cauſe, yet ſo as to ſuppoſe it likewiſe an effect of that freedom and choice which belongs to our Nature, than by that which makes Converſion to be the effect of an abſolute Decree, and an irreſiſtible Power, and impoſſible to be produced otherwiſe, according to the opinion of the Doctor and thoſe of his way; then we may hope for better uſage hereafter from theſe men who ſeem to be ſo jealous for the Glory of God.

I think, when Opinions are brought to this Touch-ſtone, it ſhould be firſt agreed, that the glory of God conſiſteth not onely in this, or that, but

but in all the perfections of the divine Nature; and that God is therefore moſt glorified by us, when we make the fulleſt and freeſt acknowledgments of all his Attributes. If therefore we are led by our Principles to yield all that glory to God which theſe men give him according to theirs, and moreover that Glory too which they do not; then is our Doctrine more for the glory of God than theirs is.

As to the former, it is obvious, to any man that hath concerned himſelf in this Controverſie, that thoſe Excellencies of the Divine Majeſty, which the Principles of theſe men pretend to be ſingularly careful and tender of, are the *Soveraign Dominion, and the irreſiſtible power of God.* His Soveraign Dominion, by which he can diſpoſe of us as he pleaſeth, doing what he will with his own. His irreliſtible Power, by which he performeth what is otherwiſe impoſſible to be done, *creating* in us *new Hearts*, and *quickning* us who were *dead* in treſpaſſes and ſins, according to the proper and literal notion.

But God is as much glorified by us in theſe reſpects, though not upon the ſame Principles. For 1. we believe that God is the abſolute Soveraign of the whole World, and can do with us what he will; nor is it any diminution to his abſolute and Arbitrary Dominion, to ſay that he will uſe it wiſely and righteouſly. A good Prince may be as abſolute as a Tyrant, though the one rules with Clemency and Juſtice, the other with Cruelty and Iniquity. 2. In reſpect of God's Power, we glorifie him as much as if we ſaid the Grace by which he converts is an Om-

nipotent Act; becauſe we acknowledge his Omnipotence, as much as if we granted it were uſed for that end. We ſay that God can convert us in that manner they ſpeak of, if he pleaſes; ſo that the utmoſt they contend for, with reſpect to the glory of his Power, is yielded by us; for it is evident that power is not the leſs, for being not uſed upon ſome occaſion: ſo that the acknowledgement of God's Power is equal on both ſides.

But then the odds is very great if we go any farther, *viz.* to the conſideration of the Wiſdom, and Truth, and Juſtice, and Mercy of God, which are the Moral, and more excellent perfections of the Divine Nature. The Glory of God conſiſteth as much and more in theſe Attributes, than in his Soveraignty and Omnipotence. That our Doctrine provideth for his Glory in theſe reſpects, is ſo plain, that our Adverſaries make it no part of the Controverſie. Whether theirs do the ſame, is now to be conſidered.

1. Is the Wiſdom of God glorified by ſuppoſing him to convert man in a way unſuitable to that Freedom, and thoſe Faculties, which belong to his Nature; or to chuſe thoſe means for the accompliſhment of our Redemption, which in ſome part undo the work of his own creation? But this ſeemeth to be the conſequence of that Opinion which makes Converſion to be ſtill the immediate effect of a *Phyſical* and Irreſiſtible act, as I have ſhewn in the Firſt Part, *p.* 282. If it be ſaid that man has brought himſelf to that paſs, that God cannot ſave him any other way; does not this, by the way, ſeem to be a bold

bold limitation of his Wiſdom and Power? But to let that paſs; Is it not a foul imputation againſt the wiſdom of God, to ſuppoſe that he hath appointed means for the recovery of Mankinde, which cannot in the leaſt degree be ſerviceable to the end? But ſuch is the Conſequence of that Opinion, which makes it as impoſſible for the ſinner to be converted, as for the Dead to be raiſed, by Motives and Arguments, which are yet part of thoſe means, God hath appointed for our Converſion. Now the converſion of a ſinner, according to this Hypotheſis, is as if God out of *Stones* (in the literal ſence) deſigning to *raiſe up Children unto* Abraham, ſhould ſend Miniſters to preach to theſe Stones, and perſwade them ſeveral years; and now and then by an act of Omnipotency turn a Stone into a humane Body, and infuſe a Soul into that Body, and grace into that Soul. The act of Omnipotence does the buſineſs, and all the reſt is Show and Pageantry. Thus they repreſent God to convert Sinners.

2. Is the Truth and Faithfulneſs of God glorified, by ſuppoſing that whereas the promiſes of Pardon and Salvation ſeem to be made ſincerely to all, without reſpect of perſons; yet in good earneſt they were meant to a few ſelect perſons onely, whom God deſigned to convert by his irreſiſtible Power? But ſuch is the conſequence of that Opinion, which makes the conditions of Pardon and Salvation utterly impoſſible to the reſt, as being not deſigned to be converted by Omnipotence.

3. Is the Juſtice of God glorified, by ſuppo-

ſing that he puniſhes men with more grievous Torments, for not accepting the offers of Grace in the Goſpel, though it was utterly impoſſible for them ſo to do, without that farther Grace which he purpoſed abſolutely to deny them? But ſuch is the conſequence of that Opinion, which reſolves the converſion of ſinners into that irreſiſtible power which is uſed upon a few, and the benefit thereof denied to all the reſt.

What ſhould I ſpeak of the Mercy of God?

Finally, it is not more for Gods glory, that the praiſe of the good which we do ſhould be aſcribed to his Grace, than that the ſhame of our evil doings ſhould reſt upon our ſelves, as our Conſcience indeed ſhews it doth, by puniſhing us with remorſe after we have committed ſin. But what reaſon there can be for this, unleſs you ſuppoſe it poſſible for the wicked to have been converted, and the good to have been better, I believe neither you nor I are able to imagine. If you aſcribe Converſion and Obedience to a cauſe that utterly excludes the Free-will of man, his evil actions are his *misfortunes*, but not his *faults*; and then I think you may eaſily ſee, that 'tis not for the glory of God to make any farther enquiry what ſhould be the cauſe of this evil.

You ſee what will come of it, if theſe Opinions are to be tried, as without all doubt they ought to be, by the proviſion they make for Gods glory.

After all, I believe that you, with us, do aſcribe the glory of infinite Wiſdom, and Truth, and

and Juſtice, and Mercy, and Holineſs, to the peerleſs Majeſty of God; and I hope you believe that we do heartily acknowledge his abſolute Dominion, and his irreſiſtible Power. But though we may thus anſwer *one for another*, we muſt yet anſwer *for our Opinions our ſelves.*

SECT. 5.

Whatever may be the event of this Diſpute, it ſhould not be forgotten, that although we may not be ſo well agreed, what Opinions concerning Grace are moſt for Gods glory; yet, thanks be to God, we are generally agreed what *Practices* and manner of Life make for it. And therefore although it may be of good conſequence, and no ill deſigne, to debate theſe points with regard to the glory of God, and the good of men; yet it ought ſtill to be remembred, that the knowledge of the Truth in theſe Queſtions, makes neither for the one nor the other, but as it leads to Obedience and a good Life, without which we do indeed deny God, while we profeſs to know him. A holy Life is the cleareſt and fulleſt acknowledgment of all the divine Perfections, and all our good words are but mockery without it.

We cannot more effectually confeſs the *Soveraign Authority* and *Dominion* of God, than by ſubmitting to his Will in all things; nor his *Omnipotence* and *Wiſdom*, than by relying upon him in all our troubles and diſtreſſes, never ſeeking to relieve our ſelves by any unlawful expedients, but depending upon him in the way of

our Duty, with Patience and Prayer: Nor can we more clearly acknowledge his *Juſtice*, than by ſhewing that we dare not turn it againſt our ſelves; nor his *Beneficence* and *Mercy*, than by a thankful uſe of them, and improving thoſe opportunities of Repentance and Amendment, which are afforded by them; nor his *Truth* and *Faithfulneſs*, than by doing thoſe things to which his Promiſes are made, and avoiding thoſe that will expoſe us to his Threatnings; nor the *Goodneſs* and *Holineſs of his Nature*, than by keeping thoſe Laws, which being themſelves Holy, Juſt and Good, ſhew the Holineſs of his Will, who hath delivered them, and are themſelves beſt diſcerned to be ſuch in the practice of them; for which reaſons the Life of a Righteous man makes the trueſt and beſt report of the Goodneſs of God, that the world can receive from him. Laſtly, by Perſeverance in good Works, and a holy Life, we glorifie the *Power of Gods Grace* more than by our Opinions concerning the manner of his Operations in us. A Good Man does more than ſay, That through the Grace of God we may become New Creatures, and be preſerved in Holineſs to the end; for he is himſelf an undeniable Inſtance of it; ſhewing beyond contradiction, that neither the Hurt we have received by the Fall of our firſt Parents, nor the Prejudices of Senſe, nor the Allurements of the Fleſh, nor the Temptations of the World, nor the Suggeſtions of the Devil, nor the Enticements of Sinners, nor a multitude of evil Examples, nor any other cauſe of Danger added to all theſe, are of greater force than the Operations and Aids of the Holy Spirit, or muſt needs make our Duty too hard for us: While he that talks never

never ſo magnificently of the Grace of God, being himſelf a Slave to the Devil, and to his own Luſts, does as much as in him lies, to confute every word he ſaies, by his own practice.

I deſire it may be obſerved, that Converſion it ſelf does aſcribe more Glory to God than either your Opinion or ours concerning the manner of it; ſo little reaſon have you to be afraid leſt our Principles aſcribe the *whole Glory* of our Converſion to our ſelves, or deny it to God. No man can in words glorifie God's Grace more than St. *Paul* did by ſaying, *I can do all things through Chriſt, who ſtrengtheth me*; and the reaſon is, becauſe thoſe words, *I can do all things*, ſhewed what the manner and courſe of his Life was.

But if we contend who ſhould ſpeak, and believe, and lay down Propoſitions, which make moſt for the Glory of God's Grace; one would think we were all agreed in the general, that his Grace is exceeding abundant towards us, and that it will be our great Condemnation, if we fail of doing his Will, who hath ſo liberally imparted his Aſſiſtance towards it; that, therefore, we ſhould be aſhamed and afraid, while we ſpeak ſo much in praiſe of his Grace, to live ſo little to it: Eſpecially ſince we have the Examples of good Men, who can do all things through *Chriſt* that ſtrengthens them; to encourage us, who by the ſame means may arrive at the ſame perfection; or to rebuke us, who being of the ſame Nature, and invited by the ſame Promiſes, and induced by the ſame Motives, and capable of the ſame Grace, as being under the bleſſed Influence

and Guidance of the ſame Spirit, are not alike Converted or Improved in Holineſs.

Finally, If that Glory of God, whereof we are ſpeaking, be advanced moſt of all by our Good Lives, then it ſhould ſeem that thoſe Opinions, concerning his Grace, tend moſt to his Glory, which do moſt ſtrongly oblige us to the practice of Religion, which offer to men the greateſt encouragements to repent and obey the Goſpel, and leave thoſe moſt inexcuſable, who do not. And what theſe are, I leave the Dr. to conſider.

But, as I hinted before, we ſhall at laſt agree in this, I truſt, that as the Glory of God is that End, which ſhould indeed conclude all *Controverſies* about his Grace; ſo it ought to be that End, by which we ſhould determine all our *Practices*: And indeed much more the latter, becauſe if we take care of that, our Errours of the former kinde, whether they be with us, or with you, or with both, will I hope be graciouſly pardoned; by him who ſometimes accepteth the Will for the Deed, and always valueth Sincerity above Knowledge.

SECT. 6.

I proceed to conſider the Second Conſequence, which the Doctor chargeth upon our Opinion; He expreſſeth it thus: *If the Will can man make* P. 262. *uſe of that Grace for Converſion, which it can refuſe; or if there be no more Grace wrought in us, but what may be refuſed* (*i. e.* received in vain, and Converſion may not follow;) *then it is abſolutely*

uncer-

uncertain, notwithſtanding the purpoſe of God, and the purchaſe of Chriſt, whether ever any one in the World ſhould be Converted unto God or no.

Before I Anſwer this Objection, it will not be amiſs to make it a little eaſier to be underſtood, and then I think it will be no hard matter to Anſwer it.

1. When we ſay any *thing is uncertain*, the meaning is, that *we are not certain of it*; the uncertainty is in our ſelves, not in the Propoſition, which we know muſt be true or falſe, though we know not whether: But whereas he makes Uncertainty in the Caſe by him mentioned, to be *Abſolute*; I know not what he could intend by adding that word, but to expreſs his own vehemence: For *conditional* Uncertainty ſeems to be, when I am uncertain of one thing, becauſe I am uncertain of another, without the knowledge of which, that cannot be known; but I am equally uncertain of both. Setting therefore that inſignificant word aſide, I think the meaning muſt be either, that no man is certain that any one will prove a true Convert at laſt, or that God was not certain of it, or neither man nor God. But

2. There is another thing which the man probably intends, though 'tis not the meaning of his words; and that is, that in the *Nature of the thing*, *it was poſſible that no man ſhould Convert.*

I ſhall firſt try to anſwer him according to the meaning of his words; and Firſt, that upon our Prin-

Principles, *a man* cannot be certain that any one would in the event be a Convert. Now if this be a true Consequence, it would be as true, that neither can a man be certain upon our Principles, that any one would at last be found *Unconverted*. And if the Doctor imagines that the *former* uncertainty would be apt to do us harm; when he tells us what it is, I think it will be easie to shew him, that 'tis sufficiently repaired by the *latter*. But, *according to us*, a man cannot be certain of the former, *notwithstanding the purpose of God and the purchase of Christ*; *i. e.* notwithstanding God's Decree to convert some men by an irresistible Operation upon their mindes, and *Christs* undertaking for them in particular, to satisfie the Justice of God in their behalf. Now I think the Dr. argues in this manner: If we believe that all the Grace which God affords towards our conversion may be received in vain, it follows that we cannot be certain of the conversion of one man in the event; and if we cannot be certain of that, then we must deny the Doctrine of personal Election, and particular Redemption, as he understands it. And if this be the worst consequence from our Principles concerning Grace, that we must reject his leading Error, I think we need not for this reason be ashamed to own them.

But I desire it may be observed, that how strong soever this Objection may seem to be, yet it cannot reasonably be laid against one part of our perswasion, *viz.* that *the Will can make use of that Grace which it can refuse*, as the Doctor expresseth it. For though it be granted that God gives to all that power by which they may convert, and

and ſave themſelves, and conſequently that the *unconverted refuſe that Grace which they can uſe*; yet it does not at all follow, that therefore we muſt be uncertain whether any ſhould ever convert or not. The reaſon is, becauſe we might yet believe that God does more for *ſome* than he does for *all*: So that this Objection is quite avoided in Dr. *More*'s way of ſtating theſe things, *viz.* that *there is a diſcriminative Grace, by vertue whereof ſome few of Mankinde will be irreſiſtibly ſaved; but that the reſt of the world are Probationers, that is, have Free-will, and are in a capacity of being ſaved, ſome greater, ſome leſs; and that whoſoever is damned, it is long of himſelf. And farther, that touching all the reſt of Mankinde, there is Grace ſufficient offered to them ſome way or other, ſome time or other; and that ſeveral of them, according to their faithfulneſs to that light and power which God has given them, ſhall be actually ſaved.* Now it is this part of our perſwaſion, *viz.* that man may be converted by Grace that does not produce the effect by irreſiſtible force; and that ſuch Grace is offered to all, which we are moſt concerned for. For we conceive this *Hypotheſis* neceſſary to make ſence of our Preaching, to vindicate the ſincerity of the Scriptures, and to clear the righteouſneſs of God. As for the other part, that God has no where promiſed to convert any man by an immediate irreſiſtible Operation, nor any where ſaid that he does ſo; if it be denied, and it be pretended on the other ſide, that ſome few are converted in that manner, we do not repine at it, as that learned perſon with good reaſon ſays *we ought not*. But I muſt take leave to ſay, it is an *Hypotheſis* as hard to prove as to confute; for whether it is ſo or not ſo, depended

Myſtery of Godlineſs, p. 502.

pended upon the mere pleasure of God, and he has not revealed his will to us in this matter one way or other. Nor do I think we must be forced to grant it, for the avoiding of this Objection.

For, though I suppose the conversion of every man to depend upon his own choice, as well as upon the Operations of the Holy Ghost; and although the perswasion of it self could not make me certain that some would be found Converts at last; yet there are divers other reasons consistent with this Supposition, that make me certain of it. I shall name but this at present, that I know many have been converted, and died in the Lord, and *through Faith and Patience inherit the Promises.* And by divers predictions in Holy Writ, I know many more will be faithful unto the Death; and that when Christ shall come to Judgement, there will be some who shall be *changed*, and put on Immortality. So long as I may be certain of what is past, and that those things will come to pass which God hath foretold, I may also be certain that Gods Grace hath, and will prevail in multitudes of men, before the end of all things. Therefore *a man* may be certain of it, though he should not believe that any were converted by a cause that rendred the contrary impossible. Therefore

Secondly, if Dr. *Owen* means, that upon our Principles, it was uncertain to *God* whether any would convert or not, he is under a great mistake; for it is none of our Principles that God cannot foresee a contingent event. On the other hand we believe, induced thereunto by Rea-

Reaſon and Scripture, that all events are known to God, even thoſe which depend upon the Free-will of man; and therefore that he knew that ſome would be converted, and who they were, although their converſion was to be a free act of their own. And this, I think, is a ſufficient Anſwer to the Doctor's Objection, according to the meaning of his words.

But 2. If his intent be, that upon our Principles it *was poſſible in the nature of the thing* that none ſhould ever convert, then I grant the Conſequence to be good; but I know of no harm that will come by owning it. It is no imputation upon the wiſdom of Governours in enacting wholeſome Laws for the good of their Subjects, and in providing for the obedience of thoſe Laws by Rewards and Puniſhments, and all reaſonable Inducements; that when they have done all, it is barely poſſible that no one perſon within their Dominions will be retained within his duty. Now clear it is, that this in the nature of the thing is poſſible, becauſe men have Free-will, and may do evil under the ſtrongeſt moral obligations to do well. But ſhould the World therefore be left without Law or Rule, and muſt Mankinde be governed by irreſiſtible force, or not at all? Nay, on the other hand, that freedom which includes a bare poſſibility that all may diſobey, proves the Wiſdom and Juſtice of Governing Mankinde by Laws and moral Inducements to obedience: But if we ſuppoſe men to be under a natural Neceſſity either of doing what is required, or of doing the contrary, it is very hard to underſtand how governing them by moral means ſhould be *wiſe* in the former caſe, or *juſt* in the latter. And ſo much for your Conſequences.

CHAP.

CHAP. V.

Concerning ſome Teſtimonies of Scripture produced in this Controverſie; and of Praying for Grace.

SECT. I.

THe direct Arguments by which Dr. *O.* pretends to prove his Opinion, are moſtly formed either out of thoſe places of Scripture, wherein as he thinks the manner of being Converted, is expreſſed in Terms that ſignifie a *Phyſical* Operation; or thoſe wherein God is ſaid *to give Faith and Repentance*, and the like.

Of the firſt ſort of Texts, one is that of Ephes. 1. 19, 20. *That you may know what is the exceeding greatneſs of his Power towards us who believe, according to the working of his mighty Power which he wrought in Chriſt, when he raiſed him from the Dead.* His Argument from this place is this: The Power by which God raiſed *Chriſt* from the
P. 269. dead, was *Phyſical* and Almighty; Therefore it is the ſame Power by which he *makes men Believers.* To which I might Anſwer, that as this Concluſion may be underſtood, the Doctor does not conclude what we deny; for if the Apoſtle meant that the ſame Power which raiſed *Chriſt* from the dead, is the Cauſe of our Faith, his meaning alſo might be, that the power of God in the Reſurrection of *Chriſt*, was a Teſtimony inducing

ducing us to believe; and in this ſence he makes us Believers, by that Power wherewith he raiſed *Chriſt* from the Dead. But the meaning of the Doctor in that Concluſion is this: That God worketh Faith in the Mindes of men by an Immediate Act of the ſame power, wherewith he raiſed *Chriſt*. But this can by no means be proved from the Text; for the Apoſtle does nowhere ſpeak of the exceeding greatneſs of Gods power under the Notion of a Cauſe why they believed, but of the Greatneſs of his power towards thoſe who believed already. And the meaning ſeems to be either, 1. That the exceeding greatneſs of his Power was that, whereby he ſtill continued to give teſtimony to the truth, anſwerably to that great Teſtimony of the Reſurrection of Chriſt: For according as God did once witneſs the Truth by that Effect of his Omnipotence, ſo he did ſtill confirm it by the exceeding greatneſs of his Power; which was ſaid to be *towards them that believed*, becauſe God endued them with extraordinary Gifts, and wrought Miracles by them, according to that Promiſe of Chriſt to his Apoſtles; *Ye ſhall receive power, after that the Holy Ghoſt is come upon you*, Acts 1. 8. and to other Believers of thoſe days. *Theſe ſigns ſhall follow them that believe: In my Name they ſhall caſt out Devils*, &c. Mark 16. 17. *He that believeth on me, the works that I do, he ſhall do alſo*, Joh. 14. 12. Now the Apoſtle prayed, that they might know what was the exceeding greatneſs of this Power, *i. e.* that they might ſtill be more plentifully endued with Miraculous Gifts; and this ſence is made probable by the 17th verſe, where he prayeth for ſome of thoſe Gifts particularly in their behalf, *viz.* that

God

God would give them the Spirit of Wisdome and Revelation. Or, 2. By the exceeding greatness of Power may be meant that, wherewith God would raise them at the last day, according as he had already raised *Christ*, the *first fruits* of them that sleep. The Resurrection of *Christ* is frequently mentioned together with the resurrection of Believers, and is used as the great Argument to support our Faith and Hope. Thus saith the Apostle, *If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead, shall also quicken your mortal bodies, by his Spirit that dwelleth in you*, Rom. 8. 11. This sence seemeth to be countenanced by the 18th *vers.* where he prayeth that they might *know what is the hope of his calling, and what the riches of the Glory of his Inheritance in the Saints.* For as the Glory of the Inheritance, which follows the Resurrection, answereth *Christs being set at Gods right hand in the heavenly places, far above all Principality and Power*, &c. vers. 20, 21. so *the hope of his calling*, the *lively hope* to which we are *begotten*, of being raised to Blessedness, answereth *Christs* being raised from the dead, *vers.* 20. If this be the sence, then the Apostle prayeth that they might be more and more illuminated with the knowledge of the grounds of their Faith, and of the great Rewards which they lived in the Hopes of. Which of these meanings is to be prefer'd, I will not say; It were no hard matter to shew, that both of 'em might be intended, *viz.* that the Apostle prayed for their encrease in the knowledge of God's Power towards them, both here in this Life, and hereafter at the Resurrection. But however, this Text speaks not one word of the manner whereby God worketh

Faith

Faith in men, after he has afforded them the grounds and means of believing; nor doth the Context lead to any ſuch meaning: It ſpeaks of that which is nothing to the Doctor's purpoſe, *viz.* the great Power of God towards thoſe that believed already, whether that whereby the Truth was confirm'd, or that whereby they themſelves ſhould be rais'd from the Dead.

Another place produced by him to this purpoſe is that of 2 Cor. 4. 6. *God who commanded the Light to ſhine out of Darkneſs, hath ſhined in our Hearts, to give the light of the knowledge of the Glory of God in the face of Jeſus Chriſt.* His Argument from hence is this: It was by a *Phyſical* Omnipotent Act that God created Light; therefore by ſuch an act he Illuminates us with the ſaving Knowledge of the Goſpel. To which I anſwer, That it is not here ſaid, nor can it from hence be proved, that God enlightens our Mindes the ſame way by which he enlightned the world. The Doctor himſelf confeſſeth thoſe expreſſions of *ſhining into our hearts*, and *giving the light of knowledge*, to be *Metaphorical:* Only he cannot ſee the Alluſion between the *Metaphor* and the proper ſence, unleſs we ſuppoſe the *knowledge* to be as properly *created* as *Light* was. But this is ſomewhat ſtrange: For 1. there is a very obvious Similitude between Light and Knowledge, inaſmuch as by both we diſcern things as they are, and can diſtinguiſh and compare, and the like. 2. There may be this reaſon for the Alluſion, added to the other, that the benefits of this knowledge in their kinde, are as great as thoſe of God's commanding the Light to ſhine out of Darkneſs in theirs. 3. And this farther reaſon, P. 283.

that the Almighty power of God was no less shewn in giving testimony to the Truth of *Jesus*, than in making Light by the word of his Power. 4. And this I conceive to be the principal reason; that the Gentile world was in a state of deplorable Ignorance, till God called them by his Gospel; and therefore his bringing them to the knowledge of the Gospel, was like commanding the Light to shine out of Darkness. These are very likely reasons for the Allusion, which doubtless Dr. *Owen* might have seen as well as another, if he had not been too fond of his Conclusion, which he can prove no otherwise from the Text, than by pretending that no other reason can be given for the Allusion.

The same Answer will serve for those Arguments which he offers from those Expressions of
P. 269. Gods *Creating, Quickning, Forming, Giving a New Heart*, &c. *viz.* that very good reason may be shewn why these Expressions are used, though not upon his Principles, as hath been abundantly manifested already. But he is very confident upon his Adversaries when he falls into these Arguments, as he doth unreasonably often. He saith in this place; *Where our Conversion is spoken of with respect to us, it is passively expressed; we are created in Christ Jesus, we are new Creatures, we are Born again, and the like; which one Observation is sufficient to evert the whole Hypothesis of Arminian Grace.* I think this Observation *everts* our *Hypothesis* no more than his miscalling us *Arminians*; that is, not at all. For these Expressions do imply indeed, that we are *passive* in Conversion; but that we are *merely passive*, can be no more concluded from them, than from that expression

preſſion of *making to our ſelves new Hearts*, it can be concluded that we are *merely active* in it. But ſays the Doctor in the ſame Chapter, *Where is it* P. 284. *ſaid that a man is Born again or Begotten anew by himſelf?* No where, I think; but the reaſon of that ſeems to be this, that theſe Phraſes are moſt aptly uſed to note that aſſiſtance which is needful to Converſion; or as the Doctor ſays, to *denote an act of God, and not ours. It is true*, ſaith P. 286. he, *God doth command us to circumciſe our Hearts, and to make them new; but he doth therein declare our Duty, not our Power.* And ſo he would have ſaid, if any ſuch expreſſion were to be found as that of *begetting our ſelves*, that this declares our Duty, not our Power. But if *circumciſing our Hearts*, and *making a new Heart and a new Spirit*, ſignifie the ſame effect with being *Created* and *Born again*; and if it be preſcribed to us as our duty under the former expreſſions, and this although thoſe very expreſſions imply alſo that we are not able to perform it of our ſelves; then it cannot be concluded from the latter Expreſſions that we are merely paſſive in Converting, or that Converſion is impoſſible without the Doctors Phyſical Irreſiſtible Act. So that upon the whole matter it is plain, that our own choice and action muſt concur with the Divine *Grace* towards Converſion; for otherwiſe how ſhall a man make ſence of our being commanded to do that which yet God hath promiſed to do for us? And I think, *this one Obſervation is ſufficient to evert the whole Hypotheſis of* your *Stoical* and *Phariſaical* Divinity.

But I have one other reaſon to offer, why from theſe Expreſſions it cannot be proved that God

converteth by this *Physical* act, and that is this, because the conversion of sinners is in the Scripture ascribed to the Ministers of the Gospel, under the same Expressions. Thus saith St. *Paul*, In Christ Jesus I *have begotten you* through the Gospel, 1 *Cor.* 4. 15. And of himself he saith, that he was sent to the Gentiles to *open their eyes*, and to *turn them from darkness to light*, and from the power of Satan to the living God, *Acts* 26. 18. If these Expressions do imply a *Physical irresistible* act in Conversion, then St. *Paul* converted the Gentiles *Physically* and *irresistibly*; which is more than the Doctor will say: That therefore God converts us in this manner, because we are said to be *born of him*, and to be *enlightened by him*, &c. is more than he ought to say.

There is another Argument of the Doctor's included in the former, which he makes a mighty
P. 272. stir withal, *viz.* that *the work of Conversion it self is expresly said to be of God*; therefore he converteth by the *Physical* act. This is hardly worth Answering; for the same work is expresly ascribed to man, *Thou shalt save thy self, and them that hear thee*, 1 Tim. 4. 16.

SECT. 2.

I proceed next to those places where God is said to *give* a new Heart, and Faith, and Repentance, &c. The principal whereof is that of *Ezek.* 36. 26. *A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give*

you

you an heart of flesh, &c. Again, *I will give them an heart to know me*, Jer. 24. 7. The Doctor ſuppoſeth actual Converſion to be here promiſed, and that not conditionally, but abſolutely: therefore, as he thinks, it muſt be performed by an irreſiſtible Operation. In anſwer to this Argument, I deny that it is here abſolutely promiſed, that thoſe who are meant in the promiſe ſhould be converted. I have proved in the Firſt Part, *p.* 294, *&c.* that God is ſometimes ſaid in the Scripture to do thoſe things for the effecting of which he hath contributed means and help ſufficient; and to have done that which yet through our own fault is not done, nor hath its effect; *I have purged thee, and thou waſt not purged.*

Here I ſhall adde, that he is likewiſe ſaid to *give that* which yet we may not have through our own fault. Thus in the words of our Lord, we pray that God would *give* us our daily Bread; yet we muſt labour for it: he may give it therefore, and we through negligence miſs it for all that. So *Joh.* 6. 32, 33, 34. our Saviour told the Jews, *My Father giveth you the true Bread from Heaven*; yet they received it not; for *they believed not*, v. 36. I do not ſay that theſe phraſes never ſignifie the actual receiving of the benefit ſaid to be given; for, as I ſhall ſhew afterward, ſometimes they do: But becauſe they do not always imply that ſence, therefore we muſt not argue one way or other merely from the phraſe, but finde out the ſence by the circumſtances of the place. Therefore whether theſe Promiſes are to be underſtood of God's granting abundant means towards newneſs of Heart and Life, muſt be gathered from the circumſtances belong-

ing to them, and particularly from the Event. But from thence I proved also, that these places were so to be understood, *viz.* Because the Promises are universal, yet all were not, and are not Converted that were meant in the Promises, as I shewed from *Ezek.* 11. 19, 20, 21. p. 296, &c. And I further prove that the Promise in *Ezek.* 36. 26. *Of giving a new heart,* &c. is not absolute, from *vers.* 37. where to the foregoing Promises, whereof that is one, this Condition is added, *Thus saith the Lord God, I will yet for this be enquired of by the house of Israel, to do it for them.* From whence it is plain, that something was to be done on their parts, *viz.* what was proper for them, in order to the obtaining of the Promise.

P. 276. This being premised, it will be easie to answer the Doctor's Questions upon these places; *Doth God promise to Convert us, on condition we convert our selves; to work Faith in us, on condition that we believe; and a new heart, on condition that we make new hearts to our selves? To this are all the Adversaries of the Grace of God brought by those Conditions, which they feign of its efficacy, to preserve the Soveraignty of Freewil in Conversion.* Sovereignty of Freewil in Conversion there is none to be preserved; the subordinate use thereof in Conversion is that which all Christians, setting aside an antient Heretick, and a few late Opinionists, we assert. But to let pass your virulence, to your Questions I answer; That God promiseth in these and the like places, that Grace, by which we shall be abundantly enabled to Con-

Semper hoc Ecclesiæ Catholicæ Judicium fuit, cum Gratiâ, sed sub Gratia tamen consprirare amice arbitrii Libertatem, *Voss. Pel.* Hist. *p.* 1.

Convert, and by which we aſſuredly ſhall, if it be not our own fault: This is our ſence concerning the Condition implied, not as you ridiculouſly repreſent it, that God promiſeth to do All, on condition we do All our ſelves. But now if the Doctor would be pleaſed not to look always on one ſide of a thing, but to conſider thoſe expreſſions, on the other hand, in the very ſame Prophet (Chap. 18. verſ. 30, 31.) *Repent and turn your ſelves from all your Tranſgreſſions; make you a new heart and a new ſpirit:* I would fain know of him upon his Suppoſition, *That we are merely paſſive in Converſion, and that God does all*, what is the meaning of theſe Exhortations, and whether they do not look ridiculouſly, compar'd with an abſolute Promiſe, that God will do all himſelf. Is not this juſt like a Father's bidding his Child, that is fallen down and cannot riſe, to come to him, and he will help him up?

Again, *I enquire*, ſaith the Doctor, *whether God doth really effect and work in any, the things which he here promiſeth that he will work and effect? If he doth not, where is his Truth and Faithfulneſs?* I might anſwer this Queſtion with another; Whether God doth work theſe things in All; if not, where is his Truth? But he comes over with this again, and to ſtrengthen the Argument, he ſaith, *If God doth not work effectually, what he promiſeth, it muſt be either becauſe he cannot, or becauſe he will not: If the latter, this is to make him a Liar; if the former, where is the wiſdom of promiſing to work that in us, which he knew he could not effect without our compliance?* &c. Now it is here either weakly, or maliciouſly ſup- P. 276.

posed to be our Opinion, That God cannot effect our Conversion, without our compliance in order to it. But all this doth not prove, but suppose that Irresistible Grace is promised in these places. No doubt, but God if he will can Convert us in that manner; and when you have proved that he hath promised in these Texts so to do, then you may seasonably ask these Questions; but not till then.

Moreover, the Doctor produceth other places for the same purpose, where the word *giving* or *granting* is joyn'd to *Faith*, *Repentance*, or the like; though 'tis evident that the Phrase doth not signifie alike in all of them. It would make a man suspect that he fetcht his proofs from the Concordance, instead of the Bible; for you will see, he argues from the sound of words, and not from their sence, or from the scope of the place. Thus because God is said to give or grant Repentance, *Acts* 11. 18. therefore he *infallibly worketh* Repentance in all to whom he is said to give it. And yet 'tis as plain as can be, that *Giving Repentance* in that place, signifies only *communicating the Gospel*, which is the means of Repentance. For after St. *Peter* had related the story of *Cornelius*, to the Apostles and Brethren at *Hierusalem*, *they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted Repentance unto Life.* Again, he urgeth that place, *To you it is given on the behalf of Christ, not only to believe on him, but to suffer for his sake*, Phil. 1. 29. Now this place doth not speak at all of the manner whereby God wrought Faith in them at first, or Patience then. The meaning of the words is plainly this, that it was an Ho-

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nour and a great Advantage to them, to ſuffer for Chriſt, as well as to believe in him. For which reaſon they ought *not to be terrified*, v. 28.

Sometimes indeed, the phraſe of *Gods giving repentance*, ſignifies the actual Repentance of thoſe to whom it is ſaid to be given; as in that place cited by the Doctor, *If peradventure God will give them repentance*, 2 Tim. 2. 15. *i. e.* if they will repent. But then, this does not prove that Repentance is given by a *Phyſical* act, which renders it impoſſible not to Repent; becauſe it is a ſufficient reaſon to aſcribe our Converſion to God, that we contribute nothing towards it in compariſon, though ſomething we muſt do, as the immediately following words plainly imply; *And that they may recover themſelves out of the ſnare of the Devil.*

That other place, *Deut.* 29. 4. produced by the Doctor, is to be interpreted in the ſame manner: *The Lord hath not given you an heart to perceive, and eyes to ſee, and ears to hear, unto this day*; i.e. you have not yet an Heart to perceive, *&c.* But it is plain from the Context, that the reaſon intended in this place, why they did not perceive, was not becauſe they wanted that Grace which would have rendred it impoſſible for them *not to perceive*; but becauſe of their own perverſeneſs, who might have perceived, and yet would not. For thus *Moſes* upbraids their obſtinacy; *Ye have ſeen all that the Lord did before your eyes in the Land of* Egypt *unto* Pharaoh, *and unto all his Servants, and unto all his Land, the great temptations which thine eyes have ſeen, the ſignes and thoſe great miracles*;

cles; yet the Lord, &c. *And I have led you forty years in the wilderneſs, and your Clothes are not waxen old*, &c. *i. e.* This is a marvelous thing, that the Lord hath given you all this cauſe to perceive, and to know him, to truſt in him, and to obey him, and yet that he hath not given you an heart to do this. Nothing ſeems plainer than that *Moſes* deſigned to expoſtulate with the *Iſraelites* about their unreaſonable Unbelief, and to lay before them the inexcuſableneſs of their murmuring and diſobedience. But now if by thoſe words, *God hath not given you an heart to perceive*, *Moſes* had intended to ſignifie to them that the Lord had not yet beſtowed upon them that Grace which was neceſſary to make them perceive, *viz.* that of the Doctor's *Phyſical* Operation; then inſtead of aggravating their diſobedience, which was his deſigne, he had made the moſt reaſonable Apologie for it that they could deſire: For if hitherto it had been always impoſſible for them to perceive, why ſhould their dulneſs be blamed? On the other hand, *Moſes* intended to ſhew them that it was not onely poſſible, but ſo much had been done to make them perceive, that it was a marvelous thing they did not. But is it ſuch a wonder for a man not to do that which was always impoſſible to be done by him? Nay, it is evident that the *Emphaſis* of the Expoſtulation lies in thoſe very words, *Yet the Lord hath not given thee an Heart to perceive.* Therefore certainly they do not contain any matter of reaſonable excuſe for them, but the principal matter of Accuſation, which can be no other than this: 1. That they did not perceive. 2. Notwithſtanding the Lord had done ſo much to make them perceive. So that the reaſon why

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the Event is thus expreſt, *The Lord hath not given thee an Heart*, &c. is becauſe this Expreſſion connotes their Perverſeneſs, together with what God had done to cure them of it: and was therefore very fitly choſen to expreſs their inexcuſableneſs.

This is all I ſhall ſay to thoſe Teſtimonies of Scripture which the Doctor produceth for his Opinion; for thoſe that I have not directly anſwered, are parallel to ſome that I have. It had been eaſie for any one to have anſwered his Arguments from them, by the help of thoſe Principles and Obſervations that had been made good before. But he repeats them ſo often, and with ſo much confidence, that I thought it needful to take this particular notice of them, leſt I ſhould ſeem to decline his beſt Arguments: But if theſe be his beſt, he has a bad Cauſe on't, or the Cauſe wants a good Champion. This Obſervation one may make of all theſe his citations of Scripture, that he never conſiders the Context, or the ſcope of the place, though the right underſtanding of the words manifeſtly requires it. But then indeed his Cauſe required that they ſhould not be rightly underſtood; and therefore when theſe men have a place of Scripture before them, and ſnatch a ſingle Sentence out of it, and ſometimes a bit of a Sentence, which diſjoyn'd from the reſt, ſounds as if it were for their turn, they do as well as their Cauſe will let them: For if the paſſage were produced with the light of the Context about it, one might eaſily perceive the true meaning of it, which would quite ſpoil their Argument from the ſound of the words. And I would affoon take the next

next mans opinion that I meet in the Streets, concerning the ſence of Scripture, as their Interpretation of thoſe paſſages which they produce for the ſervice of their Cauſe.

SECT. 3.

He has but one Argument more to prove that converſion is by a Phyſical and Almighty operation, and that is taken from the Prayers of the Church.

P. 256. *There was no Argument*, ſaith he, *that the Antients more preſſed the Pelagians withal, than that the Grace which they acknowledged did not anſwer the Prayers of the Church, or what we are taught in the Scripture to pray for. And there is not a Pelagian in the world who e're once prayed for Grace, or gracious Aſſiſtance againſt ſin and Temptation, with a ſence of his want of it, but that his Prayers contradicted his Profeſſion.* Very right; but this is nothing to us who are no *Pelagians*: But 'tis all one for that, he ſtrikes at us however, as if there were no ſence in our prayers for Grace, unleſs we acknowledged that Grace to be a Phyſical Irreſiſtible Operation; *i. e.* unleſs we prayed that God would abſolutely do all for us himſelf, and leave nothing for our endeavours.

The Church of God, ſaith he, *prayeth that God would convert us, and create a clean Heart, and renew a right Spirit in us; that he would give us Faith, and increaſe it in us.* But it follows no more that the Church prays God would do this by your *Phyſical* Act, than you have proved that thoſe Expreſſions imply ſuch an Act.

Nay,

Nay, but *do we only desire that God should so help and assist us*, as that it should be yet possible for us to *refuse his help?* I ask you also, whether you indeed desire that God would convert you by an Irresistible Act; Do you pray that you may be merely passive in the work of your Sanctification? To your Question we Answer: We pray that God would help us, though I know, that if we adde not other endeavours to our Prayers, we *do refuse his help.* Again, *For a man to lye praying with Importunity for that which is in his own power, and can never be effected but by his own power, is fond and ridiculous.* I Answer, But we pray for that Grace without which our Duty is not in our own Power, and for that Grace which we cannot obtain but by Prayer; and this is not Fond and Ridiculous. P. 276.

You do very well, in the general to be careful, that our *Perswasions* concerning the Grace of God should be consistent with our *Prayers.* I hope you will not think it unreasonable to desire likewise of you, that both our *perswasions* and our *Prayers*, may fairly consist with the *Necessity of our own Endeavours*, to procure what God hath promised, and what we, encouraged by his Promise, ask of him in Prayer. If you will impartially consider it, you will, I believe, finde that upon our Principles, one may easily make good sense of 'em all; but not upon those which you contend for. This you may possibly understand by the instance of another Gift of God, which it seems came not into your Minde, when you cast out that malicious Saying, that *some* of us *are so far gone into* Pelagianism, *that you know not what*

we

P. 266. *we have to pray for, unleſs it be Riches, Wealth and Preferments, with thoſe things that depend thereon.* No, Doctor, we do not pray for theſe things; but whether God hath given us *Riches* or *Poverty*, or juſt that *Food that is convenient for us*, we ſtill pray that he would *give us our dayly bread.* This you know we pray for; you do not know that we pray for Riches and Preferments. But if you are not wronged by one of your own Party; when that Prayer of our Lord, wherein he hath taught us to ask day by day our daily bread, hath been uſed in Publick, you have bravely clapt on your Beaver. Now notwithſtanding your contempt of the Lord's Prayer; I ſhall preſume with all good Chriſtians, that we do well in ſaying, *Give us this day our dayly bread*; which is that inſtance in which, as I ſaid, you may perhaps more eaſily diſcern the Truth, than in that of Spiritual Graces. Now although we pray for our dayly bread, as a gift from God; yet it is prepared by the Induſtry of man; it is eaſily purchaſed by the Rich, it is either hardly earned, or received from charitable perſons, by the poor; or if it comes in by none of theſe, or the like ways, I doubt they may ſtarve for all their Prayers.

But now I come with your difficulty, *He knows not how to pray, who prays not that God would by*
P. 276. *his Immediate Power give him* this bread which he prays for; *that he would really, powerfully and effectually take away all hinderances*, &c. *and actually collate upon us, and give unto us* the bread *we ask, that we may aſſuredly have it*; and not leave it to our care at all, to procure it for our ſelves; or even to lift up our hands, and to put it into our mouths. For *they do but mock God, who pray*

unto

unto him to do that for 'em, which they can do for themſelves: For a man to lie praying that God would give him that Bread *which 'tis in his power to get for himſelf, is it not fond and ridiculous?* If you can ſhew that it is not, I will alſo ſhew you that it is no abſurd thing to pray that God would *give us Repentance*, though when all is done, we muſt contribute towards the effect of his Grace, by our own choice and endeavour.

I ſuppoſe, in the former caſe you would ſay ſome ſuch thing as this, that whatever Humane means they are by which our daily Bread comes in to us, yet 'tis incomparably more a Gift of God, by whoſe Providence we enjoy it, than an attainment of our own; and therefore as the thanks are entirely due to him, after we have received it, ſo we may very reaſonably and with good ſence beg it of him as his Gift before. If this you would ſay; pray conſider whether the like ſort of Anſwer would not ſerve to remove your pretended difficulty of praying that God would give us thoſe ſpiritual Graces, which yet we muſt labour for, or go without them. For as we ſay, that we are not merely paſſive in being *Converted*, ſo you will, I believe, acknowledge that we are not merely paſſive in being *Fed*: and if yet we may very congruouſly pray for the latter, which I hope you will not deny; then I deſire to be informed why we may not as congruouſly pray for the former, upon the ſame Suppoſition. For my part, I think ſomething more congruouſly, and that for theſe two reaſons. 1. As we ought to be incomparably more careful in labouring for the meat that endureth to everlaſting Life, than for the meat that periſheth; ſo God

God hath done more and greater things for our obtaining the former, than the latter: In our Redemption his Grace hath been, and ſtill is, ſuperabundant; we have therefore greater reaſon to pray for Spiritual good things, *as his Gift*, than Temporal, though both muſt come in a way of induſtry. 2. God ſometimes gives many temporal Bleſſings, and thoſe in great abundance; not onely Bread, but Riches to men that do not pray. But the Graces of his Holy Spirit are not confer'd but upon the condition of Prayer. Therefore if we ſhould pray for our daily Bread, much more for Repentance and all Chriſtian Graces; though neither will be attained merely by Prayer, or although we are not merely paſſive in receiving the one or the other.

How inconſiſtent your perſwaſion concerning Grace is, with a reaſonable account why you pray for it, I have ſhewn you in the Firſt Part, *p.* 244. And here I have ſaid enough to ſhew that no man can think it hard to make our Principles in this matter agree with our Prayers, who can make praying for Grace to ſtand with the reaſonableneſs of other endeavours after it. And this is all I ſhall ſay to the laſt Argument.

CHAP.

CHAP. VI.

Concerning the Nature of Holineſs.

SECT. I.

I Should next proceed to conſider what the Doctor's Opinions are concerning *Growth in Grace.* But he has mixed his Diſcourſe upon this Subject, with an Explication of the *Nature of Holineſs*, concerning which he ſeems to me to be ſo dangerouſly miſtaken, that I think it may not be amiſs to ſay ſomething to it as briefly as I can. The Doctor beſt knows the reaſon of his own method; but it had been more methodical to have ſaid *what Holineſs* is, before any thing had been ſaid concerning the work of the Spirit in *preparing* us for it, or *enduing* us therewith; eſpecially if, as he pretends, the Nature of Holineſs be *abſtruſe, and myſterious, and indiſcernible to the eye of carnal Reaſon.* For this ſeems to be a good reaſon why it ſhould have been ſomewhat explained, before it had been made part of another Queſtion: But for my own eaſe, I was more willing to comply with his method in this place, becauſe I am not of his minde, when he makes Holineſs to be a Subject of *abſtruſe* ſpeculation. I doubt not that the *Pure in Heart* know the excellent advantages of Holineſs, better than the *Carnal Minde*, ſo continuing, can know them. Experience of things that are to be done, inſtru- P. 326.

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eteth and convinceth more effectually than dry Argument. And I believe no man can describe the Joys of the Holy Ghost in that manner, that one who is *alienated from the Life of God* may thereby attain such an understanding of them, as the Godly Man has by Sense and Experience. But I do not think it hard to make the Carnal man understand *what Holiness is:* The difficulty thereof does not lye in the knowledge, but in the practice of it. And I take it to be no small Argument of the Doctor's Faculty, in making easie things hard to be understood, that he has rendred the Notion of Holiness very *abstruse* and *mysterious*, as indeed it is, if all be true that he has said about it.

Not but that he has now and then plainly enough told us what it is: And it is to me no inconsiderable Argument, that the Notion of it is one of the plainest Notions in the Gospel, and that Christians are generally agreed about it; that Dr. *O.* has sometimes dropt very clear Descriptions of it, in that very Discourse, where for above an hundred and seventy pages together, he has set himself (if I may judge of his intention by his performance) to make it as hard to be understood, as he could for his life.

He saies, That *to be cleansed from all the defilements of sin whatever they be, to have an heart inclined, disposed, enabled to fear the Lord always, and to walk in all his ways and statutes accordingly; with an Internal Habitual Conformity of the whole Soul unto the Law of God, is to be sanctified or made Holy.* And this is well said. But he that

P. 335.

believes

believes this to be *Holineſs*, ſhould have a care of ſaying, that 'tis *Abſtruſe* and *Myſterious*; For there is nothing in this account of it, which a man of ordinary parts may not eaſily underſtand. For inſtance;

1. He might collect from this deſcription, that the Doctor by Holineſs does not mean a *bare relation*, whereby thoſe Things or Perſons are ſaid to be Holy, which are devoted to ſome Religious uſe, and in which ſence *All* Chriſtians are *Holy*; but ſome *Qualities* and *Actions* proper to reaſonable Creatures, in which ſence one that is Holy, by external relation to God, may be Unholy, as wanting thoſe Qualifications, by which he might anſwer his Pretence or Obligation.

2. This Deſcription contains the two General Heads of thoſe Qualifications wherein Holineſs conſiſteth; one whereof is, *to walk in all the Ways and Statutes of God*, in our Converſation and Practice to be Obedient to all his Laws: The other, *to be in heart inclined, diſpoſed, and enabled hereunto*; to obey him with that Forwardneſs, Heartineſs, and Sincerity, which ſheweth to God a temper of Minde, anſwerable to that appearance, which our outward practice maketh to man.

3. One may alſo judge by this deſcription, that ſuch Heartineſs and Sincerity conſiſteth in the *Fear of the Lord*, in Reverence to his Authority, and awful reſpect to his Juſtice; and in general, that it ſuppoſeth the Principles and Reaſons of Obedience to be ſuch, as are implied in the belief of God's Attributes. And whereas

the Doctor addes, *With an Habitual conformity of the whole Soul unto the Law of God*; I think this is easie to be understood. For the Law of God prescribeth two sorts of things. 1. Such as are Duties in their own *Nature*. 2. Such as are *made* Duties by his *Arbitrary* Command; in prescribing which, his *Wisdom* and *Goodness* is yet plainly discernible, since they tend to excellent purposes, and are of most profitable use. Now if we obey the Law of God prescribing *Duties* of both kinds, *with an habitual Conformity of our Souls to them*: Then 1. we perform the former from an inward sense of their Natural and Immutable Goodness, and of the eternal Indecency and Unrighteousness of the contrary. And our Souls are truely conformable to those Laws of God, which we obey *for that very reason, upon which he prescribed them to us*. And 2. we perform the later, because there is an inviolable Obligation laid upon us from the Authority, and Wisdom, and Goodness of God, to perform them. And our Souls are as conformable to those Laws of God, which depend upon his Soveraign Pleasure, as they can be, when we obey them readily and chearfully, because it *was his pleasure* to prescribe them to us, and with respect to *those good Ends* for which he prescribed them. But this distinction is not so to be understood, as if that which is the reason of our Obedience to the Divine Laws of one sort, were not also a reason for obeying the other. For on the one hand, those Duties which are to be performed by a reasonable Creature, because they are *in themselves* indispensably necessary; are likewise to be done, because God hath moreover required them by express Revelation of his Will: On the other hand,

hand, thoſe which are made neceſſary by God's poſitive Commands, are to be performed for this Reaſon, becauſe it is in its own Nature moſt Fit and Juſt, that a reaſonable Creature ſhould in *all things* be governed by the Infinite Wiſdom and Goodneſs of his Maker. Therefore if the reaſon of our Obedience to every Law of God, be a mixture of both theſe Principles, then *our whole Soul*, as the Doctor ſpeaks, *is conformable* to God's Law; For a more perfect kinde of Conformity than this, cannot be ſhewn. Finally, if our Obedience in practice be univerſal; and if we are led to every inſtance of it, incomparably more by theſe Principles, than by any other Conſiderations; then is this Conformity Habitual, ever preſent and ready for uſe, which is that I ſuppoſe, the Doctor underſtands by *Habitual* in this place.

4. When in part he deſcribeth Holineſs, by being *cleanſed from the defilements of Sin, whatever they be*; *i. e.* whether they be the defilements of outward evil Practice, in oppoſition to *Walking in all the Ways and Statutes of the Lord*, or the Defilements of Inſincerity and Impiety in the Heart, in oppoſition to an *Habitual Conformity of the Soul to the Law of God*; he does hereby not obſcurely intimate, that he meaneth ſuch Conformity of heart and life to the Divine Laws, as we who are fallen and degenerate Creatures, are capable of, and which will be available for us, through the Grace and Mercy of God, and the Merits of *Chriſt Jeſus*: That is, that it doth not conſiſt in never having tranſgreſſed, but in returning from ſin to God, according to that Exhortation of St. *Paul*, *Let us cleanſe our ſelves*

from all filthineſs of the fleſh and ſpirit, perfecting holineſs in the fear of God, 2 Cor. 7. 1. Not in ſinleſs perfection, but in ſincerity and integrity of obedience, and in repenting where we fail; and *confeſſing our ſins*, even while *we walk in the Light*; and then *the blood of Jeſus Chriſt cleanſeth us from all ſin*, 1 Joh. 1. 7.

Now let us lay all theſe things together. If God hath ſhewn us what is Good, and what he requireth of us, and if his Laws are therefore ſufficiently plain and intelligible; If it be eaſie to conceive that theſe Laws are to be obſerved; If it be no myſterious Doctrine, that the diſpoſition of the Minde ought to be agreeable to ſuch practice; If there be no obſcurity in ſaying that the Conſideration of the *immutable* goodneſs of moſt of God's Laws, and the *goodneſs* of the reſt, and of the Authority and Juſtice of the great Lawgiver, ſhould be the reaſon of our obedience, and prevail with us more than any other Conſiderations whatſoever. Finally, if it be very intelligible that one may believe and obey, who was once diſobedient, and that he may be ſincere in his obedience, who is not without all failing, that he may diligently perform his duty, repenting where he falls ſhort of it, asking the pardon of God, and truſting to his mercy, and the Sacrifice of *Chriſt*'s death for the ſame. If, I ſay, there be no *abſtruſeneſs* in all this, then is the work of Holineſs no abſtruſe and myſterious thing in the notion of it; becauſe it conſiſteth in theſe plain things; that is, becauſe *to be cleanſed from the defilements of ſin whatever they be, to have an Heart enclined, diſpoſed, and enabled to fear the Lord always, and to walk in his ways and ſtatutes accordingly*,

dingly, with an habitual conformity of the whole Soul to the Law of God; becauſe this, I ſay, *is to be ſanctified or made holy*; according to the Doctor's own confeſſion, and as in truth it is.

But notwithſtanding this and other good deſcriptions of the nature of Holineſs, which he has thruſt here and there into his Diſcourſe, he has yet upon the whole matter repreſented it to be a very *abſtruſe, myſterious*, and, to ſay the truth, an unintelligible thing. It were but a poor task to expoſe a man merely for talking in the dark; but he has ſaid ſome things concerning the Nature of Holineſs, which are not onely falſe, and inconſiſtent with what he has ſaid well concerning it, but moreover tend to betray the comfort of good men; and, which is worſe, to hinder the Repentance of the wicked.

This will appear, by conſidering how he has corrupted the notion of Holineſs, *viz.* 1. By denying that to belong to the Nature of Holineſs, which indeed does belong to it. 2. By adding that to the Nature of Holineſs, which does not belong to it.

SECT. 2.

1. He denies that to belong to the Nature of Holineſs, which does indeed belong to it; and that is *Moral Virtue*. He ſaith that Holineſs *differeth eſſentially from all moral Habits of our mindes, however acquired or improved*. P. 498. And he will not allow *Moral Duties, whatſoever they be, to be any part of Goſpel-Obedience*. P. 442. I have been in ſuſpence,

ſpence, whether this palpable falſhood needed a confutation or not; for ſometimes the Doctor puts in a ſaying that quite overthrows this Opinion; and that, poſſibly, that he might have ſome colour to pretend that he is injured, if he were challenged for it. But ſince 'tis his plain deſigne through a very long and tedious part of his Book, to expoſe his Adverſaries for pretending that *at leaſt the main parts, if not the whole, of Religion, conſiſts in moral Virtue*; I concluded at length, that for the Truths ſake and our own, ſomething was needful to be ſaid upon this Subject.

And firſt I ſhall ſhew what we mean by *Moral Virtue*. The Doctor thought it convenient to make this as hard to be underſtood, as he pretended *Holineſs* was before. He will not allow that his Adverſaries ever ſpake *Intelligibly* about it;
P. 462. and he ſays it is *better expreſt by the Quakers, than by ſome new Patrons of it amongſt us*: But he neither tells us what the *Quakers* ſay about it, nor what he himſelf takes it to be, in oppoſition to us or them: ſo that he has caſt a double miſt before his Readers eyes, who if they neither can underſtand what he means by *Holineſs*, nor what we mean by *moral Virtue*, will be loath to deny they are ſeveral things, though they ſhould not be able to ſay which is which. As for his Ad-
P. 460. verſaries, he pretends that 'tis uncertain what they intend by either; but as to the latter, that
P. 462. they *ſeem to underſtand no more but outward Acts of Honeſty by it*, though they *do not practiſe ſo much*. Again, he takes it to be *a withered Carcaſs of Virtue* which we mean; *every way inferiour, as inter-*
P. 326. *preted by our practice, to the Righteouſneſs of Heathens.*

thens. Has not Mr. *H.* great reaſon to *love* this man *for his charity, and to be pleaſed with him for his candor?* But by the Doctor's leave, if our practiſe of moral Virtue be ſo ſcanty as he ſays it is, 'tis yet almoſt as broad as his deſcription of it, where he ſays, that *a moral courſe of Life, is properly ſo called, in oppoſition to open debaucheries and unrighteouſneſs:* But then we muſt confeſs withal, that it falls exceeding ſhort of our own notion of moral Virtue, or indeed of *Socrates*'s, *Plato*'s, *Ariſtotle*'s, *Plutarch*'s, or of any other Heathen Moraliſt, that has written well concerning Manners. The Doctor will have moral Virtue to be nothing elſe but the decency of outward Behaviour: but I challenge him to ſhew any good writer, Chriſtian or Heathen, that ever gave this account of it. He indeed and his Brethren have learnt of one another to deſpiſe *Morality*, and led their followers to it by corrupting the Notion, and making them believe, that to be a Moral man was no more than not to be a Drunkard, a *Railer*, a Pickpurſe, and the like; which indeed is no very great attainment. But till theſe men aroſe, it was never coopt up within ſo narrow a compaſs, as the Doctor knows, unleſs he has forgotten the *accompliſhments* of his younger *years*, as Mr. *H.* calls them: For I will venture to take any *Syſteme* of *Ethicks* that comes firſt to hand, and not doubt to ſhew by it that Moral Virtue is another kinde of thing than he takes it for. And indeed there is no one thing in the Notion whereof, men have been more generally agreed, than Moral Virtue. What variety ſoever there is in their expreſſions of it, they all concur in this ſence: That it is a prevailing Inclination of the Minde to thoſe manners, or that way

Diſq. p. 109.

P. 185.

Diſq. p. 2.

way of life, which is best for a reasonable Creature. So that it comprehends a great deal more than *outward Acts of Honesty and Temperance*, even the performance of All that ought to be done by us with Sincerity and Heartiness in the same. In a word, by Moral Virtue, Wisemen have hitherto understood, An universal goodness of Manners in Minde and Practice. If the Doctor thinks the Name is too short for the Thing, there is much Authority and *some Reason* against him.

For 1. It is called *Virtue*, because the proper *strength, force* and vigour of a reasonable Creature consisteth in this Goodness; that is, in a Temper of Minde and course of Life agreeable to right Reason. We do then exert that *Fortitude* which is proper to the excellency of our Nature, when the Man governs the Beast; *i. e.* when Lust and all bodily Passion is subdued to the Law of our Minde. 2. It seems to be called Moral, because it is conversant about the Manners, that is, the customary Dispositions and Actions of reasonable Creatures as such. In this sence the Doctor himself
P. 387. uses the word, when he opposes it to *Corporeal* or *Physical*. Those Laws that are given with rational Inducements to Obedience, are said to be *moral Laws*; as being proper and suitable to the Nature of Reasonable Creatures, to whom they are prescribed; and this in opposition to the Laws of Motion and Matter, by which God governs the rest of his Works. And then why may not our Obedience to those Laws be called *Moral* Virtue? There is another use of this word *Mo-*
P. 460. *ral*, acknowledged likewise by the Doctor himself, when he opposeth it to *Positive*. And in this sence those Laws only are said to be *Moral*, which

which are of natural and perpetual obligation: Of which ſort, are theſe, that God is to be believed in all he ſaies, and to be obeyed in all that he requires; that we are to do unto all men, as we would be done unto; that the greater good is to be prefer'd before the leſs; and an eternal Happineſs to come, far above the pleaſures of this world, and our preſent Life it ſelf. Now if theſe and the like ſtanding Rules, by which the Virtue of men is meaſured, and to which all weldoing may be reduced, are generally called *Moral* Laws; then I think our Conformity to them, may as unreprovably be called *Moral* Virtue.

I ſhall only adde, that Moral Virtue, which in general we take to be the Conformity of our Minds and Actions to the Rules of right Reaſon, is diverſified into kinds, by thoſe ſeveral Rules which are the meaſures of it. Thus there are divers Moral Virtues, *viz. Juſtice*, and *Patience*, and *Temperance*, and the like: For it is one Rule of Manners, That we ſhould give to every one his own; another, That we ſhould ſuffer any bodily Pain, rather than commit Evil; and a third, That we ſhould prefer the pleaſures of a good Conſcience, above all bodily delights whatſoever. And thus from other diſtinct Rules in Morality, there ariſe other Virtues, which are all included in the general Notion of *Moral Virtue*. Thus much concerning the meaning and uſe of the words. Now

2. When we ſay that *Holineſs* doth *in part* conſiſt of Moral Virtue, we ſay no more than what the Doctor grants, *viz.* That *all the Duties* P. 461. *of*

of Moral Virtue are required of us. Thus saying, we understand the word *Moral* in the second sence, and suppose that there are some Duties required of us by particular Revelation, which could never be known by mere natural Reason. When we say, that the *main of Religion* consisteth in *Moral* Virtue, as the Doctor chargeth us; we understand the word in the second sence here also, and our meaning is, that the performance of those Duties, which are in their own nature indispensable, is the most fundamental and the most excellent part of Religion, of primary obligation, and the end of all other Religious performances. And for this we have good reason, if we will take our Saviours judgment, who maketh the *great* Commandments to be these two, of *Loving the Lord our God with all our hearts; and our Neighbour as our selves.* But I much doubt whether any say, That the *whole* of Religion or Evangelical Holiness consists in Moral Virtue. For generally we oppose Moral Duties and Virtues, to those that are merely of revealed Religion. But if there be any amongst us that have spoken in that manner as the Doctor pretends; then I suppose they understand the word in the first sence, not meaning by *Moral Virtue* the performance of those things only, which are *Duties* in their *own Nature*; much less some *special* Instances of Virtue only; least of all, *the outward Acts of Honesty and Temperance*: But in general, the Conformity of our Mindes and Actions to the whole Rule of our Duty. And in this sence *Holiness* and *Virtue* are the same thing, so plainly the same, that it were a shame to go about to prove it, if some men had not taken the shame upon themselves before, by denying it. It is so

plain

plain a caſe, that the Doctor with all his windings and turnings has not been able to avoid ſaying ſeveral things, from whence it may be evidently concluded. And I ſhall therefore go upon no other grounds for the proof of it, than thoſe which he himſelf hath laid for me.

3. Let theſe paſſages of his be obſerved in the firſt place: *Our Holineſs is our Obedience; and the formal Nature of Obedience ariſeth from its reſpect unto the Authority of the Command.* P. 337. Again, *The Word of God is the adequate Rule of all Holy Obedience.* 1. *Materially; All that is commanded in that word belongs to our Obedience, and nothing elſe doth ſo.* P. 411. 2. *Formally; Whatever we do, we are to do it, becauſe 'tis commanded.* He has much more to the ſame purpoſe. Now from hence the Doctor might have concluded, that the *Matter* and *Form* of *Holineſs* is the ſame with that of *Moral Virtue*, and therefore that they are the ſame thing.

1. As to the Matter of Holineſs, the Doctor ſaith, that it *conſiſts in our Actual Obedience unto God, according to the Tenour of the Covenant of Grace.* Ibid. Now the Duties required of us in the Covenant of Grace, are either *Moral* in the ſtricteſt ſence, and of unchangeable obligation, of which the Apoſtle ſpeaks, *Phil.* 4. 8. *Finally, Brethren, whatſoever things are True, whatſoever things are Honeſt, whatſoever things are Juſt, whatſoever things are Pure, whatſoever things are Lovely, whatſoever things are of good Report,* εἴ τις ἀρετὴ, καὶ εἴ τις ἔπαινος, *If there be any vertue, if there be any praiſe, think on theſe things*; that is, to *do* them, as you ſee in the following verſe. And thus far the

the matter of our Obedience is the ſame in Holineſs and in Moral Virtue: Or they are made Duties by the Arbitrary Inſtitution of God; and that the performance of theſe is a part of Moral Righteouſneſs, appears from that very reaſon of performing any duty, which the Doctor requires to Holineſs, *viz.* to do it becauſe God hath commanded us ſo to do; For to do theſe things with reſpect to the Authority of God, who hath required them of us, is as neceſſary to make the performance of them acts of Moral Virtue, as acts of Holineſs. And by the ſame reaſon that doing them in obedience to God renders our actions holy, it renders them alſo virtuous. For it is an eternal principle of Manners, that whatever God requires we ought to do. And ſetting this aſide, I would fain know of the Doctor how it ſhould come to be one branch of Holineſs, to do what we have no other obligation to do, but the poſitive Command of God, or upon what other ground he can make Diſobedience in theſe caſes to be Unholineſs. If a Father commands his Son to do what he has no reaſon to do beſides the Authority of his Father; and if the thing be but lawful, the Son's diſobedience is unrighteous or immoral. When God commanded *Abraham* to offer up his Son *Iſaac*, *Abraham*'s obedience made his Offering a Righteous and Holy Action. Wherefore

2. That in which the Doctor places the Formal nature of holy Obedience, *viz.* doing what God commands becauſe he commands it; this, I ſay, being a Principle in Morality, I do not ſee how he can avoid concluding, that Holineſs and

and Moral Virtue are in truth the ſame thing diverſly expreſt: For to do that which is good, and to do it well, is the ſum of both.

Farther, when he ſpeaks of Holineſs as it is an imitation of *God* and *Chriſt*, he ſaith, that it *repreſenteth unto God the glory of his own Image renewed in us*, and that *Chriſt is the exemplary cauſe of our Holineſs.* As to the former; it is plain that thoſe perfections in God which our Holineſs is an imitation of, are ſuch as theſe: His Juſtice, Faithfulneſs, and Truth; His Patience, Mercy, and Charity; His hatred of ſin, and his love of Righteouſneſs; all which are Moral Perfections: And therefore when in theſe things we are followers of God, our imitation of him does neceſſarily become Moral Virtue. Sometimes by the *Holineſs* of God we may underſtand his Peerleſs Majeſty, and all the infinite Perfections of his Nature; as when 'tis ſaid that he is *Glorious in Holineſs*, Exod. 15. 11. and *Worſhip the Lord, for the Lord our God is holy*, Pſal. 99. 9. But when his Holineſs is propounded to us as an Example, and a reaſon why we ſhould be *holy*; we cannot then underſtand by his Holineſs any other Perfections, but thoſe in which we are particularly required, and indeed, in which onely it is proper for us to aſpire to his likeneſs; *i. e.* in his moral Perfections. And thus we are to underſtand that place, *Be ye holy, for I am holy*, 1 *Pet.* 1. 16. and that, *Be ye therefore perfect, as your heavenly Father is perfect*, Matth. 5. 48. the perfection which our Saviour there means, being that of *Loving Enemies*, and doing good to the unthankful and unjuſt. As to the latter, concerning Holineſs being an imitation of *Chriſt*; he

P. 329.

P. 447.

P. 444. he ſaith that *thoſe Graces which are moſt effectual in working us unto a Conformity to him, are Meekneſs, Humility, Patience, Self-denial, contempt of the World, readineſs to paſs by Wrongs, to forgive Enemies, to love and do good to All:* Which *Graces* are all *moral* Virtues in the moſt proper ſence; and if the *moſt effectual* be ſuch, I ſuppoſe the Doctor will not grudg that name to thoſe that are *leſs effectual.*

Does he not ſuppoſe that all ſin is moral Un-
P. 387. cleanneſs? *The Uncleanneſs we treat of,* ſays he, *is not Phyſical or Corporeal, but Moral and Spiritual onely*; therefore all Holineſs is Moral Purity.

Do they not all ſay that the *Decalogue* is the Moral Law, and have not ſome of 'em without offence pretended to reduce all the Duties of Religion under the Ten Commandments? But as
P. 330. the Doctor confeſſeth, *the whole of man is to fear God and keep his Commandments*, and *Holineſs comprizeth the whole duty of man.* If therefore *Holineſs* conſiſteth in obedience to the *Moral* Law, why may we not without offence call it *Morality?* I will proceed no farther in the proof of ſo plain a matter, but now briefly anſwer his Objections.

1. He ſaith, that *habits of moral Virtue, though they may incline, and diſpoſe the Will unto ſuch acts of Virtue as are materially the duties of Obedience, yet they do it not with reſpect to the glory*
P. 441. *of God in Jeſus Chriſt.* Again; *Moral habits may encline the Will to works that for the Subſtance are duties, and are capable of having a particular good end,*

end, as giving alms to the Poor, to relieve and cheriſh them; but a want of reſpect unto the general end, allows them not to be any part of Goſpel-Obedience. It ſeems then that the Doctor grants there are *moral Habits*, and then Morality is more than outward acts of Honeſty. But this by the way. To the Objection,

I anſwer, That if it be one part of Moral Virtue to propound thoſe good ends to our ſelves in doing what is good, which we ought to aim at, then this Argument comes to nothing. Piety, which is a kinde of Juſtice towards our Maker, is it ſelf a *moral* Virtue; therefore to glorifie God, or to do all to his Glory, is the ſame. To *glorifie God in Jeſus Chriſt*, is an end of Obedience, which *Nature* teacheth not; but being made known by *Grace*, we are obliged to regard this end by the principles of Morality. As to his Inſtance of Almſ-giving; *relieving the neceſſitous* is one good end, by his own confeſſion. I will adde, that this is the *ſpecial goodneſs* of that duty, as it is diſtinct from others; and in the performance of any duty, whoſoever does good becauſe it is good, does it for the moſt excellent reaſon; for this is to do good as God does it. And I know not what reaſon the Doctor has to put the caſe of a Chriſtian that does good works, becauſe they are good, without regarding the *Glory of God in Jeſus Chriſt*; for this end hath its goodneſs too, and they lead one to the other. Becauſe the work is good, therefore 'tis for the Glory of God in *Chriſt*; and it is good that I ſhould glorifie God, and walk worthy of the Goſpel of his Son. He that does not conſider this, is wanting in gratitude, which is a Moral

Virtue. But I ſee no need of being afraid, leſt a Chriſtian who is careful in all his doings to do that which is good, ſhould want this conſideration; though if he ſhould want it, he would fall as much ſhort of Virtue as of Holineſs.

P. 325, 335, 336. 2. He ſays that Holineſs is wrought in us by *the eſpecial Grace of God*, whereas *Moral Virtue* is a thing in our own power, and therefore is not of the nature of Holineſs. To which it is ſufficient to anſwer, that *Moral Virtue* is not in our own power, but by the Grace of God. And he ſeems to think ſo himſelf in another place, where he accuſeth us *for ſuppoſing that we can practiſe Moral Virtue in our own ſtrength*: But we *ſuppoſe* no ſuch matter, but the contrary, becauſe we ſuppoſe that Moral Virtue, according to a very allowable uſe of the phraſe, is but another name for Holineſs, which we *cannot practiſe in our own ſtrength.*

P. 421.

P. 444, 450. 3. *Nothing*, as he argues, *belongs to Holineſs, but what in the actual communication of it is a peculiar fruit of Chriſt's Interceſſion*: And, *the eſpecial procuring cauſe of Holineſs is the mediation of Chriſt, &c.* But Moral Virtue is not ſo procured, therefore it is not Holineſs, nor does belong to it. Now any one may ſee, that in this and the foregoing Argument, the Doctor does not argue from the nature of the things themſelves, which certainly is the beſt way, when one would ſhew that things are in their own nature different the one from the other; but from their *efficient* cauſes. I have ſhewn from the nature of the thing, that Moral Virtue is Holineſs; if therefore the Mediation of Chriſt, and the Operation of the Holy Spirit, are cauſes of Holineſs, as indeed they are, this doth not prove that Holineſs and Vir-

Virtue

tue are not the ſame thing; but that where-ever Virtue is, 'tis derived from Chriſt, and cauſed by the Spirit.

Laſtly, whereas the Doctor pretends that the Scripture does not once uſe this expreſſion of *Moral Virtue*; I *anſwer*, This proves not that the Terms do not properly expreſs that Holineſs which the Scripture requires: But I think thoſe words of St. *Paul*, εἴ τις ἀρετὴ, καὶ εἴ τις ἔπαινος, do ſufficiently warrant our uſe of the Phraſe. Now if the Doctor expreſſeth his indignation againſt us, for nothing but the uſe of a word which he does not like, when we mean the ſame thing with himſelf, (if by Holineſs he means an univerſal Obedience to God's Will, from ſuch principles and for ſuch ends as we have learnt from the Goſpel) this ſhews him to be an imperious and a contentious man. In ſhort, doth the Doctor allow of no Expreſſions but what are uſed in Scripture? if he does, this is a frivolous Exception; if he does not, let him ſhew where *Infuſed Habits*, and many ſuch Terms which he abounds with, are uſed in Scripture.

To conclude this matter, the keeping of God's Commandments is upon ſeveral accounts diverſly expreſt; it is principally in reſpect of that obligation ſo to do which ariſeth from the thing it ſelf, and which every mans Conſcience teſtifieth to him, that 'tis called *Righteouſneſs*; with regard to the goodneſs of God, which we thereby imitate, and that peculiar relation to him wherein we ſtand, 'tis called *Holineſs*: In conſideration of former diſobedience, a ſtate of *Repentance* and *Converſion*: With reſpect to the principal cauſe of it, *Grace*, and *Regeneration*; and

to name no more, becauſe the true perfection of Humane Nature conſiſteth in it, *Moral Virtue*. Now I think that thoſe Divines and Preachers, that expreſs *Univerſal Obedience* indifferently by all theſe Phraſes, as ſometimes by one, ſometimes by another, as their Argument leads them, take a better way to maintain the true Notion of it in the Mindes of men, than thoſe who reject any of them. Indeed, whoever ſhall read the Doctor's Invective againſt us, may gueſs, if he does not know us better, that we never exhort men to their Duty, under any other expreſſion of it, than that of *Moral Virtue*: But, if I have obſerved right, we uſe this expreſſion more ſparingly than any of the reſt. We uſe all the reſt, leſt our Hearers ſhould imagine that the Virtue of the better ſort of Heathens will ſerve the turn: We uſe this, leſt any of thoſe things meant by the Apoſtle, when he ſaid, *If there be any virtue, if there be any praiſe*, &c. ſhould be thought needleſs. And if we uſe it more frequently of late days, than heretofore, you ought to pardon us, who have made it in a manner neceſſary ſo to do, by that contempt and ſcorn which ſome of you, without reproof from the reſt, have thrown upon Moral Virtues, while you pretend to be zealous for Holineſs: Whereby, as we have reaſon to fear, it hath come to paſs, that ſome of your followers think they may be holy without them. We have this reaſon to fear it, that men are always willing to excuſe themſelves from that which is moſt difficult: And I think you will not deny, that the ſubduing of all Inordinate Paſſions, and the practice of thoſe Duties, which in their own Nature are Moral Virtues, is much more uneaſie to Fleſh and Blood, than Obedience

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to mere poſitive Commands, and the external performances of Religion and Worſhip. Thus much for the firſt miſtake of Doctor *O.* in excluding that from the Nature of Holineſs, which does belong to it.

SECT. 3.

2. He does moreover *adde* ſomething to the *Nature of Holineſs*: which does not belong to it, and that by pretending, 1. That Holineſs muſt be an *Infuſed* Habit. 2. That the perſon in whom the Habit is, muſt have been abſolutely Elected to Eternal Life.

1. That it muſt be an *infuſed* Habit. For he tells us, that Holineſs is *a Virtue, Power, Principle of Spiritual Life and Grace infuſed into the Soul, which is Antecedent unto, and the next Cauſe of all acts of true Holineſs.* In other good Habits, *the Acts do ſtill precede the Habits of the ſame nature and kinde* with the Acts. But Holineſs *is not acquired by any or many Acts of Obedience.* This is his Opinion, which he expreſſeth ſometimes plainly and roundly, ſometimes warily and deceitfully, as his manner is: And indeed a man of ordinary ſence would be willing to diſguiſe it a little, when he pretends to ſtand to it. For the bottom of it is this, That if one man ſhould by *Patience in weldoing*, gradually arrive to an habit of performing all thoſe things in Obedience to God's Command, which another does from an Habit (as he calls it) not acquired by exerciſe, but infuſed on a ſudden by the miraculous Power of God; the former is not holy, though the P. 416, 417.

later be ſo. If there be any need to confute this groſs miſtake, it may be done upon the Doctor's
P. 445. conceſſions in another place: *Nothing*, ſaies he, *belongeth unto Holineſs Materially, but what the Goſpel requireth; and nothing in us is ſo Formally, but what we do becauſe it is required.* Therefore where both theſe are, the true Nature of Holineſs is: For, to talk in his *ſubtile* way, the *Matter* and the *Form* conſtitute the Nature of a thing; and the Efficient Cauſe, as the Doctor learnt *forty years ſince*, muſt not go into the Definition of any thing; much leſs the manner in which that Cauſe operates: And yet he hath made both theſe to be part of the Nature of Holineſs, and ſo hath expoſed himſelf to be confuted by every Smatterer in *Logick*. Any one may be ſenſible of the folly of this pretence, by theſe Inſtances. The Apoſtles were by ſudden Inſpiration enabled to ſpeak divers Languages; but if another man ſhould by Study or Converſation attain the skill of ſpeaking the ſame; the Effect is plainly the ſame, though the Cauſes are different; the Skill is the ſame, though *infuſed* into the former, but *acquired* by the later. When our Saviour turned Water into Wine, he added nothing by the miraculous operation to the nature of Wine, which is ſtill the ſame, whether it be produced by a Miracle, or by Gods ordinary bleſſing of Natural Cauſes. In like manner, whether an Habit of Obedience be cauſed by the Operation of the Spirit, (as moſt certainly it is) or not; whether that Operation be *Inſtantaneous* or Gradual, *i. e.* whether the Habit be inſpir'd on the ſudden, (which the Doctor cannot prove that it is) or acquired by God's bleſſing and cooperating with our endeavours, the effect is ſtill the ſame,

same, which is a prevailing inclination to obey the whole Will of God, because it is his Will. Farther, the Doctor saith, *Our Holiness is our Obedience:* If therefore an infused Habit belongs to the nature of Holiness, then we are either *commanded* to infuse an habit, *i. e.* to work a Miracle, to do that which none but God can do; or rather we are commanded that God should infuse an habit into us. Such Nonsence as this must the Doctor maintain, if he will stand his ground.

But I must confess this is an admirable way to set Holiness and Virtue at the greatest distance from one another; for if the Doctor be sure that there is no other Holiness but what is irresistibly infused, and to the acquisition or *improvement* whereof (concerning which we shall see his opinion in the next Chapter) we do not in the least contribute by any care and endeavour of our own, but are purely passive in the whole business: Then I am sure there can be no virtue in it, no praise can belong to that which he calls Holiness, no more than to a piece of Wood or Stone for its being carved into a beautiful Form and Image by the irresistible hand and tools of the Artificer.

I think it was needful to expose this mistake of his, because it is of very dangerous consequence.

For 1. If it be believed that nothing is Holiness but what is *inspired* all at once by the *immediate* Operation of the Spirit; it will be very hard to offer a good reason to any man that has

a minde to be excused, why he should go about to *obtain and acquire* it by ordinary means. For whatever *Habit intellectual or moral* he may thus acquire, the Doctor assures him, it cannot be Holiness, *whatever it is beside.* And I understand not what can reasonably be said to excite a man to endeavour after a thing which is impossible to be obtained by endeavour, especially if it be inconsistent with the very nature of the thing, to be obtained by endeavouring after it. The Doctor was something aware of the wicked consequence, and found it needful to say, that *Duties,* not proceeding from infused Habits, *whether of Morality or Religion, of Piety or divine Worship, are good in themselves, and they ought to be approved, and men encouraged in them.* But upon what ground should they be encouraged? All that he says comes to no more than this, that *the World is not in a condition to spare the good Acts of bad men.* This, I confess, may do something with those Bad men that have so much good Nature, as to do good things for the sake of the *World.* But if this be all the Doctor has to say, I see not why they should do any thing for the sake of their own Souls. And therefore if the *World is not in a condition to spare the good Acts of Bad men,* the world is little beholden to his Principles, which take away the best encouragement they have to do well.

P. 420.

2. This perswasion is equally dangerous to the peace and comfort of a good man, who cannot upon this ground be reasonably satisfied of his own good estate, if he has either been trained up to Piety and Virtue by a religious Education, or after an ill beginning has arrived to an habi-

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tual practiſe of his duty, in the way of induſtry, and by uſing the means of Grace: For how is it poſſible without a new Revelation to know that his habit of Obedience was not acquired but infuſed? In reaſon it ſeems to have been acquired, becauſe he endeavoured after it in the uſe of proper means. And then the Doctor has but little comfort for him: *I have no eſteem*, ſays he, *of that Holineſs as Holineſs, which is not the immediate effect of the Spirit* infuſing it into a mans Soul all at once; for that is his meaning. So that if he judges right, the beſt way that a man can take to be ſure that he is holy, is never to endeavour in the leaſt to be ſo, nor to trouble himſelf with that Preparatory Work, which the Doctor has made a long Chapter of; neither to pray, nor read, nor hear, nor avoid temptations, nor do any thing that is proper to attain an habit of Holineſs; but to live in an utter neglect of all the means of Grace, and to be altogether careleſs of mending his Life: For if while he is in this ſtate he findes himſelf all on a ſudden to become an habitual good man, (as the Elect will ſometime or other) he may be ſure that *Spiritual life is infuſed* into him; and that he is therefore an holy man, becauſe his good habit could not be acquired by the uſe of means, ſince he uſed no means to obtain it, but rather the quite contrary. This is the plain conſequence of his Opinion. P. 454.

Therefore I think Mr. *H.* did well to ſay, *I really believe no Infuſion of Habits.* (I ſuppoſe he means, that God has not ſaid he will infuſe at once a prevailing Inclination to weldoing, equivalent to an Habit, and that we have no reaſon

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Diſq. p. 91. to think he does.) *I count that the Spirit by a motion on the Will, exciting it to Act, does encline it to farther Acts by the Impreſſion that is made, and that the Habit then is acquired by the Iteration of thoſe Acts, and delight in them, or love to them ſhed abroad in our hearts by the Holy Ghoſt.* I think Mr. *H.* had reaſon to ſay this; for the Scripture is ſo far from making *Infuſion of the Habit* neceſſary to Holineſs, that it ſaies not a word of *it*.

SECT. 4.

2. His making a mans being abſolutely *Elected*, neceſſary to the Nature of Holineſs, is a Conceit as unreaſonable, and every whit as dangerous as the former. *Whatever*, ſays he, *there may be in any man of Virtue and Piety, or whether their Endeavours may* p. 442. *be in ways of Honeſty and Duty towards God and Men, if the Power and Principle of it in them be not the fruit of Electing Love, it belongeth not to Holineſs.* This is a very careleſs Saying; for if this Virtue and Piety doth not ſo much as belong to Holineſs, then a man may be his Holy Man, that is Vicious and Impious. But to make the beſt of it; I ſuppoſe he means, that if a man not abſolutely Elected attains the ſame Virtue and Piety which is in one of the Elect, 'tis not Holineſs in the former; becauſe 'tis not the *fruit of Electing Love*. So that *Infuſing* of the Habit, is not ſufficient, it ſeems, unleſs the Perſon be Elected too. The fooliſhneſs of this Opinion is evident from what he ſaith himſelf, *viz.* that *God's chuſing men is the Cauſe and Reaſon why he ſanctifieth them by his Spirit.* For if this were true,

true, it is yet plain, that Election is one thing, and Sanctification another; and though Election were one Cauſe of Sanctification, it is yet no part of it; and if God ſhould ſanctifie one whom he has not abſolutely Elected, this were yet truely and properly Sanctification.

The ill Conſequence of this Opinion is the ſame with that of the former. The temptation it brings to Careleſneſs in a wicked courſe of Life, is ſo evident, that I ſhall ſpend no words about it. And it is as plainly deſtructive of the Comfort of good men; which Objection the Doctor ſeems to have been aware of, and therefore I ſhall ſay ſomething of this. If no Virtue or Piety be Holineſs, but what is the fruit of Abſolute Election, then a man cannot know that he is Holy, till he knows that he is Elected; which upon the Doctor's Principle cannot be known, but by a new Revelation. But, ſaies he, *you may know that the Graces of Holineſs, which you hope are in you, and the Duties proceeding from thence, are fruits of Election, 1. By their growth and encreaſe.* Not ſo; for you acknowledge that Moral Virtues may grow, and that Habits of Virtue are *confirmed and encreaſed* by their proper Acts, and that ſuch Acts may be *multiplied* even by the Ungodly. Then 2. *We may diſcern it, when we are much ſtirred up unto diligent Actings and Exerciſes of Grace, out of a ſenſe of that Electing Love, from whence all Grace doth proceed.* But I demand, what ſhould be the Cauſe of this ſenſe of Electing Love? Is it an Habitual Holineſs of Heart and Life? No; For *nothing is Holineſs, but the fruit* of Election; And therefore I muſt know that I am elected, before I can believe that *the* P. 443.

Graces

Graces of Holineſs which I hope are in me, are indeed the Graces of Holineſs. I think then it muſt be Gods inſpiring into a man the knowledge of his Election; and this is to make new Revelations neceſſary to the comfort of good men. The plain Engliſh of this Doctrine is this; That if a man feels himſelf moved by that love of God towards Mankinde declared in our Redemption by *Jeſus Chriſt*, whereof he ſpake himſelf, *Joh. 3. God ſo loved the world, that he gave his onely begotten Son, that whoſoever believed in him ſhould not periſh, but have everlaſting Life*, I ſay, if he findes himſelf moved by this love of God, to make uſe of the Mercy offered to him, by keeping the Commandments of Chriſt; he has no reaſon from hence to conclude that his Obedience is Holineſs, unleſs he alſo believes that God hath ſo loved him as to elect him abſolutely to Eternal Life. And the true Conſequence of this is, that thoſe Motives and Arguments perſwading to Obedience, which are publickly revealed in the Scriptures, are not ſufficient Motives to Holineſs, unleſs God is pleaſed by private Revelation to make known to me another Motive, which I do not, and cannot finde in the Scriptures. And this, I think, is ſo palpable a Contradiction to what the Scriptures ſay of themſelves, that I need not trouble my ſelf to confute it.

P. 444. Laſtly, ſays he, *Thoſe Graces have the moſt evident and legible Characters of Electing Love upon them, which are moſt effectual in working us into a Conformity unto Chriſt; ſuch as Meekneſs, Humility, Patience, Self-denial, Contempt of the World, readineſs to paſs by Wrongs, to forgive Injuries,*

ries, to love and to do good to All. Very good! But theſe are all Moral Virtues, which in your *diſtreſs* it ſeems you can come to, and ſerve your ſelf of them, though you *expelled* them out of your Divinity before. But why ſhould I preſs you any farther, who are falling ſo faſt by your own Pen? Your Contradictions are ſo groſs and palpable, that I think you muſt needs be ſenſible of the badneſs of your Cauſe. I ſhall onely adde, that if at laſt you are forced to lay the ſtreſs of your Comfort upon the plain Virtues and Graces of Chriſtianity, you need not trouble your ſelf to make out your abſolute Election by them; for they will ſecure to you comfort enough, by vertue of the conditional Promiſes of the Goſpel.

CHAP.

CHAP. VII.

Concerning the Work of the Holy Spirit in the Increaſe of Holineſs.

SECT. I.

P. 338. THe Doctor ſaith that *Sanctification is a Progreſſive work*; by which two things may be meant: 1. That a man does not become holy but by degrees. This is not his meaning; For he thinks that the habit of Holineſs is not *Acquired* by frequency of good Actions, through the Grace of God concurring with our endeavours in the uſe of means; but *infuſed* ſuddenly, and in a moment, by an immediate and irreſiſtible Act of the Spirit, as we have ſeen already. 2. That after a man is holy, he may and ought to *grow in Grace, perfecting Holineſs in the fear of God.* This he means, and in this we agree.

But I do not think that *Sanctification* does upon *this account* (or indeed any other) differ from *Regeneration*, as he pretends. *The Work of Regeneration*, ſaies he, *is Inſtantaneous, conſiſting in one ſingle Creating Act. Hence it is not capable of De-*
P. 339. *grees in any Subject. No one is more or leſs Regenerate than another. Every one in the world is abſolutely ſo, or not ſo, and that equally; although there are degrees in their ſtate on other reaſons. But this Work of Sanctification is progreſſive, and admits*

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of Degrees. One may be more Sanctified, and more Holy than another, who is yet truely Sanctified, and truely Holy. It is begun at once, and carried on gradually. Now in the proper and literal ſence indeed, *no one man* is more or leſs *Born* than another. But the Dr. ſtands too nicely upon the propriety of the Term *Regeneration*, or being *Born again*; and he can never prove, I think, that the Scripture intended to expreſs this meaning by the Metaphor, that all who are Regenerate are *equally* ſo, and that the *New* Birth is as *incapable of Degrees*, as the Natural Birth. The *ſtate* of a Regenerate man, as ſuch, is capable of Degrees: And although the Term *Regeneration*, and that alſo of *Converſion* imply, that his ſtate is changed from what it once was, yet they are uſed to expreſs his continuance in that ſtate, as well as the beginning of it; and therefore if he grows in it, I know no reaſon, why he may not be ſaid to be *more Converted* and *more Regenerate* than he was at firſt. There are Degrees in *Unregeneracy*; And if one man may be more a Child of the Devil, *i. e.* more unregenerate than another; then may one man be more a Child of God, *i. e.* more Regenerate than another. Thus our Saviour ſaid of the Phariſees, that *when they had made a Proſelyte, they made him twofold more the Child of Hell than themſelves*, Matth. 23. 15. To be a Child of Hell more than another, is to be more like to the Devil; more ready to do his works, and to follow his Motions and Suggeſtions: And ſo he is more a *Child* of God, and by conſequence *more Regenerate*, who has more of God's likeneſs, who does more chearfully obey him in all things, and is for this reaſon more beloved of him. The Scripture, for ought I ſee,

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uſeth ſuch expreſſions as theſe, though with great aptneſs, yet without artifice and ſubtlety; nor has the Doctor ſhewn any reaſon from the Scripture, to diſtinguiſh thus nicely between Regeneration and Sanctification. The New Teſtament means the ſame thing under theſe Terms; and therefore the Doctor has not done well to P. 339. ſay, that the *Work of Sanctification differs from that of Regeneration on divers accounts.* There is no difference on the account of Growth and Increaſe: And let him ſhew a difference upon any other account, if he can. It is not good to vex the Underſtandings of Men with unprofitable niceties in matters of this Concern.

SECT. 2.

But to paſs from words to things; the Doctor pretends to ſhew *wherein* the Increaſe of Holineſs conſiſteth, and *how* it is increaſed. Of the former he ſaith but very little, and 'tis all mixed with his diſcourſe upon the latter. His brevity is not amiſs, unleſs he had been more perſpicuous. But I think that which he would have ſaid, is this, That our Spiritual Growth conſiſts principally in the increaſe of *Faith* and *Love*; upon which our Improvement in other Graces depends. And if this be his meaning, we are of the ſame minde in this matter. I ſhall only offer ſome Illuſtration to it, and that from what he hath ſaid very well concerning the Nature of Holineſs, *viz.* that it conſiſts in doing what God requireth, and this from good Principles, and for good Ends, ſuch, *viz.* as the Goſpel teaches and propoundeth to us. A good man therefore may grow better,

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1. In reſpect of thoſe Principles by which he is moved to do what is good: The beſt is the Love of God and of Righteouſneſs; and therefore the more he is moved by this, the better he is. God has propounded ſeveral motives of Obedience to us, any one of which prevailing, makes way for all the reſt. And he that is univerſally obedient, chiefly perſwaded thereunto by the fear of God's Threatnings, obeys in *Faith*, and not without ſome degree of *Love* to God, who has invited him alſo by his Promiſes. But as this doth increaſe, the man grows better; for it is in it ſelf the moſt excellent Principle, and it does not weaken any other Motive; not that of the fear of Puniſhment, which is by the love of God made leſs troubleſome, not leſs operative. Becauſe a man is greatly moved by the love of God, he will more carefully avoid being excluded from him to Eternity, which is the portion of the Damned. So likewiſe when one is for the beſt reaſons reſolved to perform his duty, under the greateſt temptations to the contrary; he does not the leſs, but the more truſt to God's providence for his preſervation and welfare in this world; as you may ſee in the anſwer of thoſe three worthy men to *Nebuchadnezzar: If it be ſo, our God whom we ſerve is able to deliver us from the burning fiery furnace, and he will deliver us out of thy hand, O King. But if not, be it known unto thee, O King, that we will not ſerve thy gods, nor worſhip the golden Image which thou haſt ſet up*, *Dan.* 3. 17, 18. That conſideration which prevailed moſt with them, was the ſenſe of their Duty to God; but yet they did not want that perſwaſion of their being ſafe from all danger, under his protection, which in it ſelf is not ſo

worthy a Principle of Obedience as the other. Faith worketh by divers Motives; it worketh by Hope, and Fear; and each of theſe have ſeveral objects: but its beſt operation is that by which the Apoſtle deſcribes the Spirit of Chriſtianity, *Gal.* 5. 6. — *Faith which worketh by Love.* It is in it ſelf the beſt, and it includes all other operations of Faith in good men. And therefore to improve in this, is the principal inſtance of growing better with reſpect to the Reaſons or Motives of Obedience. And where this improvement is, there 2. Obedience in practice will be more perfect; and that not onely becauſe Faith in *Chriſt*, and the Fear of God, and the Hope of his Promiſes, and Loving him with all our hearts, are the matter of ſo many Laws in the Goſpel; for which reaſon to grow in theſe Graces, is to become more perfect in Obedience: but likewiſe becauſe theſe are the Radical virtues of Chriſtianity; and therefore where they increaſe, they will cauſe us to *bring forth more fruit* unto God, in all other kindes of Obedience.

And this is that other reſpect in which a good man ſhould grow in Grace, *viz.* in being more careful not to offend by undue intermiſſion of any Duty; in doing Good with more diligence, in ſuffering Evils with more patience, in being leſs ſubject to intemperate Anger, and to the firſt motions of any inordinate affection; in greater care not to tranſgreſs with the Tongue, aiming at St. *James*'s Character of Perfection; *If any man offend not in word, the ſame is a perfect man*, Jam. 3. 2. Finally, in being more watchful againſt ſins of mere ſurprize, and humane infirmity:

infirmity: To ſuch improvement as this, St. *Paul* exhorted the *Theſſalonians*, beſeeching them although they *walked as they ought*, yet to *abound and increaſe more and more*, 1 Theſſ. 4. 1, 10.

The reſiſting of temptations to ſin with leſs reluctance in our ſelves, and the performance of our duty in all kindes with more readineſs and forwardneſs, is conſequent upon the improvements already mentioned.

And in this ſence we may underſtand that Parable of our Saviours, *Matth.* 13. 33. though I believe it was principally meant of the propagation of Chriſtianity in the world, *The kingdom of Heaven is like unto leaven, which a woman took and hid in three meaſures of meal, till the whole was leavened.* The Spirit of the Goſpel does by degrees diffuſe it ſelf into the whole converſation and temper of a good Chriſtian.

Thus far, I believe, we have no controverſie with the Doctor; and we agree farther, that the Holy Spirit is the cauſe of this proficiency in Holineſs. But the manner of the Spirits Operation in producing theſe effects, is not truely explained by him; and I think his miſtakes in this Queſtion are of dangerous conſequence.

SECT. 3.

He ſaith, that the Spirit increaſeth *Faith* and *Love* in us, by *working immediately an actual increaſe of theſe Graces in us.* If the *immediate* effect of the Spirits Operation in good men be an actual p. 342.

increaſe of theſe Graces, then they need not uſe means for their increaſe; for if this Increaſe be the effect alſo of uſing means, the Spirit doth not *immediately work an actual increaſe of them.* And yet he had ſaid not long before, that the
P. 340. Holy Spirit increaſeth theſe Graces *by exciting them unto frequent Actings:* This therefore is one *means* of increaſe; therefore it is not wrought *immediately*, but by the intervention of *Frequency*
Ibid. *of Acts*; which, as he very well ſays, *does naturally increaſe and ſtrengthen the Habits whence they proceed.* But indeed he ſuppoſeth the Spirit to cauſe theſe Acts in the ſame manner, wherein he ſays the increaſe of the Habit is cauſed; that is, that
P. 341. the Spirit is the *immediate Author of every good or gracious Acting in us:* And yet he had ſaid not long before, that the Spirit exciteth holy men unto frequent Actings of Faith and Love *by the preaching of the Word*; therefore alſo not *immediately.* When a mans Cauſe will not let him do better, no wonder if he contradicts himſelf now and then. That which the Doctor inſinuates in this Diſcourſe, is, that the Holy Spirit cauſeth the good Actions of holy men, and increaſeth Holineſs in them, in the ſame manner wherein the wicked were before ſaid to be Converted; that is, by an immediate and irreſiſtible Operation. He does not ſeem to be fully ſatisfied in the truth of this opinion, and yet he was reſolved not to deſert it. The main thing which he pretends to prove in that Chapter, of the *Acts and Duties of Holineſs*, is, that the *actual aid, aſſi-*
P. 465. *ſtance, and internal Operation of the Spirit is neceſſary to the producing of every Holy Act of our Minds, Wills and Affections, in every duty whatſoever.* And this he proves ſufficiently for four Pages together,

without

without wandring from the Concluſion: But when he had almoſt done, and he muſt now ſhew himſelf for his Opinion, or loſe his deſigne, he takes heart, and denies that *God doth onely perſwade* the Regenerate (for of them he ſpeaks) *or excite and ſtir up their Wills by his Grace to put forth their own Acts:* And upon thoſe words of the Apoſtle, *I laboured abundantly, yet not I, but the grace of God which was with me*; he ſaith, that *if God doth no more but aid, aſſiſt, and excite the Will in its Actings, the Propoſition would hold on the other hand; not Grace, but I.* By the way: If St. *Paul* put forth no Act of his own, then the firſt Propoſition, *I laboured*, &c. holds not at all, nor is true in any ſence. Again, not long after, he makes every gracious acting of our Mindes to be an *immediate effect of the Almighty efficacy of the Grace of God.* Now, matters being thus ordered, if one of the Doctors Adverſaries ſhould tax him for ſuppoſing ſuch an irreſiſtible force upon the Minde neceſſary to the well-doing of the Regenerate, as he had before made neceſſary for the converſion of the Wicked, away goes the Doctor to the beginning of his Argument, and makes it plain that he meant to prove no more than that the *Aſſiſtence* of the Spirit is neceſſary to every good work. But if one of his Party ſhould upbraid him for giving up part of the Cauſe, by ſeeming to contend for no more than the Aſſiſtence of the Spirit, he turns preſently to the end of his Argument, and ſhews him that he doth not think Aſſiſtence ſufficient; but ſuppoſes every good Action to be the immediate effect of an Almighty work. But in this caſe, I think, that is to be reckoned his Opinion, which is contrary to his Adverſaries; for otherwiſe he could have no pre-

P. 471, 472.

tence for that invective against them, wherewith he concludes his Chapter; *The truth thus confirm'd,* saies he, *may be farther improved unto our Instruction and Edification.* Now of the two *Uses* for the *Edification* of his Reader, the First and Longest is an Use of Railing against us, for not being of his Opinion: which should the rather have been spared; because he himself had much ado to bring it out, as he had good reason. For the plain Consequence of it is this; That the Regenerate are little or nothing better than the Unregenerate: For if the Habit of Holiness that is infused into those (according to the Doctor's Opinion) has made no such Reformation in them, that they can now contribute something to their own weldoing; but still they must be wholly passive, even in their growing better, and whatsoever good they do, must be the Immediate Effect of an *Almighty* force; they seem to be as stubborn and refractory, and to every good work as reprobate as the worst of Unregenerate men, in whom God, if he pleases, may by an Immediate Operation produce the same Effects that he doth in the Regenerate.

P. 470, 471.

But the worst Consequence of this Opinion is, That it leads to the neglect of those Means by which Good men may grow better, and without which no man has the least reason to think that he shall. And therefore the Doctor found it needful to remove that Objection, which he saies *we must expect to meet with at every turn, viz.* that *if the Beginning and Increase of Holiness, and even all the Acts of Grace, and every Act of it be an Immediate Effect of the Holy Spirit; then what need is there that we should take any pains in this thing our*

P. 345.

selves

ſelves, &c? So that you ſee he ſuppoſes the Habit and the Acts to be cauſed by the ſame kinde of Operation: and indeed the Objection lies not againſt any other Suppoſition, but that of an Almighty Phyſical Operation, which doth Immediately, and therefore Irreſiſtibly produce the Effect. To the Objection he Anſwers by calling it *Carnal Reaſoning*, and by proving from Scripture, that we ought to be diligent, and then to depend upon God's Grace; which is very true, but quite againſt him: for this proves, that the Effects of Grace are not wrought *Immediately*, but by the uſe of Means. But whereas he ſaies, P. 346. *Theſe Objectors make the Grace of God an inſuperable Diſcouragement unto Diligence in Obedience*: This is mere fooling, for that is not their pretence: They ſay, that his Opinion concerning it, is a dangerous Encouragement to Negligence; and he ſhould have ſhewn the contrary, if he had been able.

It is upon this Suppoſition of an Irreſiſtible work of the Spirit, cauſing a progreſs in Sanctification, that he ſaies, *A River continually fed by* P. 347. *a living Fountain, may ſooner end its ſtreams before it come to the Ocean, as a ſtop be put to the Courſe and Progreſs of Grace before it iſſues in Glory.* Indeed if a man perſeveres in weldoing, he ſhall infallibly be ſaved: But that is not all his meaning. He means, that no ſtop can be put to the progreſs of Grace, after the Habit is once infuſed; becauſe the Progreſs it ſelf is as much the Immediate Effect of ſuch an Operation, as that whereby the Habit was Infuſed. For otherwiſe the progreſs might be ſtopt by our own Negligence, as he himſelf frequently acknowledges it is, and thereby contradicts that and ſeveral other

such sayings in this Discourse. He had said within eight lines before, That *some Believers decay for a season:* One would think now that so long as they *decay*, there is *a stop put to the progress of Grace before it issues in Glory.* Nay, elsewhere he saies, that *if men do indulge unto any predominant Lust, if they live in the Neglect of any known* P. 250, 251. *Duty, or the practice of any way of Deceit, he has nothing to offer to them, to manifest that Holiness may thrive in them. For undoubtedly it doth not; but whilst they abide in such a condition, it will decay more and more. Such are to be warned, to recover their first Faith and Love, and to repent and do their first works, lest their end should be Darkness and Sorrow for evermore.* So that here he doth not only suppose that *a stop may be put to the course of Grace*; but that it may never *issue in Glory.*

One would wonder that a man of Understanding should contradict himself in this fashion, if it were not plain also that he had two works upon his hands, that cannot in reason be undertaken by one and the same man; that is, on the one hand, to maintain his Opinion of the necessary Progress of Holiness in the Regenerate, under the *Immediate* and Irresistible Operations of the Spirit; and on the other, to perswade them to a diligent use of *Means* in order to their growth in Grace; which kinde of Exhortations no man can make sence of upon the Doctor's *Hypothesis.* 'Tis just as if he shoud say, that God by his Almighty Power preserves the lives of men in that manner, that the use of Means contributes nothing towards it; and then tries to perswade them to eat and drink, lest they be accessary to their own Death. He has dissembled

ſembled his own ſence of the inconſiſtency of theſe things, as well as he can; and yet he has betray'd it, by laying them as far from one another as he could conveniently.

Under pretence of ſatisfying the Complaints of Believers, that are not ſenſible of their own *Thriving*; he begins in the firſt place to ſteal off a little from his Opinion, by telling them, that *according to the ordinary and regular way of the procedure of the Spirit in the work of Sanctification, it is thriving and progreſſive. But if one in whom the work of Sanctification is begun, thrive not in Grace and Holineſs, if he go not from ſtrength to ſtrength, it is ordinarily from his own ſinful Negligence, and indulgence unto carnal Luſts, or love of this preſent World:* So that Holineſs is *ordinarily* Progreſſive; and where 'tis not. *ordinarily* 'tis from our own Luſts. What ſtuff is this! If he had ſpoken plainly according to his *own Principles*, he ſhould have ſaid, that 'tis either *always* Progreſſive; or where 'tis not *Progreſſive*, the reaſon *always* is, that the Spirit doth not think fit to cauſe an actual Increaſe by that his immediate Operation thereof, without which there can be no ſuch Increaſe. But if he had ſpoken according to the *Truth*, he ſhould have ſaid, the true reaſon why we do not grow in Grace, is never becauſe the Holy Spirit is wanting to us; but *always* becauſe we are wanting to our ſelves. He that has a minde to it, may ſee how he ſhifts away from his Principles for four Pages together, till he had left them ſo far behinde, that he might hope they were out of ſight: and then who but the Doctor ſhould ſay, that *although our Sanctification and growth in Holineſs be a work of the*

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P. 350, &c.

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the Holy Spirit as the efficient cause thereof, yet it is our own work also in a way of duty. He hath prescribed unto us what shall be our part, what he expecteth from us, and requireth of us, that the work may be regularly carried on unto Perfection? Who but he should give warning against *compliance with Temptations*, and the *allowance of any known sin*, as that which will cause an universal decay in Holiness? Nay, he himself does moreover urge the *constant use of all Ordinances and means appointed unto that end* of growing in Grace; and that because *it is the designe of the Holy Ghost in the use of means to carry on the work of Holiness in us*: And therefore *our growth and thriving depends upon our diligence*; which diligence *must be continued to the end, or we cast our selves under decays, and endanger our Souls.*

If the Doctor be more concerned that these good *Instructions* and *Exhortations* should prevail, than he is for the credit of his *Opinions*, I hope he will be the less angry with me for exposing the latter, since he himself seems not to be insensible that they turn the former into Pageantry and Mockery; unless he can reconcile these two Propositions: That *the increase of Holiness is an immediate effect of the Holy Spirit*; and That *it is the designe of the Holy Ghost in the use of means to carry on the work of Holiness*, i. e. to do it *immediately* in the *use of means.*

SECT.

SECT. 4.

It being then in effect concluded between us that good men are not wholly paſſive in their growing better, but muſt do ſomething towards it, it is very reaſonable that they ſhould be exhorted to grow in Grace. There are two very conſiderable Arguments wherewith to perſwade them, which the Doctor has mentioned, *viz.* that this is *frequently enjoyned and frequently promiſed in the Scripture*; *i. e.* God hath commanded us ſo to do; and he hath promiſed that his Grace ſhall not be wanting towards it. To which it may be added; P. 339.

That ſincerity is the main condition of Salvation required in the Goſpel: That it conſiſteth in doing what we can to pleaſe God in all things; and therefore ſince there is room for improvement in the beſt, a ſincere intent towards God cannot ſtand without aiming at the making of our ſelves better than we are.

That this is the beſt way to prevent or to cure the doubts which may ariſe of our Spiritual condition: For God has not ſhewn us the exact limits where the ſtate of Unregeneracy ends, and that of Regeneration begins; that he would therefore have us make our condition comfortable by making it better; and that our ſpiritual joy muſt grow in the ſame proportion wherein the reſt of his Graces are improved in us.

That

That we are to be thankful to God for allowing us time and the aſſiſtance of his Spirit for a gradual improvement. We ſhould have thought it very hard, if under penalty of Damnation we were to begin and perfect Holineſs all at once. If God has made the *Yoak of Chriſt eaſie*, by promiſing to accept of that perfection which we can attain by degrees, it is an argument of great frowardneſs and ingratitude, not to uſe this goodneſs of God, by growing in Grace, and abounding in the work of the Lord.

That hereby we come to do every thing in Religion with more eaſe and pleaſure, and ſatisfaction to our ſelves. The more imperfectly we do any part of our Duty, the leſs we pleaſe our ſelves with the performance. A man is not weary of praying when he is attentive and devout, but onely when his thoughts are apt to wander. He that forgives an Injury by halves, has much ado within himſelf before he can come ſo far: But he that forgives frankly and entirely, ſuffers little conteſt within himſelf about it. The reaſon why any Command of God ſeems difficult, and is at any time diſpleaſing to us, is becauſe we do not obey it enough. The better any man is, the more does he finde what *David* knew by experience, that the Commandments of God are a *rejoycing to the Heart*. In the courſe of a Godly life, the farther we go, the greater ſtrength we obtain: Every ſtep that we take towards Perfection, makes us leſs weary than we were before: And of thoſe that have made the greateſt progreſs, it is moſt truely ſaid, that *they ſhall run, and not be weary; and walk, and not faint.*

Likewiſe,

Likewiſe, that this is the moſt effectual way to ſecure our perſeverance; ſince the moſt perfect are fartheſt from Apoſtacy, the Habits of Piety and Virtue being in them moſt deeply rooted; the pleaſures of overcoming the World, the Joys of the Holy Ghoſt being by them moſt intimately felt; and the Influences of all divine Grace being to them moſt freely communicated.

Finally, that according as we have been better, and done more good in the World, we may expect more peace at the hour of Death, more joy at the day of Judgement, and a greater Reward in Heaven.

By ſuch Conſiderations as theſe, they that have begun well in Holineſs, are ſtill prompted to go on towards Perfection: And that in the uſe of all means that are proper for their improvement; and which indeed are for the moſt part no other than the means of bringing us to a ſtate of Regeneration at firſt.

To be converſant in the Reading of the Holy Scriptures, is one of them; *We are born again by the Word of God*, 1 Pet. 1. 23. And we muſt *deſire the ſincere milk of the word, that we may grow thereby*, 1 Pet. 2. 2. *Sincere, i. e.* not mixed with Doctrines that gratifie mens ſenſual Luſts, and tend to carnal Security. Many good men had been better, if they had not been miſled into dangerous Miſtakes, and particularly into the belief of thoſe Doctrines, which would make our endeavours in Religion *needleſs* or *unprofitable*. When St. *Peter* ſaith, *Grow in Grace, and in the knowledge*

knowledge of our Lord and Saviour Jeſus Chriſt, 2 Pet. 3. 18. he ſeemeth to direct us to the increaſing of our knowledge, as to a proper means of growing in every other Grace; and this in purſuance of that advice in the former verſe, not *to be led away with the errour of the Wicked*. Beſides, by being daily converſant in the Scriptures, we make the knowledge and ſenſe of our Duty, as ready and preſent to our mindes, as the daily Temptations to ſin, and occaſions of doing well or ill are. Books that are written to any other good purpoſe but that of practical Religion, may yield all the advantage we can receive from them, by being read once or twice over. But the Scriptures are to be read conſtantly, *though we know them, and are eſtabliſht in the truth*; becauſe it is the preſent ſenſe of thoſe Divine Truths we learn from thence, that muſt enable us to do well under Temptations. No man ever became a good Chriſtian, merely becauſe he once knew why he ſhould be ſo, but becauſe he often conſider'd it. And it is by ſuch Meditation that good men grow better; and therefore they muſt often converſe with the ſame Divine Truths, by reading or attending to the Scriptures, without which we cannot expect to arrive at any conſiderable degree of Virtue and Piety.

Frequent and earneſt Prayer is another Means, as being one Condition upon which the ſpecial Grace of God is ſuſpended, and which alſo does by a Natural Influence cheriſh the principles of true Goodneſs in the Hearts of men. It faſtens the ſenſe of God upon our Mindes; it remindeth us of that Original from whence we came, and keeps the thoughts of that great End, for which

we

we were made, alive within us; knowing that we muſt ſhortly come into his preſence, this maketh us careful that we do not put our ſelves into a condition, wherein we ſhall be afraid and aſhamed to appear before him: we ſhall endeavour to walk more worthy of this honour, that with more aſſurance we may offer up our next Devotions at the Throne of Grace. Such are the benefits of praying in good earneſt, at leaſt twice a day, not taking the labour of the lips, or a diſcharge of the memory, or the bare reading of a good Form, for a ſufficient performance; but heartily thinking all that one ſaies, and intending all that he deſires, and compoſing himſelf to that Reverence and Affection, which is due to the Majeſty to whom he ſpeaks. *The effectual fervent Prayer of a righteous man availeth much.*

Deliberation before our Actions, in all matters which adminiſter occaſion of weldoing, and are accompanied with any conſiderable temptation to ſin, is a farther means. For when we are ſurprized, we are often betraid by our own Raſhneſs and Inconſiderateneſs: In moſt caſes the danger might have been foreſeen, and the ſin prevented, by weighing beforehand what was fit to be done, and fortifying our ſelves with ſerious reſolution to do accordingly.

It is another Help; to reflect upon our Actions, and conſider them afterward, which although it cannot make the evil not to have been done, is yet a ſingular good means of preventing the like for the future; ſince a man that makes it his buſineſs to examine and to judge himſelf, will be aſhamed to be found ſtill guilty of the ſame fault.

And

And as for many other reaſons it contributes to Spiritual Improvement in general, ſo it naturally tends to promote Piety and Virtue in ſundry particular Inſtances; in contrition for our ſins, and thankfulneſs for the Grace of God; in a modeſt and humble opinion of our ſelves, in charity and tenderneſs towards others.

For the ſame purpoſe, we are to attend the publick Worſhip of God, and frequently to receive the Lords Supper; one eſpecial uſe whereof is, to renew our former Vows, and to make our greateſt obligations to Chriſtian obedience yet more faſt upon our Mindes.

Finally, the Repetition of any good Action helpeth to increaſe the Habit. By forgiving an Injury, and returning a milde Anſwer to a bitter Provocation, or doing any good work in Charity, or performing any act of religious Worſhip with Devotion, we become more ready to do the ſame thing again. By doing wickedly, the wicked grow worſe; and by doing well, the Righteous grow better.

Now if by ſuch Conſiderations as were before propounded, the Righteous are perſwaded to grow in Grace; if alſo by ſuch means as theſe they perform their intention; then the Operations of the Holy Spirit, whether in diſpoſing or enabling them to perfect Holineſs in the Fear of God, are conſiſtent with the proper uſe and efficacy of thoſe Motives and theſe Helps, and by conſequence are not immediate and irreſiſtible.

Thus

Thus have I ſhewn thoſe miſtakes of Dr. *Owen* concerning the Operations of the Holy Spirit in Preparing, in Regenerating, in Confirming and Improving the mindes of men; which ſeem'd to me to be of Dangerous Conſequence. And though at firſt I deſign'd no more than to Confute them diſtinctly, and to anſwer his ſeveral Arguments; yet upon ſecond thoughts, I ſet my ſelf alſo to purſue the deſigne of the Firſt Part, by ſhewing, where it ſeemed needful, what the Truth is in theſe Queſtions that have been Debated. For to do nothing but confute, tends to expoſe an Adverſary, more than to inſtruct a Learner: And my principal aim was to offer ſome help to thoſe, that had not well conſidered theſe things before. This ought always to be deſigned in Diſcourſes of this nature; but the other is ſometimes needful; and then eſpecially, when the ſubject of the Queſtion is of great concernment, and the Miſtake of very ill conſequence. There are very few Truths in the maintaining of which good Men in former times have been more zealous, and leſs able to bear contradiction, than this, That there is a conſtant Operation of the Holy Spirit upon the minds of men, in framing them to Piety and Goodneſs, and conducting them to Heaven. If the *Denial* of this Truth was deſervedly lookt upon as a moſt dangerous Errour, then ſurely the corrupting of it with Humane Inventions and Falſe Opinions, is not harmleſs, nor eaſie to be endured. If the Belief of it be ſo uſeful and neceſſary, as all good men have thought it, and as indeed it is; it ſhould be the more carefully guarded againſt thoſe Doctrines, which are apt

to render it useless and unprofitable, and do not tend to make men better, but in truth much worse than they are. St. *Austin* encountred the *Manichees* as vigorously as he opposed the *Pelagians*. And I doubt not to make it appear, that the Antient Church was as careful to preserve the *right* perswasion concerning these Operations of the Holy Spirit, as to maintain that such Operations there are. What *that* is, I have endeavoured to shew by *Reason*, and by that which should guide all our Reasoning in these matters, the *Holy Scripture*.

You Dr. *Owen* have charged us with Novelty; and to create an Opinion of the Antiquity of your Cause, have adorned your Margin with Quotations out of the Fathers. It remains only to shew you, that the *Antients* are not for your turn; which through the Blessing of God I intend to do in another, and that the last Part of this Discourse, which shall contain an History of their Judgment in these Points.

O *Lord of all Power and Might, who art the Author and Giver of all good things; Graft in our Hearts the Love of thy Name, Increase in us true Religion, Nourish us with all Goodness, and of thy great Mercy keep us in the same, through Jesus Christ our Lord.*

The End.

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